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EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

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ADDITIONS AND CORRECTIONS.

A.—VOLUME III.

Page 226.—When publishing the Âlampûṇḍi plate of Virûpāksha, I had to suspect its genuineness, owing partly to the numerous mistakes which it contains, and mainly owing to the absence of any reference to this son of Harihara II. in the published records of the first Vijayanagara dynasty. The historical information conveyed by the plate is, however, confirmed now from an unexpected source. In his *Report on a Search for Sanskrit and Tamil Manuscripts* (p. 90), Mr. Seshagiri Sastri, Professor of Sanskrit at the Madras Presidency College, has published extracts from a Sanskrit drama entitled *Nârâyana-vilâsa*. This drama was composed by a royal author named Virûpāksha, who was the son's son (here the published reading *putrô*, 'son,' has to be corrected into *pautrô*, 'son's son') of king Bukka, the daughter's son of king Râma, and the son of king Harihara. Of Virûpāksha it is further said that he was the lord of the Karṇāṭa, Tundîra, Chôla and Pândya countries, that he planted a pillar of victory in the island of Simhala (Ceylon), and that he was devoted to the performance of the 'sixteen great gifts.' In describing the genealogy of Virûpāksha and his conquests, the Âlampûṇḍi grant and the drama *Nârâyana-vilâsa* are practically at one with each other. The performance of the 'sixteen great gifts,' which is mentioned in the latter in connection with Virûpāksha, is attributed in the former to his father. There is no doubt whatever as to the identity of the author of the Sanskrit drama in question with prince Virûpāksha of the Âlampûṇḍi grant. The former is more explicit in describing his relationship to king Râma, inasmuch as he is there called 'the daughter's son' of king Râma, while the latter simply says that his mother Mallâdêvî belonged to 'the family of Râmadêva.' It may therefore be concluded that Râmadêva, whom I proposed to identify with the Yādava king Râmachandra (above, Vol. III. p. 225), had a daughter named Mallâdêvî, who married Harihara II. of the first Vijayanagara dynasty, and that prince Virûpāksha, who was born of this marriage, made extensive conquests in Southern India.—V. Venkayya.

Page 363, article 'Ariya-Pillai,' for *m.*, read *queen*.

„ 372, line 14, for *Jina-kalpa*, read *Jina-kalpa*.

„ „ „ 13 from the bottom, read 'Kadamba, s. a. Kadamba.'

B.—VOLUME IV.

Page 195, l. 10 ff.—Mr. Ramayya has kindly informed me (through Dr. Hultzsch), that the correct spelling of the modern name of the village is **Dendulûru**, not **Deṇḍalûru**, as given in Mr. Sewell's *Lists of Antiquities*.—As regards the identification of other localities mentioned in the Chikkulla plates, Mr. Sewell has been the first to write to me that **Râvirêva** (in line 20) might be the village of 'Kaverālah' (**Râvirêla**) on the north bank of the river Kṛishṇâ, just at the top of its great bend, long. 80° 10' E., lat. 16° 50' N. The same identification was afterwards suggested by Dr. Fleet and by Mr. Ramayya. Mr. Ramayya further writes that about six miles to the east of **Râvirêla** there is the village of **Navâbupêṭa**, with a temple of **Sômanâthasvâmin** which may be the **Sômagiriśvaranâtha** temple in line 23 of the inscription. The country in which the villages were situated is called **Nat[ri]paṭi**

(.n line 19). This Mr. Ramayya believes to be the more modern *Nātavāḍa*, "which is mentioned in an inscription of Śaka 1123 at Bezvāḍa, in which the donor is described as *Nātavāḍi Rudradēvarājulu*, i.e. Rudradēvarāja of Nātavāḍa. The capital of this chief was Maḍapalla or Maḍapalli, and there is a village of this name, reported to contain the ruins of an old fort, close to the west of Madhira, a station of H. H. the Nizam's State Railway, and not far from Konḍapalli."—F. Kielhorn.

Page 206, line 8 of the text.—I have altered the original reading *-Pāṇḍy-Ūtpala-mahipatayō* to *-Pāṇḍy-Ūtkala-mahipatayō*, which on page 207 I have translated by "the Pāṇḍya and Utkala kings;" but I was wrong. The original reading *Pāṇḍy-Ūtpala* is correct, and the translation should have been "the Pāṇḍya and king Utpala." *Utpala* is another name of the Paramāra king Muñja, who is mentioned under that name also in line 42 of the Kanṭhēm plates of Vikramāditya V. (*Ind. Ant.* Vol. XVI. p. 23, where he is described as *kavirishā*, i.e., *kavīndraḥ*), and in the Miraj plates of Jayasimha II. and the Yēūr inscription of Vikramāditya VI. (*ibid.* Vol. VIII. p. 15, where the text has *Utkala* with the various reading *Utpala*).—F. Kielhorn.

- „ 342, text line 43, for *-bhāra-bhār-*, read *-bhāra-bhar-*.
- „ 350, last line, for son, read grandson.
- „ 361, line 3, for *Abhaṭa*, read *Ābhaṭa*.
- „ 368, article 'Digambara,' for 286, read 28n.
- „ 377, line 9, after *Kulōttuṅga-Rājendra-Chōḍarāja*, add *do*.
- „ 384, „ 13, for *Oḍu-nāḍu*, read *Ōḍu-nāḍu*.
- „ 386, „ 7, for *Pratipa*, read *Pratīpa*.

C.—VOLUME V.

Page 1 and *passim*.—For *Paḍēria*, read *Paḍariā*; see *J. R. A. S.* 1898, pp. 526 and 580.

- „ 15, line 5 from the bottom, for full-moon read new-moon.
- „ 20, line 12 from the bottom, for *Vikramāditya (V.)*, read *Vikramāditya (IV.)*.
- „ 22, line 17, for *Śāradādēvi*, read *Śāradādēvī*.
- „ 28, line 16, after 'the eleventh tithi,' insert 'of the bright fortnight.'
- „ 37, line 15 from the bottom, for *Saṅkhīdā*, read *Sāṅkhēdā*.
- „ 47, text of H., line 7, for *ervippār=*, read *erivippār=*.
- „ 56, footnote 12, for p. 311, read p. 319.
- „ 64, text line 141, read बड़कीनि.
- „ 68, line 6, for *Adavani-*, read *Ādavani*.
- „ 91, text line 232, read पीलसुनं.
- „ 120, footnote 6, line 2, for 'goddess at fortune,' read 'goddess of fortune.'
- „ 168, note 4.—As regards the *Nandīśvara* day or *tithi*, Mr. Rice has drawn my attention to a note by him, overlooked by me, in his *Inscr. at Śrav.-Bel.* Introd. p. 20 (note 3). From the information given by him there, it appears that, in a Jain record, any such expression as "the first *Nandīśvara* day, or the first day of the *Nandīśvara*," would denote the day of the eighth *tithi* of the bright fortnight of the month *Āshāḍha*, *Kārtika*, or *Phālguna*, as the case may be, but that any such expression as "the chief *Nandīśvara* day, or the chief day of the *Nandīśvara*," might, perhaps, rather denote the day of the full-moon *tithi* if the *Nandīśvara-pūjā* ended with any very special observances on that day.—J. F. F.
- „ 182, line 2 from the bottom, for inscriptions, read inscription
- „ 189, line 11, for *Rishiappa*, read *Rishiyappa*.
- „ 229, lines 26, 27.—It may be noted that the words in the original, which have been rendered by "a very *Dīlīpa* in generosity, a very *Champāpati* (*Karṇa*) in truthfulness," are *audāryya-Dīlīpam satya-Champāpati*.

Page 233, the last line but one, for one thousand trees, read four thousand trees.

„ 238, line 20, for 'in *kālavan*, line 19,' read 'in *dharmavan*, line 93, as contrasted with *dharmamam*, line 90.'

„ 246, text lines 22, 23, for *âdiy=â gaihika*, read *âdiy=âg=aihika*.

„ 247, text line 32-33.—It was not noticed that *kurushvatha* is not a correct form or combination. If the *akshara* after *kurushva* is an imperfectly formed *tha*, as it seemed to be, we can only conclude that the composer was using *kurushva atha*, and, misled by the metre, carelessly combined them into *kurushvatha* instead of *kurushv=âtha*. But it now seems more likely that the composer wrote *kurushva vai*; that the writer wrote *kurushva vē*, omitting the subscript stroke which would turn *vē* into *vai*; and that the engraver did not complete the *v*, and did not cut clearly the superscript *é*, of which some indications can be detected.

„ „ text line 37, for *mum-kott=it=âv[u*]d=âvudu*, read *mum-kottad=âvad=âvudu*.—Also, for *Bâna-Diniśâla*, read *Bân-[â*]di-nikhîla*. I am indebted to the courtesy of Mr. H. Krishna Sastri for this, and for several other suggestions, some of which I find it most convenient to acknowledge by connecting with them his initials in brackets.—J. F. F.

„ 248, text line 42, for *mevi-gaydanê^s*, read *mevi-g[e]ydanê^s*; and in note 5 substitute Read *mev-geydanê*, which seems to mean, somehow or other, "did he shrink?"

„ „ in the latter part of note 4, substitute In what follows, read *gay-gonḍane*, for *kay-gonḍane*, *key-gonḍane*, *key-koṇḍane*. *Are* is *are* (4), 'hesitation, doubt.'

„ 249, text line 52, for *dôle(li)t-âsi*, read *dôr-lat-âsi*.—(H. K. S.)

„ „ text line 62.—It might perhaps be better to take *âkhyâna* as a mistake for *âkhyâta*, and, further on, to analyse the text into *dhâtri par-âhri(hri)tey=âge*.—(H. K. S.)

„ 250, note 14, for *jî-nṇ*, read *jîrṇṇ*.

„ 252, text line 94, the correction of *vâkyamgaḷum* into *vâkyamgaḷam* is not necessary.—(H. K. S.)

„ „ text line 99, for *tavanidhiy=am̐t=âm*, read *tavanidhiyam̐ tām*.—(H. K. S.)

„ „ text line 100, for *idir-erdda*, read *idir-erdd[u*]*.—(H. K. S.)

„ 255, line 1, "the congregation (of *Saivas* on the earth) has been afflicted among the Jains and Buddhists." There is a difficulty here in connection with the word *utkaṭa*, qualifying *samaya*, which latter word may mean either 'congregation' or 'time.' Mr. H. Krishna Sastri considers that, instead of connecting *utkaṭa* with its meanings of 'uneven, difficult; intoxication, pride; affliction,' it is better to take it in its meaning of 'mad, furious.' In this case, the translation would be—"there became a mad or furious congregation or time among the Jains and Buddhists;" or freely, "an opportunity arose for the Jains and Buddhists to become furious (and aggressive)."

„ 256, line 1, in accordance with the corrected reading in line 37 of the text, notified above, for the devout *Gaṇas* *Bâna* and *Diniśâla*, and so many others, read *Bâna* and all the other numerous devout *Gaṇas*.

„ „ line 16 ff., "While the disciples were saying," etc. Mr. H. Krishna Sastri has sent an interpretation of the first part of this verse, which has given the clue to a better rendering of it. Regarding *are-gayi-gonḍane* and *mevi-gaydanê*, see the corrections, notified above, for text line 42, and notes 4 and 5, on page 248. In *gonḍane*, *nôḍḍane*, *geydanê*, and *pârdane*, the *e*, *é*, is the particle of questioning, not of emphasis. It is better to take *kûrpu* in its meaning of 'sharpness,' than in its meaning of 'valour.' The proper nominative for *enutam* is, of course, *Rāmam*.

And we must find the verb for *bhaktar* in *bālge*, which, therefore, is not the dative of *bāl*, 'a sword,' but is from *bāl*, as the later (and now customary) form of *bāl*, 'to live, to live prosperously, happily,' with *ge*, an optional affix for the third person of the imperative. The translation, then, will be:—Did he hesitate?; did he draw the sword simply to gaze at it?; fearing the sharpness of it, did he shrink?; did he look for calamity (i.e. did he anticipate evil in the shape of failure to win his wager)?; (No!; but), in the very act of saying "May (all) believers prosper!", Rāma, that man of ability, etc.

- Page 256, note 4, *the following may be added*:—In line 24 of the Tērdāl record of A.D. 1123 (*Ind. Ant.* Vol. XIV. p. 17), mention is made of *kaṭaṅguva Mārī*, "the raging Mārī." And in line 48 of a Baḷagāmi inscription of some date after A.D. 1054 (*P. S. O.-O. Inscr.* No. 158, and see *Mysore Inscr.* p. 124), in a long and curious description of the five hundred *Sudmins* of Ayyāvoḷe, we have the phrase *hōha Mārīya[m] challav-āduvarum baha Mārīyan=ilir-ggoluvavarum*,—"who make the departing Mārī flee confusedly in all directions, and who confront the coming Mārī."
- „ 257, line 10, *in accordance with the corrected reading in line 52 of the text, notified above*, for the friend of those who swing the sword in seizing the wives of inimical kings, read whose friend (assistant) in seizing the wives of inimical kings is the sword of his arm which is (as *lithe*) as a creeper.
- „ „ the last paragraph. If the alteration suggested for line 62 of the text, and noted above, is adopted,—(in favour of which it may be said that *dhātrīpa*, with the long *i*, would be a more correct word for 'king' than *dhātrīpa*, with the short *i*),—the translation would be:—"When (*many*) kings, who were possessed of glory and renowned fame and valour, and whose prowess has been recited in stories, had passed away in the lineage of the Chalukya kings which caused itself to be called the chief ornament of the Lunar Race, and when the earth had (*for a time*) been seized by others, then Tailapa (II.), who may be called," etc. And, in that case, note 5, on page 257, should be cancelled. On the other hand, the actual reading is *ākhyāna*, not *ākhyāta*; and a Tailapa—(who, however, may be Taila III.)—was occasionally quoted as an instance; see the example given under sūtra 117 of Kēśirāja's *Śabdamanidarpana*, p. 142,— "the sword of the arm of Tailapa caused itself to be called the Rudra who is the fire that is to destroy the world."
- „ 258, lines 14 to 16.—Mr. H. Krishna Sastri considers that, for "(to restrain him from altogether too excessive conquests)," we should adopt the explanation "(that is to say, was always holding him tight, clinging tightly to him, was always remaining with him)."
- „ 259, last line, and page 260, line 1, for and, to shew that there is no doubt about this, he¹ quotes the sayings of Manu of former times, read, in accordance with the remark on line 94 of the text (see above), and the precepts of Manu have said, in former times, that there is no doubt about this being the case; and cancel note 1 on page 260.
- „ 260, line 16 f., for Saying "(As) I am thus (*gloriously*) a very treasury of austerities directed towards Hara, any small effort is not (*becoming to me*)," Rāma, etc., read Having acquired a very treasury of austerities in Hara (i.e., having practised great austerities in his devotion to Hara), and having (*done so in such a way that he*) caused it to be said that his zeal was not small, Rāma, etc.
- „ „ line 19.—Mr. H. Krishna Sastri remarks that it would be no credit, from the stand-point of a Hindû, to build a temple with contributions from kings, and that the translation should be:—Not spending (*in vain*) even so much as a *hāga*² which the

devotees, standing in front (of *Śiva*), gave with reverence for (the building of) the temple, and not going to the kings and with humility importuning them (for contributions), through the inexhaustible favour, etc.

Page 263, text line 6.—Mr. H. Krishna Sastri considers that it is not necessary to correct *dāna-vidan* into *dāna-vidhan*, which latter word assumes an adjective based upon *dāna* with *vidhā* in the sense of 'act, action.' And *dāna-vida*, with the meaning 'who has acquired (the habit of) giving' or 'who bestows gifts,' can be justified by the analogous words *kīrti-vida*, 'a man who has acquired fame,' and *svayā-vida*, 'one who has attained the prime of life' (for these two words, see Kittel's Kannada-English Dictionary,) and the Vêdic *varivā-vid*, 'bestowing freedom, repose, treasures' (see Monier-Williams' Sanskrit Dictionary).

„ „ text line 7, for *nōppada*¹³ *purutara*, read *nō[r*]ppad=ap[p*]=urutara*; and cancel note 13.—(H. K. S.).—It may be added that, as Kittel's Dictionary does not give any forms from *nōḍu* or *nōḷ* introducing an *r*, perhaps we ought to consider that the text contains a mistake for *nōḷpada*, rather than for *nōrpada*.

„ 264, lines 18 to 21, in accordance with the corrected reading in line 7 of the text, notified above, read who is devoted to the water-lilies that are the feet of spiritual preceptors,— who is a man possessed of the very greatest resoluteness such as is not seen anywhere else.

EPIGRAPHIA INDICA.

VOLUME V.

No. 1.— THE ASOKA EDICTS OF PADËRIA AND NIGLIVA.

By G. BÜHLER, PH.D., LL.D., O.I.E.

THE two new Aśoka edicts of Paḍēria and Nigliva are edited here according to inked estampages, furnished by their discoverer, Dr. A. A. Führer, who found the second in March 1895 and the first in December 1896. Both come from the Nepal Terai, where Nigliva is situated 38 miles north-west of the Uska Bazar station of the Bengal and North-Western Railway, in the Nepalese tahsīl Taulihvā of the zillah Butaul.¹ Paḍēria lies two miles north of the Nepalese tahsīl Bhagvānpur of the same zillah, and according to Dr. Führer's estimate about thirteen miles from Nigliva.² Both are incised on mutilated stone pillars, and the Paḍēria edict, which was found three feet below the surface of the ground, is in a state of perfect preservation, while that of Nigliva has suffered a great deal on the left side and has lost the first five letters of line 3 as well as the first seven of line 4.

The characters of the two edicts agree exactly with those of the north-eastern pillar-edicts of Radhia, Mathia and Rāmpūrya.³ And their language is the Māgadhi of the third century B.C., which is found also in the other pillar-edicts, in the Kālsi, Dhanli and Jaugaḍa versions of the rock-edicts, in the two Bairāt and the Sahasrām edicts, in the cave-inscriptions of Barābar, and in the Sōhgaurā copper-plate, and which may be recognised by the invariable substitution of *la* for *ra* and of *na* for *ṇa*, by the nominatives singular in *e*, and by the word *hida* for *idha*. A peculiarity which re-occurs only in the north-eastern pillar-edicts, is the comparatively frequent shortening of final *ā* in *piyadasina*, *lājina*, *atana* and *kālāpita*. New words and forms, not found in the other Aśoka edicts, are *aṭhabhāgiye* (Paḍēria, l. 5), *āgācha* (Paḍēria, l. 2; Nigliva, l. 3), *ubalike* (Paḍēria, l. 4), *usapāpīte* (Paḍēria, l. 3; Nigliva, l. 4), *Bhagavaṇ* (Paḍēria, l. 4), *mahāyite* (Paḍēria, l. 2; Nigliva, l. 3) and *vigaḍabhī* (Paḍēria, l. 3), to which may be added the names of *Konākamana* (Nigliva, l. 2), *Luṇṇinīgāma* (Paḍēria, l. 4) and *Sakyaṃuni* (Paḍēria, l. 2). The wording of the two inscriptions agrees very closely, and leaves no doubt that they were incised at the same time. It makes also the restoration of the lost portions of the Nigliva edict easy and absolutely certain.⁴

¹ See Dr. Führer's *Annual Progress Report* for 1894-95, paragraph 3.

² I take this and all other details about the localities from a memorandum, kindly furnished to me by Dr. Führer.

³ *Ep. Ind.* Vol. II. p. 245 ff.

⁴ See below, p. 6, notes 1 and 2.

The great importance of the Paḍḍeria inscription for the topography of ancient India and the sacred history of the Buddhists has been fully recognised by Dr. Führer, who has discussed it in an article in the *Pioneer* of December 1896.¹ It fixes with absolute certainty the situation of the garden of Lumbinī where according to the Buddhist tradition prince Siddhārtha was born. No adverse criticism can shake the evidence of the repeated assertion: "Here Buddha Śākyamuni was born," and: "Here the worshipful one was born," as well as of the mention of *Lumminigāma*, the first part of which name agrees with *Lumbinī* in accordance with the analogy of Pāli *ammā* for *ambā* and *ārammana* for *ālambana*. Even the possible, but *a priori* improbable assumption that the pillar might have been brought to Paḍḍeria from some other place, is barred by the fact mentioned by Dr. Führer, that the site is still called *Rummin-dēi*, and by the evidence of Hiuen Tsiang. The Chinese pilgrim,² as Dr. Führer has duly noted, mentions the pillar as standing close to four Stūpas, the ruins of which are still extant. He further says that it was broken in the middle through the contrivance of a wicked dragon; and its upper part actually seems to have been shattered by lightning, which the Buddhists ascribe to the anger of the Nāgas, called 'dragons' by the Chinese. If Hiuen Tsiang omits to mention the inscription, the reason is no doubt, as Dr. Führer thinks, that it was covered at the time of his visit by an accumulation of *débris*. As stated already, it was found three feet below the ground, and the portion of the pillar which was visible on Dr. Führer's arrival, a piece only nine feet high, is covered with pilgrims' records, one of which was incised about A.D. 800. It is evident that the Aśoka inscription must have been covered at least at that date.

The Paḍḍeria edict, of course, fixes also the site of Kapilavastu and of the sanctuaries in its neighbourhood. Fahien says³ that the Lumbinī garden lies 50 *li* or, adopting Sir A. Cunningham's reckoning,⁴ 8½ miles east of the capital of the Śākyas, and Dr. Führer has found its extensive ruins eighteen miles north-west of Paḍḍeria "between the villages of Amauli and Bikuli (north-east) and Rāmghāt on the Bangaṅgā (south-west)," covering a space seven miles long and from three to four miles broad. The country of the Śākyas, it now appears, has been looked for too far south by Sir A. Cunningham and his assistants. Sir A. Cunningham's error has been caused by the vague statements of the Chinese pilgrims, who both say that in travelling from Śrāvastī to Kapilavastu they went south-east. As he had discovered by epigraphical evidence⁵ the identity of Śrāvastī with the modern Sēt or Sahēt-Mahēt between Akaona and Balrāmpur, it was but natural for him to infer that Kapilavastu must lie either in the Basti district or in Gōrākhpur. Nevertheless, the town lay much further north, and it may be pointed out that its real position agrees with the hints, given in the Ceylonese canonical books. According to the *Ambaṭṭha-Sutta*⁶ the banished sons of Ikshvāku or Okkāka settled *yattha Himavantapassē pōkharaniyā tīrē mahā sākaṇḍō*; "where there was a great grove of sāka trees (*Tectona grandis*) on the bank of a lake (situated) on the slopes of the Himālaya." This description fits the Nepalese Terai better than the absolutely flat districts of Basti and Gōrākhpur,⁷ which are still some distance from the hills. The fact that the Śākyas were real jungle-Rājputs is not without importance for their history and the explanation of their curious customs. It makes their assertion that their ancestors were forcibly

¹ Compare also my remarks in the *Anzeiger der phil.-hist. Classe der Wiener Akademie*, January 7, 1897, and M. Barth in the *Journal des Savants*, 1897, p. 65 ff.

² *Siyuki*, Vol. II. p. 25.

³ *Travels*, p. 67 (Legge).

⁴ *Ancient Geography*, p. 416.

⁵ *Arch. Survey Reports*, Vol. I. p. 359; compare also the second inscription, found by Dr. Hoey, *Ind. Ant.* Vol. XVIII. p. 61 ff.

⁶ *Dīgha-Nikāya*, iii. 1,15 (Vol. I. p. 92, of Rhys Davids and E. Carpenter's edition).

⁷ *Imperial Gazetteer of India* (1st ed.), Vol. I. p. 493: "It (Basti) has a mean height of only 326 feet above the sea level and no natural elevations of any description diversify its surface." Vol. III. p. 440: "The district of Gōrākhpur lies immediately south of the lower Himālayan slopes, but forms itself a portion of the great alluvial plain No greater elevation than a few sand hills breaks the monotony of its level surface."

ejected from the more civilised districts in the south very credible, though the truth of the cause of their banishment, stated in the Buddhist work quoted above, may be doubted. Further, their isolation in the jungles may have led, as the canon alleges, to their custom of endogamy, so repugnant to all Rājputs and to all the higher castes in India. And this custom, — not their pride of race, as they themselves asserted, — was no doubt the reason why the other royal families of Northern India did not intermarry with them. This isolation and the consequent estrangement from the rest of the Hindû population probably accounts also for their disinclination, mentioned in the *Ambaṭṭha-Sutta*, to show hospitality to the Brāhmanas who came to their settlement from Śrāvastī or other parts of India. Their religion, however, was Śaivism and of the ordinary type of Hindûism. Hiuen Tsiang¹ was still shown near the eastern gate of Kapilavastu the old temple of Īśvara, where the infant Siddhārtha was taken by his father, because “the Śākya children who here seek divine protection always obtain what they ask.” According to the legend the stone image then raised itself and saluted the prince. Mr. Beal has correctly recognised that the scene is represented on the Amarāvati Stūpa. The legend is therefore ancient and undoubtedly points to the conclusion that Śiva was the *kuladēvatā* of the Śākyas. Perhaps Dr. Führer will pay special attention to this temple, which certainly must be one of the oldest Śivite monuments of which we have knowledge and possesses great interest for the history of the Brāhmanical religions.

In addition to the ruins of Kapilavastu Dr. Führer has also succeeded in tracing the site of Napeikia-Nābhika,² the supposed birth-place of the mythical Buddha Krakuchchanda, and of the Stūpa of his Nirvāṇa, which is still eighty feet high, exactly in the position indicated by Fahien,³ viz. one *yōjana* or “7 miles” south-west of Kapilavastu. The important sites of Rāmagrāma and of Kusinārā, where Aśoka’s pillar with an undated record of Śākyamuni’s Nirvāṇa existed in Hiuen Tsiang’s time, will have to be looked for in the eastern portion of the Nepalese Terai. If the direction given by the Chinese, — east of Lumbinī, — is correct, Kusinārā cannot be identical with Kasia in the Gōrakhpur district, where Sir A. Cunningham and Mr. Carlleyle believed to have found its ruins.

The value of the Nigliva edict for the history of Buddhism has been pointed out in my preliminary notice of the document.⁴ As the Stūpa of Kōṇākamana was “increased” or enlarged for the second time in Aśoka’s fifteenth year, it would appear that the monument had been erected before the beginning of the king’s reign, or before B.C. 259. Kōṇākamana or Kōṇāgamana belongs to the long series of purely mythical predecessors of the historical founder of Buddhism. The mythology of Buddhism must not only have been developed, but the myths must have been fixed locally, before it could occur to the Faithful to build Stūpas in honour of their heroes. It seems difficult to believe that all these stages of the development could have been accomplished in a short time. As they had been completed in the first half of the third century B.C., it becomes probable that the origin of Buddhism lies very much earlier and that, therefore, it is impossible, as some scholars have done, to fix the Nirvāṇa in B.C. 350 or in B.C. 325. The remoter date, *cir.* B.C. 477, is, also on this consideration, the more probable one. I regret that, when writing my first notice, I overlooked that the Stūpa, the pillar and its inscription are mentioned by Hiuen Tsiang in the *Siyuki*, Vol. II. p. 19. If I had noticed this, I might have announced at once that the site of Kapilavastu must be looked for in its neighbourhood. Dr. Führer, who years ago had shown Mr. Carlleyle’s identification of Bhūla with Kapilavastu to be erroneous, apparently found the passage and hence gave expression to the expectation of discovering the Śākya capital near Bhagvānpur in his

¹ *Siyuki*, Vol. II. p. 23.

² Regarding this identification see the number of the *Anzeiger der phil.-hist. Classe der Wiener Akademie*, quoted above.

³ *Travels*, p. 64 (Legge).

⁴ *Wiener Zeitschrift für die Kunde des Morgenlandes*, Vol. IX. p. 175 ff.; *Academy*, 1895, April 27.

Progress Report of 1895-96. According to an article in the *Calcutta Englishman* of June 1st and extracts in the *Journal of the Mahābōdhi Society*, Vol. V. pp. 82 and 83, Dr. L. Waddell made the same discovery in 1896, published it in the *Englishman*, and applied for permission to proceed to Nepal.

As regards Aśōka's history, the two edicts inform us that in the twenty-first year of his reign he went on a pilgrimage to the sacred places of the Buddhists situated in the extreme north. Very probably he visited on this occasion, as the legend in the *Divyāvadāna*, p. 386 ff. (Cowell and Neil), asserts, not only the Stūpa of Kônākamana and the Lumbinī garden, but also further east the site of Buddha's Nirvāṇa and Rāmagrāma, and further west Kapilavastu, the Stūpas of Krakuchchhanda and the old town of Śrāvastī, in several of which localities, pillars with his inscriptions were extant in Hiuen Tsiang's times. The Archaeological exploration of the Nepalese Terai will bring certainty on this point. Aśōka's route from Pāṭaliputra towards the Terai is perhaps marked by the series of pillars extending from Bakhra near Vaiśālī through Radhia and Mathia to Rāmpūrva in the Champāran district, most of which were later on inscribed with the so-called pillar edicts. The fact that Aśōka undertook such a journey may be interpreted as indicating that he was at the time a believing Buddhist. But it may also be looked upon as one of the *dharma-yātās* which, as the eighth rock-edict says, he undertook regularly since the eleventh year of his reign in order to obtain enlightenment.

The two edicts tend also to show that the Nepal Terai formed part of Aśōka's dominions. This is indisputable if the Padēria inscription declares that the king remitted the taxes of the village of Lūmmīni. But even the mere fact that Aśōka planted his pillars all over the Terai favours the view that it was subject to his rule.

TEXT OF THE PADERIA EDICT.¹

1	Devāna-piyena	Piyadasina	lājina-vīsativasābhisitena
2	atana-āgācha	mahīyite	hida-Budhe-jāte Sakyamuni-ti
3	silā-vigaḍabhi-chā	kālāpita	silāthabhe-cha usapāpīte
4	hida-Bhagavaṃ-jāte-ti	Lūmmīnigāme	ubalike-kaṭe
5	aṭṭhabhāgiye-cha [||*]		

TRANSLATION.

King Piyadasi, beloved of the gods, having been anointed twenty years, came [1]² himself and worshipped [2], saying [3]: "Here Buddha Śākyamuni was born." And he caused to be made a stone (*slab*) bearing a big sun (?) [4]; and he caused a stone pillar to be erected [5]. Because here the worshipful one was born, the village of Lūmmīni has been made free of taxes and a recipient of wealth [6].

REMARKS.

1. *Āgācha* stands for Pāli *āgachcha*, Sanskrit *āgatya*, and shows the substitution, frequent in the Prākṛits, of a single consonant for a double one as well as the then necessary lengthening of a preceding short vowel.

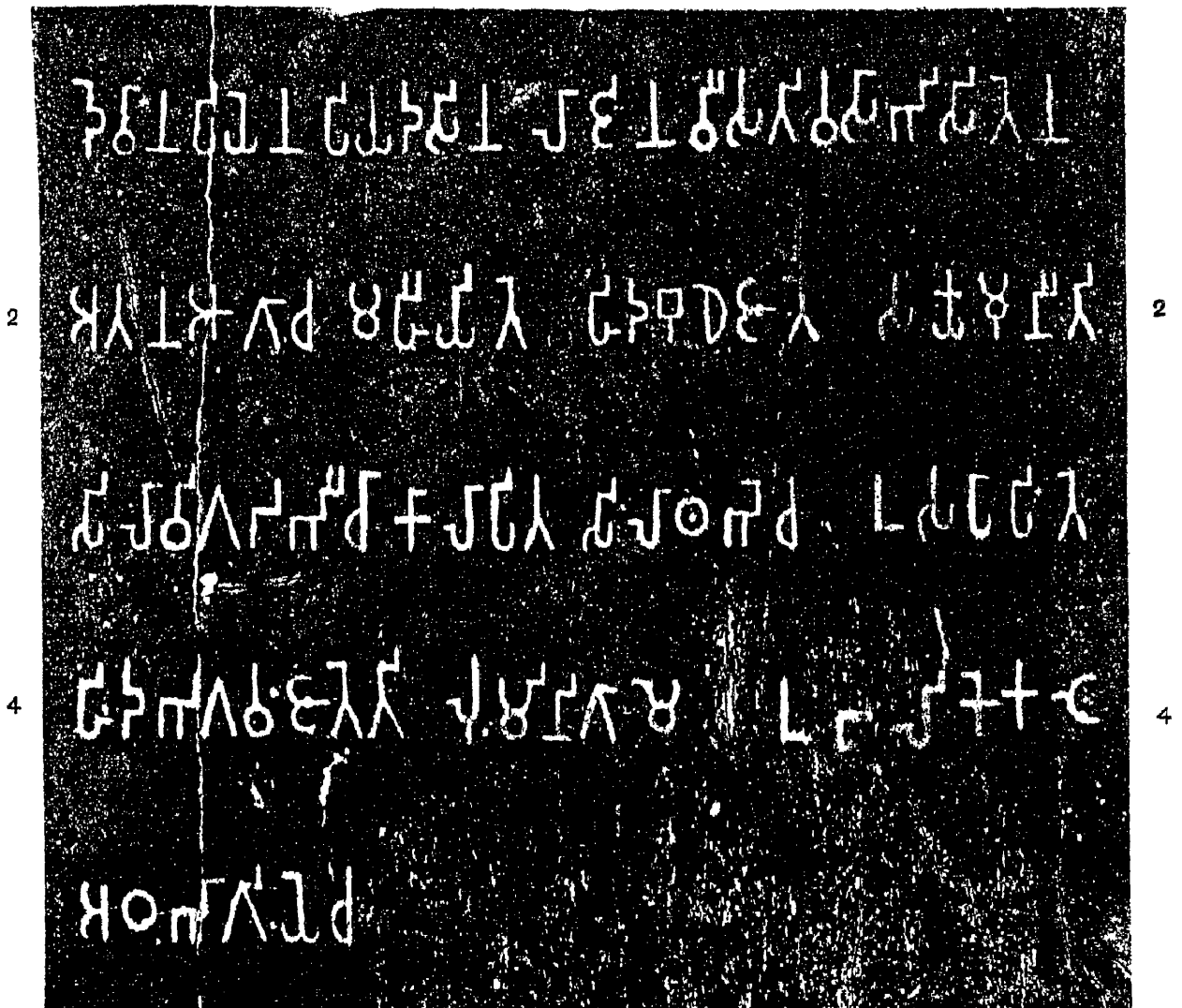
2. *Mahīyite* stands for *mahīyitam*. The construction is the *bhāvē prayōga*, and the literal translation: "it has been worshipped," or "worship has been performed." The verb *mahīy* in the sense of 'to worship' occurs also in Sanskrit; see the larger *St. Petersburg Dictionary*, s. v.

¹ The words connected by hyphens are written continuously in the text.

² The figures within crotchets refer to the remarks given below.

Asoka Edicts in Nepal.

Paderia Pillar.



Nigliva Pillar.



E. HULTZSCH.

SCALE ONE-FOURTH.

W. GRIGGS, PHOTO-LITH.

FROM INKED ESTAMPAGES BY DR. A. FÜHRER.

3. *Ti*, rendered here by 'saying,' may of course also be translated by 'for' or 'because.'

4. The translation of *vigaḍabbhī* is not certain. It may be a word governing *silā*, and a technical term of unknown meaning. My translation is based on the supposition that it is a compound adjective, qualifying *silā* and equivalent to Sanskrit *vikaṭābhṛī*. *Vikaṭābhṛī* might be represented in a Prākṛit dialect of the Pāli type by *vigaḍabbhī*, which would become *vigaḍabbhī* according to the popular spelling of the edicts. For *ga* instead of *ka* occurs in *Antiyoga* (Kālsi edict ii. l. 5, ed. xiii. 2, l. 9) for *Antiyoka* (in the other versions), in *loga* (Jaugada sep. ed. ii. l. 7) for *loka*, and in *adhigicha* (Bairāt i. l. 6) for *adhikṛitya*. And *ḍa* instead of *ṭa* is found in *ambavaḍikā* (Allahabad, queen's edict) and *ambāvaḍikyā* (Delhi Sivalik pillar-edict vii. 2, l. 2) for Pāli *ambavāṭikā*, in *Bhasikaḍa* (Cunningham, *Sāñchi Stūpa*, i. No. 156) for *ḥkaṭa*, and in *apaḍihata* on the Indo-Grecian coins for Pāli *apaṭihata* and Sanskrit *apratihata*. If my transliteration *vikaṭābhṛī* is correct, the second part of the word must be either *abhṛī* or *abhra*. The first will not do on account of its meaning, and the second will suit only if it is taken to mean 'the sun,' which meaning is assigned to *abhra* in the *Kōśas*. A stone slab, bearing a large representation of the sun, might have been put up in the Lumbinī garden in order to indicate that Śākyamuni claims to be *arkabandhu* or *ādityabandhu*, a scion of the solar race of Ikshvāku. Professor Pischel, whom I consulted regarding the three difficult *hapax legomena* of this inscription, takes the word differently. He says: "I suspect that *vigaḍabbhī* is the Sanskrit *vigardabbhī*. According to Hēmachandra, ii. 37, *gardabha* becomes in Prākṛit *gaddcha* or *gaḍḍaha*. In Marāṭhī it becomes *gādhava* and is according to Molesworth also 'a term for a rude block or a rough stone.' Hence *vigaḍḍabbhī* might mean 'finely wrought, polished,' or something like it. Literally it would be 'not so uncouth as a donkey.'"

5. *Usapāpīte* is equivalent to Pāli *ussāpītō* and Sanskrit *uchchhrāpitaḥ*. For the double *pa* compare *likhāpāpītā*, Delhi Sivalik pillar-edict vii. 2, l. 10, and Pāli *viññāpāpēti*.

6. I here adopt M. Barth's rendering, published in the *Journal des Savants*, 1897, p. 73. M. Barth explains *ubalike*, in accordance with a suggestion of M. Senart, as equivalent to Sanskrit **udbalikah* and derives *aṭhabhāgiye* from *arthabhāga*. The explanation of the second word is unobjectionable and is supported, as M. Barth points out, by the statement of the *Divyāvadāna* (p. 390), according to which Aśoka presented on his visit to Lumbinīvana one hundred thousand (*suvarṇas*) to the people of the country. The identification of *ubalike* with **udbalikah*, which was suggested to me also by Professors Leumann and Oldenberg, offers some difficulties. Taken as a Bahuvrīhi compound, **udbalikah* would mean *udbhūtaḥ* or *udastaḥ* *balih yasya saḥ*, 'rich in taxes' or 'with raised taxes,' in accordance with the analogy of *utpaksha*, *utpuchchha*,¹ *udagra*, *udambhas*, etc. And as far as I know, there is no Bahuvrīhi in which *ut* is used in the sense of *mukta*. Taken as a Tatpurusha, irregularly enlarged by the addition of *ka*, **udbali(ka)* must stand, according to the *Kāśikā*, *loc. cit.*, for *balēḥ utkrāntaḥ*, 'one who has left the taxes;' compare also the numerous analogous compounds like *uchchhrīṅkhala*, *utpuchchha*, *utsūtra*, *udbila*, *udvāsa*, *unnidra*, etc. The use of **udbalikah* in the sense of 'exempt from taxes' would therefore be unidiomatic, and it is not supported by any analogies, as compounds like **utkara* for *akara* or *nishkara*, **udṛiṇa* for *anṛiṇa* or *nirṛiṇa*, and **uchchhulka* are not found. Perhaps it will be better to explain *ubalike*, as Mr. Tawney has suggested to me, by **avabalikah* or **apabalikah*; regarding the contraction of *ava* and *apa* to *o*, *ū* or *u* in Pāli, see E. Müller, *Simplified Pāli Grammar*, p. 42 f.

TEXT OF THE NIGLIVA EDICT.

1	Devānam-piyena	Piyadasina	lājina-chodasavasā . . t . n. ²
2	Budhasa	Konākamanasa	thube-dutiyam vadhite

¹ See the *Kāśikā* on Pāṇini, vi. 2, 196.

² Restore *chodasavasābhāsita*.

3 sâbhisitena¹-cha atana-âgâcha-mahiyite
 4 pâpita² [||*]

TRANSLATION.

King Piyādasi, beloved of the gods, having been anointed fourteen years, increased for the second time the Stûpa of Buddha Kônâkamana [1]; and having been anointed [twenty years], he came himself and worshipped; [and] he caused [a stone pillar to be erected].

REMARK.

1. With the form *Kônâkamana* for Pâli *Kônâgamana* compare *Makâ* (Kâlsi edict xiii. 2, l. 7) and *Maka* (Shâhbâzgarhî edict xiii. l. 10) for the Greek *Magas*, as well as *Antekinâ* (Girnâr ed. xiii. l. 8), *Antikini* (Shâhbâzgarhî ed. xiii. l. 10) and *Antekine* (Kâlsi ed. xiii. 2, l. 7) for the Greek *Antigenes*.

No. 2.—YEKKERI ROCK INSCRIPTION OF THE TIME OF PULIKESIN II.

By J. F. FLEET, PH.D., C.I.E.

Yekkêri is a village about four miles towards the north by east from Saundatti, the chief town of the Parasgaḍ tâluka of the Belgaum district. The record is engraved on a rock in a glen, somewhere about a mile or a mile and a half to the north-east of the village. The existence of it was brought to my notice in December, 1894, by Venkaṅgaḍa bin Yellapagaḍa, of the neighbouring village of Hâli. I edit it from ink-impressions which Dr. Hultzsch was kind enough to obtain for me.

The whole writing covers an area about 7' 2" broad by 3' 11" high. About two feet of the breadth, however, are occupied by the benedictive and imprecatory verses, which stand on the proper right of the essential part of the record: to avoid reducing the scale of the collotype too far, it has not been thought necessary to include them in the Plate; but the *mî* of *bhâmi*, line 13, is discernible just before the commencement of line 3; and the marks below it represent, imperfectly, parts of the word *phalam*, line 14.—The characters are of the regular type, for the locality, of the period to which the record refers itself, *viz.* the first half of the seventh century A.D.; and they are boldly formed and well cut. They include numerical symbols in lines 5, 7, 8.³ The size of the ordinary letters ranges from $\frac{7}{8}$ "

¹ Restore *vîsativasâbhisitenz*. At the beginning of the line a remnant of the long *i* seems to be visible, and so is a portion of the fourth letter.

² Restore *silâthabê-cha usapâpita*, according to the Paḍôria edict.

³ In line 5 we have, for 'four,' the symbol which Pandit Bhagwanlâl Indraji has given in *Ind. Ant.* Vol. VI. p. 44, col. 4, from the Gupta records; but it seems pronounceable as *pka* or *pkra* rather than *nka*.—In the same line we have, for 'five,' the symbol which the Pandit has given in col. 5 of his Table (see the central one of the three forms) from the Valabhî plates; he admitted that it looks like *nâ* (as it does here), but held that it is only a corruption of *tâ*. It must be noted that, in the collotype published herewith, the symbol has not come out well from the ink-impression—(on the whole, the better of the two)—which I selected for reproduction; the lower side-stroke, to the right from the bottom part of the *akshara*, shows only faintly; in the other impression, the *akshara* is quite clear and unmistakable; and there it distinctly reads as *nâ*.—In the same line, again, we have, for 'eight,' a symbol which, in the side-stroke to the left from the top of the *akshara*, in the down-stroke on the right from the end of the top-stroke, and in the line across the centre of the body of the *akshara*, differs a good deal from any of the forms given by the Pandit and interpreted by him as *akra* or *hâ*.—In line 7 we have, for 'fifty,' a symbol from which the symbol given by the Pandit in col. 5 of his Table, from the Valabhî plates, may very easily have been derived by corruption. But, whereas he held that his symbol is a corrupted form of the *anundsika*, turned the wrong way, we seem to have here clearly the *akshara* *ba*. And I notice that Mr. Bendall

(in the *pa* of *nrupa*, line 1) to $2\frac{1}{2}$ " (in the *bha* of *bhagavatô*, line 4). The *śrī* of *rājya-śrī*, line 2, is $5\frac{1}{4}$ " high.—The language is Sanskrit; and, except for the two benedictive and imprecatory verses, the whole record is in prose. The record was composed, however, by someone who had a very imperfect knowledge of the language, and who could neither construct his sentences properly nor even spell correctly. I have noted, in and below the text, a few corrections of the more simple kind. But, from *udīta*, line 1, to *rājyē*, line 4, the whole text requires emendation: either the whole must be turned into a compound,—in which case, we must read (line 2) *prithivī-svāmi*, and (line 3) *prithivy-apratiratha* and *śrīmat*; or else *mahārāja* (line 4) must be turned into the genitive, *mahārājasya*, and we must read (line 1) *prasūtasya* and *bhūtasya*, (line 2) *svāmīnaḥ* and *rājya-śrīyaḥ*, and (line 3) *maṇḍalasya*, *apratirathasya*, and *śrīmataḥ*.—In respect of orthography, the only point calling for special notice is the unnecessary insertion of the *anusvāra* before the nasals in *vaṁśa*, line 1 (twice), *sāmānta* and *maṇḍala*, line 3, *paṁñcha*, lines 5 and 6, *puṁnyaṁ*, lines 6 and 9, *paṁñchāśat*, line 7, and *vasuṁdharaḥ*, line 16.

The inscription refers itself to the reign of the Western Chalukya king Pulikēśin II.¹ It is dated in one of his regnal years; but all that can be made out here is a numerical symbol which, if we contrast it with the symbol for 'eight' which we have in line 5, must, I suppose, be interpreted as meaning 'six:' just before it, there is an illegible *akshara*, which may be either the syllable *ṇi* or *ṇām* of *saṁvatsarāṇi* or *saṁvatsarāṇām*, or a numerical symbol meaning 'ten,' 'twenty,' or some higher figure: the date mentions also the full-moon *tithi* of the month Kārttika; but it does not include any details that admit of calculation. The object of the inscription was to record that certain lands, in certain towns, were the property of the god Mahādēva (Śiva).

Mention is made of villages or towns named Benīra, Dhutipura, and Āgariyapura, and perhaps Kṛishṇapura; but these places cannot now be traced on the map.

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About four feet away to the left of the above record, there is engraved on the rock, in similar characters, another inscription, of four short lines, covering an area about 2' 0" broad by 1' 10" high. The first line of it is illegible. The remainder speaks of four *nivartanas* of land at a place named, apparently, Sindavaḷaga.

TEXT.²

1 Om³ Svasti Anuruddha-shurī⁴-ôdita-nru(nṛi)pa-vaṁśa-prasūta sva-vaṁśa-
lla(la)lāma-bhūta dakṣiṇāpatha-

has found *ba* used to denote 'fifty' in a syllabic system in Malabar which has survived to even the present century (*Jour. R. A. Soc.*, 1896, p. 789 ff.)—In line 8 we have a symbol to which the closest resemblance that can be detected in the Pandit's Table is to be found in the centre one of the three symbols for 'eight' given in his col. 5, from the Valabhi plates (it must be noted that the faint line upwards from the right end of the lower part of the body of the *akshara*, which appears in the collotype published herewith, is due to a depression in the stone; it is not an engraved part of the *akshara*). But, in the face of the symbol for 'eight' which we have in line 5, it cannot be taken as meaning 'eight.' And I can only take it as a symbol for 'six,' approximating to the symbol for that numeral given by the Pandit in col. 3 of his Table, from the Kshatrapa coins and inscriptions. The Pandit considered that his forms of the symbol for 'eight' are the *akshara* *hra* or *hrā*; and that 'six' is *phra* or *phrā*, or some other *akshara* containing *ph*. Here, in this record, the *akshara* closely resembles *hu*; as it also does, to my eyes, in the form given by the Pandit in his detailed account of the symbol for 'eight' (*loc. cit.* p. 46); and Mr. Bendall gives *ha* for 'six' in the syllabic system of Malabar described by him.

¹ That the king mentioned is Pulikēśin II.,—not his grandfather, of the same name,—is shewn by, among other things, the use of the title *Mahārāja*.

² From the ink-impression.

³ Represented by a plain symbol.

⁴ Read *durit*.—As regards the following portion of the text, as far as *rājyē*, line 4, see the introductory remarks.

- 2 pri(pri)thivyâ[h*] svâmi chatur-udadhi-mêkhal-ôpârjjita-râjya-śrī pratâp-âtîśay-
ôpanatah ||
- 3 samagra¹-sâmananta-mamñdala pri(pri)thivyâm=apratiratha śrīmâm Satyâśraya-
Pulekêśi-vallabha-
- 4 mahârâja-râjyê varttamânê likhitam=iti [l*] Benirê bhagavatô Mahâdêvasya
nivarttanâni
- 5 chatvâri 4h || Dhuti-purê nivarttanâni ashta 8h || Âgariya-purê
niva[rattanâ]ni pañcha 5²
- 6 panasa-vṛiksha pañcha³ || Kṛishnê(shnê) Harasêna-mâtâpitro[h*] puṁny-ôpa-
chayâya Dê(?)varo(?)laka-
- 7 bhûmyâmś=cha⁴ nivarttanâni pañchâśat 50 || Vinîta-vidagdha-Vaisikâchâryyêṇa
stbâpitâ . . ghitâ [l*]
- 8 Kârttikasya pûnnimâsâm⁵ likhitâ praśast=îti⁶ || Samvatsarâ . . 6⁷
râjya iti [l*]
- 9 Îś[â*]nêna likhitâ [l*] Yad=atra puṁnyam [ta]d=bhavatu⁸
- 10 gaṇê [l*]
- 11 [Ba]hubhir⁹=vvasudhâ bhuktâ
- 12 na¹⁰ Sagar-âdibhi[h*]
- 13 [yas]y[a] yasya yadâ bhûmi-
- 14 s=tasya tasya¹¹ tadâ phalam [l*]
- 15 Sva-dattâm para-[dat]t[âm] vâ
- 16 yô harêta va[su]mudharâm
- 17 shashṭi-varsha-sa[hasrâ]ṇi
- 18 narakê paripachyatê ||
- 19 S[v]asty=a[stu] lê[khaka-vâchakasya]¹² [l*]

TRANSLATION.

Om! Hail! The reign being current of the *Mahârâja*, the glorious *Satyâśraya-Pulekêśin* (II.), the favourite, who has been born in a race of princes who rose to the front by confronting difficulties, who has become the forehead-ornament of his race, who is the lord of the (*whole*) country of the region of the south, who has acquired the sovereignty over the (*whole earth*) girt about by the four oceans, who has bowed down the entire group of chieftains by the excess of (*his*) prowess, (*and*) who has no antagonist (*of equal power*) in the world,¹³— it is written as follows :—

To the divine (god) Mahâdêva there belong four, (*or in figures*) 4, *nivartanas* (*of land*) at (*the village of*) Benira; eight, 8, *nivartanas* at the town of Dhutipura; five, 5, *nivartanas*,

¹ Read *âtîśay-ôpanata-samagra*.

² See page 6 above, note 3

³ Read *pañcha*.

⁴ Read *bhûmyâmśa*.

⁵ Read *pûnnimâsâm*.

⁶ Read *praśastir=iti*.

⁷ See page 6 above, note 3.

⁸ The *va* of this word was at first omitted, and then was inserted below the line.

⁹ Metre: Ślôka (Anushtubh); and in the following verse.

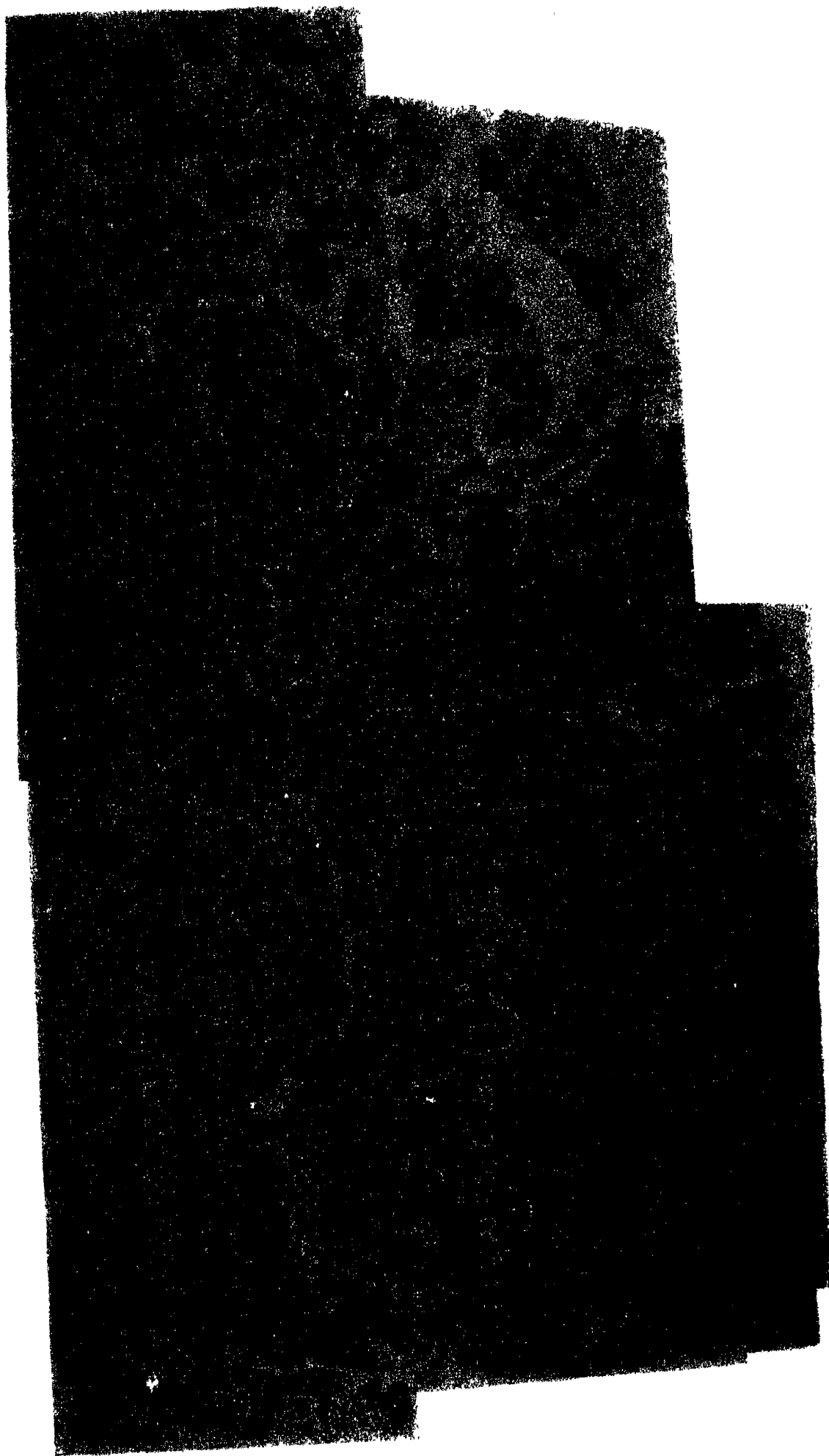
¹⁰ Perhaps *râjânâh*, by mistake for *râjabhih*, was engraved here.

¹¹ There are two *aksharas* below the *ta* of this word. The first of them is *sva*. What the other is, cannot be made out. They have no connection with the text

¹² Read *lêkhaka-vâchakâbhyâm*.

¹³ This was an Early Gupta epithet; see, e.g., *Gupta Inscriptions*, p. 14, and note 4. In the Western Chalukya records, it occurs also in line 5 of the Kaira grant of Vijayavarmarâja of A. D. 643 (*Ind. Ant.* Vol. VII. p. 248).

Yekkeri Rock Inscription of the time of Pulikesin II.



COLLOTYPE BY W. GRIGGS.

SCALE 1/2

FROM AN INK-IMPRESSION SUPPLIED BY DR. HULTZSCH

J. F. FLEET, I. O. S.

(and) five jack-fruit trees, at the town of Âgariyapura ; and, at (P the town named) Kṛishṇa-(pura),¹ fifty, 50, *nivartanas* in the land called Dêvarolaka-bhûmi (?), (which were granted) for the accumulation of religious merit for the parents of Harasêna. (And) by the refined and clever Vaisikâchârya there has been set up

(Line 8.)—(This) *prâsasti* has been written on the full-moon tithi of (the month) Kâr-ttika ; the year 6 in the reign.² Written by Îsâna. Whatever religious merit there is in this, let it be

(L. 11.)—The earth has been enjoyed by many [kings], commencing with Sagara ; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of making the grant that is now recorded if he continues it) ! Whosoever confiscates land that has been given whether by himself or by another, he is cooked in hell for sixty thousand years ! Hail to the writer and the reader !

No. 3.— INSCRIPTIONS AT MANAGOLI.

By J. F. FLEET, PH.D., C.I.E.

Managôli³ is a village about eleven miles to the north-west of Bâgewâdi, the chief town of the Bâgewâdi tâluka of the Bijâpur district. With the difference of the lingual *n* for the dental *n*, its name occurs in the ancient records as Manigavalli (e.g., A. below, lines 18, 19) and Maningavalli (e.g., *ibid.* line 17) ; and we also have the Sanskritised form Mânikyavalli, “the village of rubies” (e.g., *ibid.* line 20). From A. below, lines 18, 24, we learn that it was in the group of towns and villages which was known as the Tardavâdi thousand, and which took its name from a town that is now represented by the small village of Taddewâdi,—the ‘Tuddehwarree’ and ‘Tudewadee’ of maps,—on the south bank of the Bhîmâ, in the Inḍi tâluka, about thirty-seven miles to the north of Bijâpur.⁴ And line 54 of the same record mentions it as an *agrahâra* ; in consequence of which we may perhaps reckon it among “the eighteen *agrahâras*” which are spoken of in other records.⁵

The records at Managôli are on stone tablets which have been built into the walls of a modern temple of Hanumat. I edit them from ink-impressions made by my own man.

A.—Of the time of Bijjala ; A.D. 1161.

The writing of this record covers an area about 2' 10" broad by 4' 6½" high. From the beginning of line 36 to the centre of the last line, there is a fissure by which the tablet has

¹ The word *Kṛishṇa*(*śhṇṣ*) seems to stand by mistake or ellipsis for *Kṛishṇapurâ*.

² Or, perhaps, “the year 16, or 26,” etc. ; see page 7 above.

³ The ‘Mungolee’ of the Indian Atlas, sheet No. 57.

⁴ See *Ind. Ant.* Vol. XIX. p. 269.

⁵ e.g., *Ind. Ant.* Vol. X. p. 193, and Vol. XII. p. 47.—They appear to have been towns of religious importance, scattered over the Kanarese country. Hûli, in the Belgaum district, was one of them ; and Nargund, in Dhârwar, was another. Others, perhaps, were Dambal in Dhârwar, Kurset in Belgaum, and Honwâd in Bijâpur.

been broken into two pieces: but even along this fissure there are but few letters that have been destroyed; and the rest of the record is in a state of very good preservation.—The sculptures above it, at the top of the tablet, are, in the centre, a *linga*, with the sun and moon above it; on the proper right, a seated figure; and, on the proper left, a crooked sword, dagger, or knife, and a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. They include decimal figures in lines 39, 43, 46, and 60, and the distinct form of the lingual *ḍ* all through: the *virāma* is represented sometimes by its own proper sign, as in *satiyoḷ*, line 4, *ḍḍaḷ*, line 8, *tiruvār*, line 46, *naḍasal*, line 64, *sthaḷaḍal*, line 66, and *samayaṃgaḷ*, line 67, and sometimes by the sign for the letter *u*, as in *pogaḷalu*, line 17, *maḥḥaḍalu*, line 44, and *kayyala*, line 52; cases in which the two methods of expressing it are pointedly contrasted, are, *enāl* and *enalu*, lines 24 and 30, and *paḍuval*, *mūḍal*, *baḍagaḷ*, *paḍuvalu*, *mūḍalu*, and *baḍagaḷu*, lines 42, 47, and 48. The size of the letters ranges from about $\frac{3}{8}$ " to $\frac{5}{8}$ ".—The language is Kanarese.¹ There are ordinary verses in lines 1 to 35, and some of the customary benedictive and imprecatory verses in lines 55 to 59. We have the nominative plural ending in *u*, as in the modern or colloquial form of the language, in *aynūrvvaru*, line 24, where the metre shews that the *u* is to be pronounced; and with this we have to contrast the archaic or stilted form *samayaṃgaḷ*, in line 67: cases in which it is not certain whether the *u* is to be pronounced, or whether it represents the *virāma*, are illustrated by *paṃḍitaru*, line 50, and *kottaru*, line 67, as contrasted with *paṃḍitar*, line 51, and *kottar*, line 67. The accusative singular neuter in *v* occurs in *gōkuḷavaṃ*, line 59; but, otherwise, the archaic form in *m* appears throughout, as in *jasaman*, line 27, *āspadamam*, line 32, *kaumāramam*, line 44, and *dharmmamam*, line 54.—In respect of orthography, the only points that call for special notice are (1) the use of *ri* for *ṛi*, throughout, as in *āḷamkṛiti*, line 3, and *nṛipatiḡe*, line 7; (2) the use of *b* for *v* in *sēbyam*, line 24, and *dībya*, line 31; and (3) an affected use of the Dravidian *ḷ* in *Chāḷukyar*, line 5, and *āḷamkḥḍrav*, line 24.

The inscription is a record of the time of the Kaḷachurya king Bijjala. Before, however, it proceeds to recite certain donations made in his reign, it makes reference, in lines 1 to 59, to certain events of the time of the Western Chālukya king Perma-Jagadēkamalla II. In that part of the record, after some introductory genealogical and historical matters, a register is made of certain grants which were bestowed by Perma-Jagadēkamalla II. himself, and by other people, on the god Śiva, in the form of the local god Kalidēvēśvara,—“the Siddhalinga of the south,”—of Maṇigavaḷḷi. The introductory part mentions a person named Īśvaraḡhaḷisāsa, of the Harita *gōtra* (line 16), who, it asserts, was a *Jagadguru* or leading pontiff in the time of the Western Chālukya king Taila II., and was endowed by that king, at his coronation, with the town of Maṇigavaḷḷi; and in the lineage of this person it places a certain Mādhava (line 20), who is to be identified with the Mādirāja (line 37) who held the post of *Mahāprabhu* of the village at the time when the grants were made. It further tells us that the temple of Kalidēvēśvara had been built by a certain Basava (line 28) or Basavarasayya (line 30), son of Chandra or Chandirāja and Chandrāmbike (line 28), who belonged to the Kāśyapa *gōtra* (line 25) and was one of the five-hundred *Mahājanas* or Brāhmaṇas² of Maṇigavaḷḷi. And the occurrence of the names of Basava and Mādirāja in this Śaiva record from the neighbourhood of Bāḡewāḍi, and in connection with the foundation and endowment of a *linga*-temple which was evidently of some considerable size and repute, is rather suggestive of our having at last met with an epigraphic mention of the

¹ From line 42 onwards, there occur various technical terms and other words (some of them to be found in other records also), which are not given in dictionaries, and the meanings of which cannot at present be made out.

² Comparison of the expressions *Mahājanaḡgaḷ=aynūrvvara*, lines 20, 21, and *mahāḍēvarkkaḷ=aynūrvvaru*, lines 23, 24, shews that the *Mahājanas* of a village—(a technical expression which occurs in many records)—were the collective body of the Brāhmaṇas of the village.

original of that Basava who, according to the Liṅgāyat traditions as embodied in the *Basava-Purāṇa* and *Channabasava-Purāṇa*, was born at Bāgewādi to a Śaiva Brāhmaṇ named Mādirāja, and subsequently, becoming the prime-minister of the Kaḷachurya king Bijjala, overthrew the Jains, revived Śaivism, and established the sect of Vira-Śaivas or Liṅgāyats. The remainder of the record, line 59 to the end, refers to the reign of the Kaḷachurya king Bijjala; and it registers a variety of grants made by various persons to the same god Kalidēvēśvara.

The record contains two dates. As the first date (lines 38-40), for the donations that were made before the time of Bijjala, it cites the tenth *tithi*, coupled with Thursday and the winter solstice, of the bright fortnight of the month Pausa of the Dundubhi *saṃvatsara*, which was the fifth year of the reign of Perma-Jagadēkamalla II. The given *saṃvatsara* was Śaka-Saṃvat 1065 current. And this date does not work out correctly. The *tithi* ended, at about 14 hrs. 2 min. after mean sunrise (for Bombay), not on a Thursday, but on Tuesday, 29th December, A.D. 1142; and this was four days after the winter solstice, which, as represented by the Makara-saṃkrānti or passage of the sun into Capricornus, occurred at about 3 hrs. 8 min., again not on a Thursday, but on Friday, 23th December. There must, therefore, have been some mistake made, either in taking the date from the archive from which the material for this part of the record was derived,— (the characters shew that the whole record was put on the stone at one and the same time, by one and the same hand),— or else in the original computation of the date.¹ The second date (lines 59, 60) is the sixth *tithi*, coupled with Tuesday, of the dark fortnight of the month Bhādrapada of the Vishu *saṃvatsara*,² which was the sixth year of the reign of Bijjala. The given *saṃvatsara* was Śaka-Saṃvat 1084 current. And the corresponding English date is Tuesday, 12th September, A.D. 1161, on which day the given *tithi*, of the *amānta* Bhādrapada, ended at about 18 hrs. 8 min. after mean sunrise. In line 64, the *tithi* is mentioned by the technical name of *kapila-chaṭṭi*.

* * * * *

In lines 67, 68, mention is made of a festival called *nūla-parvan*. The reference must be to the *nūla-huṇṇuve* or full-moon of the month Śrāvaṇa. And it may be useful to give here the Kanarese names of all the full-moons and new-moons, as given to me on three or four different occasions, with the explanations of them as far as they can be determined at present.³ As will be seen further on, there are references to some of these special names in other epigraphic records.

The month Chaitra; March-April.— The full-moon is called *davanada-huṇṇuve*;⁴ because, I am told, on this day the people place the fragrant leaves of the *davana*-plant on the images of the god Mallikārjuna of Śrīśaila.⁵— The new-moon is called *akshatadige-amavāse*; because

¹ The full descent of the reigning king is not given. But the use of the style *Pratāpa-Chakravartin* (line 36) stamps him as Perma-Jagadēkamalla II.— On the chance, however, that the record, which is not a contemporaneous one, makes a mistake between him and his ancestor who had the same *biruḍa*, I have calculated the date for also Śaka-Saṃvat 945 current, in the reign of Jagadēkamalla-Jayasimha II. But here, again, the details do not work out correctly. In that year, the given *tithi* ended, not on a Thursday, but on Wednesday, 5th December, A.D. 1022, at about 18 hrs. 36 min. after mean sunrise; and this was eighteen days before the Makara-saṃkrānti, which occurred at about 1 hr. 56 min., again not on a Thursday, but on Monday, 24th December.

² The original has *Visha*, by mistake for *Vishu*.— Monier-Williams' Sanskrit Dictionary does not recognise this name of the *saṃvatsara* (the fifteenth in the cycle), and gives only the name *Vṛisha*. But Kittel's Kanuḍa-English Dictionary gives Vishu as the name current in Mysore; the same name is given by C. P. Brown in his *Carnatic Chronology*; and it occurs in other records also from the Kanarese country.

³ The line of inquiry is an interesting one. And I hope that, now that attention is drawn to it, other scholars may be able to throw more light on it.

⁴ Instead of *huṇṇuve* and *amavāse*, the rustics generally use the word *habba*, 'festival.'

⁵ Reeve and Sanderson's Canarese Dictionary mentions (*s.v. davana*) the *davanada-habba*, *davanada-huṇṇime*, but, overlooking the reference to the full-moon, explains it as "a feast on the twelfth lunar day, when the above fragrant shrub is in perfection."

it is followed, on Vaiśākha śukla 3 (*tadige* = *trītiyā*), by the festival called *aksha-tadige*, i.e. *akshaya-trītiyā* or *akshayya-trītiyā*.¹ This new-moon name occurs in records of A.D. 1054 and 1195 (see page 14 below).

Vaiśākha; April-May.—The full-moon is called *agi-hunṇuve*; apparently because the time then arrives for transplanting the seedlings (*agi*) of rice, tobacco, pepper, etc.—The new-moon is called *bādami-amavāse*; because, it is suggested, worship is then done to the goddess Banaśūnikarī of the well-known temple two or three miles south of Bādāmi in the Bijāpur district.

Jyāishṭha; May-June.—The full-moon is called *kāra-hunṇuve*; from *kāru*, “the rainy season,” which commences in this month. On this full-moon day there is celebrated the festival called *kari hariguva habba*, when bullocks are raced,—the winner being the one that first reaches and breaks a string of leaves drawn across the course,—in order to obtain an augury as to the prospects of the season.²—The new-moon is called *mannettina-amavāse*; because the people then make clay images of bullocks (*mann-ettu*), and worship them.

Āshāḍha; June-July.—The full-moon is called *kaḍlegadabina-hunṇuve*. Two explanations are suggested: one, that the people then make cakes (*kaḍabu*) of gram (*kaḍle*, *kaḍule*) and offer them to the goddess Yellamma; the other, that the cultivators then decorate the necks of their bullocks with strings of such cakes.—The new-moon is usually called *vāgara-amavāse*; because it is followed, on Śrāvaṇa śukla 5, by the *nāga-pañchamī*, when worship is done to the cobra (*nāga*, *nāgara-hāvu*). But it appears to be also sometimes known as *Divaśī-amavāse*; because, it is said, girls, after marriage, then worship images of a goddess named *Dīvaśī*.

Śrāvaṇa; July-August.—The full-moon is called *nūla-hunṇuve*; because on this day the ceremony is annually performed of renewing the sacred thread (*nūlu*, otherwise called *janivāra*, and in Sanskrit *yajñōpavīta*).—The new-moon is called *chauti-amavāse*; because it is followed, on Bhādrapada śukla 4 (*chauti*, *chavuti*, = *chaturthī*), by the *Gaṇēśa-chaturthī*, when worship is done to the god Gaṇēśa. For the same reason, it is sometimes called *benakana-amavāse*; Benaka being a corruption of Vināyaka, one of the names of Gaṇēśa.

Bhādrapada; August-September.—The full-moon is usually called *anantana-hunṇuve*; because the preceding day is the *ananta-chaturdaśī*, which, Molesworth’s Marāṭhī Dictionary says, is sacred to the god Viṣṇu, in the form of Ananta. It seems to be sometimes also called

¹ Kittel’s Kannada-English Dictionary explains the *aksha-trītiyā*, as it is there called, as a Śaiva feast on *Chaitra* śukla 3. But Ganpat Krishnaji’s *Pañchāṅg* and the *Paṭwardhanī Pañchāṅg* place the feast on Vaiśākha śukla 3; so, also, Monier-Williams’ Sanskrit Dictionary, which explains it (s.v. *akshaya*) as “a festival, the third day of the bright half of Vaiśākha, which is the first day of the Satya-yuga, and secures permanency to actions then performed;” so, also, Reeve and Sanderson’s Canarese Dictionary, which explains it (s.v. *aksha-tadige*) as “a ceremony, in the second Hindū month, on the third lunar day, of married women, who bathe, present to each other turmeric, betel nut and fruit, and then make an offering of flowers, etc., to Gaurī.”

² This festival is described in the *Basava-Purāṇa* (see the Rev. G. Würth’s translation, *Jour. Bo. Br. E. As. Soc.* Vol. VIII. pp. 90, 91): it is there placed on the full-moon of the third month of the Hindū year (i.e. Jyāishṭha); and we are told that, if a black bullock breaks the string, all sorts of leguminous fruits will succeed, while, if a white bullock breaks the string, the white millet will thrive.—Kittel, also, in his Kannada-English Dictionary, s.v. *kāru*, places it on the *kāra-hunṇuve* in the third month. Under the word *kari* (3), ‘unpropitiousness,’ he explains that *kari kari* means “to tear, i.e. do away with, unpropitiousness; an act that, “on a certain day (*kāra-hunṇuve*) is represented by throwing an iron ball, that is attached to a rope, over a “*tōraṇa*, and thus pulling down the *tōraṇa*, when the ornamented bullocks of the place, that previously had “passed under the *tōraṇa*, are playfully driven about.” But the ceremony described in the *Basava-Purāṇa* is the one with which I am familiar: except that the divination seems to be more directed to the comparative prospects of the early and late crops; the idea being that, if a white bullock is the winner, the later crops will be the better, whereas, if a bullock of another colour wins, the early crops will give the better yield.—Reeve and Sanderson’s Canarese Dictionary, s.v. *kari*, explains the festival as “a ceremony of breaking in two, by bullocks or other means, the triumphal arch of a gateway, the day after *poṅgal*-feast,” and thus (see Kittel’s Dictionary, s.v. *poṅgalu*) would place it the day after the *Mukara-saṁkrānti*, in the month Pausa.

jokyâna-hunṇuve; but I have not obtained the explanation of this.—The new-moon is called *navarâtri-amavâse*, or *mahânavami-amavâse*; because it is immediately followed, on Âśvina śukla 1, by the nine-days festival (*nava-râtri*) of the goddess Durgâ, ending with the *dasarâ*-holiday on the ninth day which is called *mahâ-navamî*, “the great ninth *tithi*.”¹

Âśvina; September-October.—The full-moon is called *sigi-hunṇuve*; because, it is said, on this day the people worship the goddess Gaurî under the name of *Sîgî-Gaurî*.² It appears to have been called in ancient times *herjuggiya-hunṇuve*, “the full-moon of the principal harvest-time” (see page 15 below).—The new-moon is called *dîpâvali-amavâse*, or *dîvalige-amavâse*; because during the same or the immediately following night there is the *dîpâvali*, *dîrâlî*, or *dîvalige* festival of lamps, when the houses and streets are illuminated.

Kârttika; October-November.—The full-moon is called *gaurî-hunṇuve*; because, it is said, on this day worship is done to the most honoured form of the goddess Gaurî, as *Hirê-Gaurî*, “the great or original Gaurî.”—The new-moon is called *chaṭṭi-amavâse*; because it is followed, on Mârgaśirsha śukla 6 (*chaṭṭi* = *shashṭhî*), by the *champâ-shashṭhî*, when, according to Molesworth's Marâṭhî Dictionary, there is a festival of the god Khandobâ or Khanderao, an incarnation of Śiva.

Mârgaśirsha; November-December.—The full-moon is usually called *hostala-hunṇuve*; because thresholds (*hostalu*) are decorated and worshipped on this day. But it seems to be sometimes also called *raṇḍê-hunṇuve*; in some connection, it is said, with the goddess Yellamma as a widow (*raṇḍê*).—The new-moon is called *yellâ-amavâse*; because it stands next before the Makara-saṁkrânti or winter solstice, in celebration of which complimentary packets of sesamum seeds (*eḷlu*, *yellu*) are sent about to friends and acquaintances.³

Pausa; December-January.—The full-moon day is called *banda-hunṇuve*, or *banada-hunṇuve*; either, it is suggested, because the trees of the forests (*bana*, *vana*) begin to sprout at about this time, or because on this occasion there is another festival of the goddess Banaśaṁkari of the well-known temple near Bâdâmi.—The name of the new-moon has been given to me as *avarâtra-amavâse*, *âvâtra-amavâse*, and *avarâtri-amavâse*; I have not succeeded in obtaining any explanation of the name, or even in determining the exact form of it.

Mâgha; January-February.—The full-moon is usually called *bhârata-hunṇuve*, or sometimes *bhârati-hunṇuve*; apparently in some connection either with the public reading of the *Mahâbhârata*, or with some worship of the goddess Bhârati (Sarasvatî). It appears, however, to be also known as *guḍî-hunṇuve*; because, it is said, the people imagine that on this day the gods go from the temples (*guḍî*) to the houses of their worshippers, who, accordingly, welcome them during the night with shouts of “the gods have come,” and with the sounds of gongs and other musical instruments.⁴—The new-moon is called *śivarâtri-amavâse*; because just before it there is the well-known great festival called *mahâ-śivarâtri* in honour of the god Śiva. In the twelfth century A.D., this new-moon was called *kâman-amavâse*, “the new-moon of Kâma” (see page 15 below); evidently in connection with the ensuing *hōlî*-festival of Kâmadêva, the god of love, which ends with the burning of an effigy of

¹ Kittel's Kannada-English Dictionary, s.v. *eḷlu*, would give this new-moon the name of *eḷlâ-amavâse*, with the explanation that the manes are worshipped on this day. The manes are worshipped with sesamum seeds (*eḷlu*), I think. But *eḷlâ-amavâse* is given to me,—and correctly, I believe,—as the name of the new-moon of Mârgaśirsha.

² I cannot verify this in any way. And it seems more likely that the name has some connection with the ripening of the pods of the *sîge*-shrub, which are used like soap for washing the hair, etc.

³ As already remarked (note 1 above), Kittel's Kannada-English Dictionary, s.v. *eḷlu*, gives the *yellâ-amavâse* as the name of the new-moon of Bhâdrapada.

⁴ It may be noted that Kittel's Dictionary, s.v. *guḍî* (1), gives the meaning of “a pole erected on the new-year's day before the house-door; the festival connected with it (Marâṭhî *guḍhî*).” The day, however, is a different one.

him in commemoration of his having been reduced to ashes, by the flames from the third eye in the forehead of the god Śiva, when he was trying to inspire Śiva with love for Pārvati.

Phālguna; February-March.—The full-moon is usually called *hōḷi-hunṇuve*; in connection with the *hōḷi*-festival, (see above, under Māgha), which ends on this day. Kittel's Kannada-English Dictionary, s.v. *hōḷi*, gives it also the name of *kāmana-hunṇuve*, "the full-moon of Kāma;" in the same connection.—The new-moon is called *ugādi-amavāse*, i.e. *yugādi-amavāse*; because the next day,—Chaitra śukla 1; usually known as *saṃvatsara-pratipadā*,—is the commencement (*ādī*) of the new year (*yuga* is here used in the sense of *saṃvatsara* or *varsha*).

Of epigraphic instances of the mention of special names of the full-moons and new-moons, four can be quoted, in addition to the reference to the *nūla-hunṇuve* in the present record:—

1.—An inscription at Baḷagāmve in Mysore (*Pāli, Sanskrit, and Old-Kanarese Inscriptions* No. 158; *Mysore Inscriptions*, p. 121) is dated—Sa(śa)ka-varshada 976neya Jaya-saṃvatsarada Vaiśākha bahula akshaya-tri(tri)tiyad-amavāse Ādivāra-nimittam; "on account of Sunday (*coupled with*) the new-moon of the akshaya-tritīya of the dark fortnight of Vaiśākha of the Jaya saṃvatsara, which was the Śaka year 976 (expired)." Here, a mistake was made, through carelessness on the part of the writer of the record, either in allotting the new-moon in question to Vaiśākha, instead of to Chaitra, or in allotting the *akshaya-tritīyā tithi* to the dark fortnight, instead of to the bright fortnight, of Vaiśākha; the text may be construed either way. As regards the results for the date,—in the given year, the new-moon *tithi* of Chaitra ended, as required, on Sunday, 10th April, A.D. 1054, at about 19 hours after mean sunrise; whereas, the new-moon *tithi* of Vaiśākha ended at about 6 hours on Tuesday, 10th May, and cannot be connected with a Sunday at all.¹

2.—An inscription at Taḍi-Māḷingi in Mysore is dated, according to the romanised text (*Inscriptions in the Mysore District*, Part I. p. 146, No. 31),—Saka-varśada 1118neya Rākshasa-saṃvatsarada yaksha-tadige Bihavāra sūryya-grahanadalu; "at an eclipse of the sun (*on*) Thursday (*coupled with*) the aksha-tadige (new-moon) of the Rākshasa saṃvatsara, which was the Śaka year 1118 (current)." Here, according to this version of the text, the new-moon *tithi* is not expressly mentioned; though the text in Kanarese characters indicates otherwise, having the curious and meaningless expression *yakshatahelamāsa*, instead of *yaksha-tadige*. But, however that may be, the mention of an eclipse of the sun shows that the new-moon *tithi* was meant; not the *akshaya-tritīyā tithi*. And the new-moon *tithi* of Chaitra, in the given year, ended at about 3 hours after mean sunrise on Wednesday, 12th April, A.D. 1195; and on this day there was a total eclipse of the sun, perhaps visible in Southern India (see Von Oppolzer's *Canon der Finsternisse*, pp. 230, 231, and Plate 115). This is, perhaps, not the given week-day. But the want of agreement between the romanised and Kanarese texts suggests that the original may not have been read correctly, and that the real reading may be *Budhavāra* (Wednesday), not *Bihavāra* (Thursday).

3.—The Kargudari inscription (*Ind. Ant.* Vol. X. p. 249) is dated—śrīmach-Chālukya-Vikrama-varshada 33neya Sarvvadhāri-saṃvatsarada herjjuggiya-puṇṇami Sôṃavārad-andina śubha-lagnadol; "at an auspicious moment of Monday (*coupled with*) the herjuggi full-moon of the Sarvvadhāri saṃvatsara, which was the 33rd (year) of the glorious Chālukya-Vikrama-varsha." Here, the given year is Śaka-Saṃvat 1031 current. The month is not specified. And this full-moon name is not to be found in any of the lists given to me. But Mr. Venkat Rango Katti, of Dharwar,—one of the gentlemen by whom the lists were made out for me,—

¹ It may be added that on the 10th May there was a total eclipse of the sun, visible right across India (see Von Oppolzer's *Canon der Finsternisse*, pp. 216, 217, and Plate 108), which one would expect to find mentioned in the record, if that were the date really intended. On the 10th April there was no eclipse.

informed me eventually (see *loc. cit.* p. 254, note 30) that, "though the name is but rarely used "now, *herjuggi*, or, in its modern form, *hejjuggi*, is at some places still known among the "Lingāyat cultivators as another name of the *ṣiḡi-hunṇuve* or full-moon of *Āśvina*; and that "the explanation is that on that day the cultivators prepare a *huggi*, or mess of boiled rice mixed "with split pulse, salt, pepper, cummin seeds, etc., and, taking it to their fields, scatter it abroad "in handfuls at every step (*hejje*).” And, as a matter of fact, the full-moon *tithi* of *Āśvina*, in the given year, did end, as required, on Monday, 21st September, A.D. 1108, at about 23 hrs. 48 min. after mean sunrise.¹ Now, the above explanation of the name cannot be accepted; for the reason that *herje* does not occur as the older form of *hejje*. But the true explanation can be established. In Kanarese, an initial *s* is liable to become *j* in composition.² We have a clear instance in the name of the *perjūka* or *hejjuṇka* tax,—mentioned in many epigraphic records,—which unquestionably comes from *per*, *her*, ‘large, great,’ + *ṣuṇka*, ‘toll, duty, customs.’ On the analogy of this, *herjuggi* is to be derived from *per*, *her*, + *suggi*, ‘harvest-time,’ and is to be interpreted as meaning “the great or principal harvest.” Thus, the *herjuggi* full-moon is the harvest moon. And this name exactly fits the *Āśvina* full-moon, next before the autumn harvest, when the *muṇḡāri*, *kharāf*, or early crops, sown just before the commencement of the rains, are gathered.³

4.—An inscription at the temple of Vīrabhadra in the fort at Lakkundi in the Gadag tāluka, Dhārwar district (I quote from an ink-impression), is dated—*śrīmach-Chālukya-Vikrama-varshada 45ṇeya Śārvarī⁴-samvatsarada Māgha-māsada Kāman-amavāsye puṇyadinad-amḍu*; “on the meritorious day (*of*) the new-moon of *Kāma*, of the month *Māgha* of the *Śārvarī samvatsara*, which was the 45th (*year*) of the glorious *Chālukya-Vikrama-varsha*.” Here, the given year is Śaka-Samvat 1043 current. And the corresponding English date is the 19th February, A.D. 1121, when the full-moon *tithi* ended at about 2 hrs. 8 min. after mean sunrise. For the meaning of the name, see page 13 above.

TEXT.⁵

1 Ōm⁶ Ōm⁷ Namaḥ Śivāyah⁸ || Namas⁹-tunga-śiraś-chuṁbi-chāndra-chāmara-chāravē trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē || Ōm [||*] Śrīmat¹⁰-kāṁ-

¹ See, also, *Ind. Ant.* Vol. XXII. p. 110, No. 5, where Prof. Kielhorn gives the same date, with the earlier ending-time of 21 hrs. 36 min.

² For instance, *pon*, ‘gold,’ + *surige*, ‘knife,’ = *poṇḡurige*, ‘a golden knife,’ and *mum* (*mundu*), ‘that which is before,’ + *sār*, ‘eaves of a house,’ = *muṇḡār*, ‘the front eaves’ (see Kittel’s Kannada-English Dictionary, under the letter *j*); so also, I suppose, *hejjāva*, ‘a certain medicinal plant’ (see the same, *s.v. hej*), is from *her*, ‘large, great,’ + *sāve*, ‘a certain grain.’

³ It should, perhaps, be added that, in the given year, two other full-moon *tithis* ended on the given weekday,—the full-moon of *Vaiśākha*, at about 4 hrs. 40 min. after mean sunrise on Monday, 27th April, A.D. 1108, and the full-moon of *Māgha*, at about 16 hrs. 16 min. after mean sunrise on Monday, 18th January, A.D. 1109; also, that on those days, as on the day of the *Āśvina* full-moon, there was no lunar eclipse to be mentioned in the record; also, that either of those two full-moons might perhaps be connected with the spring harvest, when the *hīṅāri*, *rabī*, or later crops, sown in October and November, are gathered. But it seems to me that the autumn harvest is the more important one for the greater part of the Kanarese country, and that Mr. Venkat Rango Katti was rightly informed that the *herjuggi* full-moon is the full-moon of *Āśvina*.

⁴ Read *Śārvarī*.

⁵ From the ink-impression. A transcription is given in Sir Walter Elliot’s *Carnāṭaka-Dśa Inscriptions*, Vol. I. p. 746: it contains many inaccuracies; and giving,—after the words *hoṁg-aṇvatt-e.eyam koṭṭar*, in line 65,—a few words which do not stand in the original at all, it then terminates, with the statement that the rest of the stone is broken away!

⁶ This word is represented here by an ornate symbol,—by a somewhat less elaborate symbol in line 36 (before *svastī*), and in line 59,—and by plain symbols near the end of this line, and in lines 31, 35 (the first *om*), 46, 48, 49, and 53.

⁷ Here the word is expressed in writing.

⁸ Read *Śivāya*.

⁹ Metre: Ślōka (Anuṣṭubh).

¹⁰ Metre: Śārdūlavikrīḍita.

- 2 chana-kānti-baṁdhuritav=āśā-siṁdhura-srēṇi-dhātrī-madhyam nele dēva-dāmpati-sata-
kriḍā-vilāsam nij-ōddāma-srīg=abhirāma-dhāma-
- 3 v=ene sapta-dvīpa-sapt-ārṇava-stōm-ālamkri(kṛi)ti raṁjikum vividha-kēlī-
kaṁdaram Maṁdaram || Kanakanaga¹-dakṣiṇ-ōrvvī-vanitā-kuntalav=enippa
Kuntala-dhareyam
- 4 vinutam Chalukeyar=āldar=Mmanu-sūtrada tīkid-embinaṁ chāritram || Vāsava-
vilāsadin simhāsana=ashtādaśam pravarttise rājya-srī(śrī)-satiyol nere-
- 5 da² yaśō-bhāsura-Chalukyar=olage hadinemte(ṭa)neyal || Tribhuvana³-viśrutam
Kisuvolal=tanag=anvaya-rājadhāniy=ād=abhinuta-kīrtti Kattiyaradēva-
- 6 na tamdeya tamman=anvaya-prabhavar=enippa pattada Chalukyara
santatiyol=Surēndra-saṁnibhan=esedam Chalukya-kuḷa-bhūṣaṇan=Ayyanadēva-
bhūbhujam || Pesa-
- 7 r⁴-vett=Ayyana-nri(nṛi)patige jasav=eseva Chalukya-Vikramādityam sāhasa-Mēru
puttidam śrī-Vasudēvam puttuv-ante Yādava-kuladoḷ || Kṣhiti-mahita-kīrtti-
Daha-
- 8 lā-pati-Lakshmana-rāja-putri saubhāgya-samanvite Boṁthādēvi jagam-nute
Dēvakiy=enisi Vikram-āṁganey=ādaḷ || Raṭṭa-nri(nṛi)pa-ditija-kuḷa-saṁ-
ghaṭṭadin=agha paṭṭa Chal
- 9 ki⁵-kuḷak-abhyudayam putte bhayav=ahitaram beṁn-atte diś=ādhipara sabhegalam
mutte jasa || Ādiya Chalukya-vamśa-mah-ōdadhi-śāsiy=enipa Vikramām-
kaṁgam Boṁthādēvi-
- 10 gam magam tān=ād=i Kri(kṛi)shn-āvatāra-līlam Tailam || Baṁtina mey-gali
Tailam teṁṭaṇisuvar=alave bayala kāle(la)gamam nūr-emṭam kādidan=enbatt-
emṭam koṁḍam pratāpadim kōṭegalam || Beda-
- 11 rada⁶ maṁneyar=bbirutu pōgada maṇḍala-nāthar=arggi targgada nele-gōṭe
dhūli-patav=āgada durgga-kuḷam kunuṅgi piṁgada para-maṇḍalam naḍugi
kappaman=iyada vairi-rāya-
- 12 r=ār=adaṭina bāhu-sāhasa-samagratag=Āhavamalla-Tailana || Pariyaṭṭ⁷=ēkāṁga-vīram
masagida Javanam pōltu tad-Rāshṭrakūṭ-āmbara-bhāsvach-chāṁdraram Kakkara-
nri(nṛi)pa-raṇa-
- 13 kaṁbh-āvanipālaram saṁharisuttam jīya⁸ bāpp=embinaṁ=avani-taḷam Kuntal-
ōrvvī-yaśō-bhāsura-rājya-srīyan=atyāyatiyole taḷedam līl[e*]yim Taila-rāja ||
Dha-
- 14 raṇiyan⁹=ā rasā[ta]ladoḷ=arddudan=ādi-varāha-rūpadim Sarasijanābhan=uddharisid-
andade Raṭṭa-nra(nṛi)pa-praghaṭṭadin jarida Chalukya-rājyaman=iḷā-nuta-kīrtti
varāha-
- 15 chihnan=uddharisidan=i jagakke kali Tailane marttya-Mukundam=allanē ||
Chalukya¹⁰-rājya-lakshmi-līlā-Gaṁgānadi-Himāchalan=akhiḷ-ōrvvī-lalan-ēśam Nūrm-
maḍi-Tailam Trailōkyama-
- 16 llan-Āhavamalla || Param-āśīrvvāda-parampare nija-rājya-ābhivri(vṛi)ddhig=
udbhavav=enip=Īśvara-ghaṭisāsamge jagad-guruge Harit-ābja-ravigo dhārā-pūrvva ||
Raṭṭa-gha-

¹ Metre: Kanda; and in the next verse.

² This *akshara*, *da*, was at first omitted, and then was inserted, on rather a small scale, in the margin before the beginning of the line.

³ Metre: Champakamālā.

⁴ Metre: Kanda; and in the next four verses.

⁵ Instead of *Chal* *kā*,— in which the *l* has the *virāma*,— read *Chalki*.

⁶ Metre: Champakamālā.

⁷ Metre: Mahāśrāgharā.

⁸ This word either may be some colloquial form from the Sanskrit *jī*, 'conquer,' or may stand for the Kanarese *jīya*, 'a father, a grandfather; an epithet applied to any superior, such as a king, master, lord, etc.'

⁹ Metre: Champakamālā.

¹⁰ Metre: Kanda; and in the next two verses.

- 17 ratta-vesar-ddhareg=iṭṭalav=ene rājya-paṭṭabamdh-ōtsavadol=kottam Maṇigavalliyan=ottajikege kaḷasav-iduva teradim Taila || Dhare¹ pogalalu Chaḷukya-pati-Taila-nri(nṛi)-
- 18 p-ārchchita-pādan=ittan=Īśvara-ghaḷisāsan=ūrijjita-Harita-kul-āgrani tāne mukhyav-āg-ire vara-vipra-paṁchaśata-rājige pūjisi Tarddavādi-sāsirad=olag=ollitam Ma-
- 19 nigavalliyan=i śaśi-sūryyar=ullinam || Ā prabhuvir=anvayadalli || Abhimān-²ōmnati Maṇdar-ādrig=oreyam kaṭṭittu vārāṅganā-subhagatvam Madanāṅg-anādarane-
- 20 yaṁ māditṭu sa(śa)śvad-vachō-vibhavam Karuṇanan=ēḷisitt=enisuvam Mānikya-valli-pura-prabhu vikhyāta-Harita-gōtra-viḷasal-Lakshmīdhavam Mādhava || Mahā-janāṅgaḷ=a-
- 21 ynūrvvara mahimey=em̐t-ene || Vara-varuṇ-āśrama-dharma-nirmala-guṇa-śrī-vēda-vēdāṅga-vistara-śāstr-ārtha-vichāra-sāra-satata-svādhyāya-yajña-kriyā-guru-pū-
- 22 j-ākara-vipra-paṁchaśata-chaṁchad-brāhmya-tējo-nay-ābharanam raṁjisugum mahi-surapuram Mānikyavalli-pura || Manu-mārggakke maṇi-pradīpav=enisitt=āchāra-saṁpatti
- 23 sajjana-harsh-ābdhige chaṁdra-lakshmiy=enisitt=andāryyav=ugra-dvishad-ghana-darpp-ādrige balpu vajrav=enisitt=em̐d=amdu bāhyō param janarē bāppu Maṇi-gavalliya mahidē-
- 24 varkaḷ=aynūrvvaru || Chāruteya³ sahaja-sārate rārājipa Tarddavādi-sāsirav=emb=i nāriya kucha-ruchir-āḷamkārav=enal dharege Maṇigavalliye sēbya(vya)m || Ā
- 25 negalḍa Maṇigavalliya bhū-nutar=aynūrvvar=olage Kāśyapa-gōtr-āmbhōnidhi-śaśi Gōvarddhanan=ānata-ripu Vāji-vaṁśa-waren=udayisidam || Hurvvina jarvu viśi-
- 26 shtara harvvida baḍatanada korvvan=udugisum=adarim hurvvinavar=emba nāmada gurvvina Gōvarddhanamge nāmdanan=enipa || Jana⁴-nuta-Rēvadāsa-vibhug=ātma-jar=agranī Nāgadēvan=o-
- 27 ipina kaṇi Viṣṇu puṇya-nidhi Goyyarasam Hulidham dharitri jiy=ene pesar-vetta nālvar=avar=i kiṇiyam hiriyam jagakke sajjana-nidhi Chāṁdranam jasaman=cydisidam Himavam-nagē[m]-
- 28 dramam || Ā⁵ Chāṁdirāja-vibhugam śrī-Chāṁdrām̐bikēgav=ātma-jam puttīdan=urvvī-chakra-nuta-guṇ-ābdhi sad-āchārateyir̐m̐ nimirchēchi jasaman Basava || Parahitadol⁶=parākramadol=ārppino-
- 29 l=ūrijjita-śaktiyol=Mahēśvara-pada-bhaktiyol=tanage pāsatiy=ār=pperar=emba hemmeyol=neredu Maṇigavalliya dharāmara-paṁchaśat-ānurāga-paṁkaruḥa-vi-
- 30 kāśa-bhāskaran=enalu negalḍam Basavam guṇ-ākara || Kayyam⁷ nosalga daṁd=emm=ayyam guṇiy=emdu pogale dhare sale lōkakk=ayyan=enisippa Basavarasayyam śrī-Maṇigava-
- 31 ḷig=ūrijjitav=enisal || Ōm || Idu⁸ vēda-traya-tat[t*]va-dhāmav=id=anam̐t-ānādi-saṁsiddhav=im̐t=idu tējōmaya-dibya(vya)-līṅgav=idu līlā-lōka-saṁnidhyav=emba day-ābhyuṁnati chēm-
- 32 nan=āda Kalidēvēśamge lōk-ōtsav-āspadamam māḍisidam nij-ānvay-yaśas-saṁdōhamam gēhamam || Idu⁹ rajatādriyim̐d=adhikav=em̐binegam Basavam nivāsa-saṁpadaman=o-
- 33 darchchidam Maṇigavalliya vipra-varar=Kkubēranol=puduv=enis-irppa bhaktiyutar=illiye saṁtatav=irppen=emba saṁnida(dha)tanav=oppuv-am̐te Kalidēva-mahēśa nivāsav=oppugum ||

¹ Metre : Champakamālā.² Metre : Kanda ; and in the next two verses.³ Metre : Kanda.⁴ Metre : Kanda.⁵ Metre : Mattēbhavikrīḍita ; and in the next two verses.⁶ Metre : Champakamālā.⁷ Metre : Champakamālā.⁸ Metre : Mattēbhavikrīḍita.⁹ Metre : Champakamālā.

- 34 Sale¹ mûyûm-jagav=old=upârjjisida punyam mûrtti-vett-amte nirmala-dharmm-
ômnati-samnutam sakala-lakshmî-vâsam=âd-amte bhû-lalan-âlamkri(kri)ti-ratna-
râsi nered-irdd-amt=âvagam ramji-
- 35 kum Kalidêvêsa-yilâsa-bhâsura-gri(gri)ham lôkayka²-sôbhâvahan || Ôm || Ôm
Svasti Samastabhuvanâsrayam śīpri(pri)thvîvallaabham mahârâjâdhirâjam
paramêśvaram para-
- 36 mabhatârakam Satyâśraya-kula-tilakam Châlûky-âbharanam śrîmat-
pratâpachakravartti-Jagadêkamalladêvaru Kalyânapurada nelevîdinol=sukha-
samkathâ-vinô-
- 37 dadim râjyam-geyyuttam-ire [I*] Tat-pâdapadm-ôpajîvi mahâprachanda-damda-
nâyakam mane-verggade Bammanayyamaṅgal mahâprabhu-Mâdirâja-pramukha-
- 38 mahâjanamaṅgal=aynûrvvar-anumatadin binnapam-geyyal=avadhârisi śîmaj-Jagad-
êkamalladêvaru Manîngavalliya dakshina-śrî-Siddhalînga-Kalidêvêśvara-
- 39 dêvargge nija-bhuja-vijaya-nâm-âmkitâ=varshada 5neya Dumdubhi-samvatsarada
Eushya³ suddha 10 Bri(bri)haspativârad-amd=uttarâyana-samkrânti-vyati-
pâta-pa-
- 40 rvva-nimittav-âgi jagattunga-Bhujaingâvali-kula-tilaka-Kâlâmukha-naishthika-parama-
tapônishtha-brâhmyakula-bâla-brahmachârî-śrî-Sadyôjata-pamditâ-dêvara
- 41 kâlâm karchchi dhârâ-pûrvvakam-mâdi dêva-kâryyamam naḍayisuv-amt-âgi
Manîngavalliya tenkâna holada Mogevidâd=olage Kallamgurukeya ba-
- 42 tteyim paduvalu Homnoleyavara keyyim mûḍalu Mûlasthâna-dêvara
Kemganavve-dêviya keyyim baḍagalu Chemna-Gêsimayyana bittêra varamogeyim
tenka-
- 43 l kattid=alagina nâlvattu-gêpa hamdiya-gaḍimbada ghaḷeya mattar=ayvattam
kottar=â mattar 50x=olage dêvar=amgabhog⁴, Chaitra-pavitra dhûp-ârute⁵ naivê-
- 44 dya khamda-sphuṭita-jîrṇ-ôddhârakkam mattar=ippatt-aydu mathada śrî-Sârada-
dêviyar=amgabhogakkam tapôdhanar=âhara-dânakkam mattar=emṭu mathadalu
kaumâramam
- 45 vakkhânisuv=upâdhyâyargge mattar=aydu dêvara brahmapurigaḷ nâlvarggam
mattar=emṭu Amri(mri)tarâśi-pamditargge mûliga-vṛittiy-âgi sarvvâ-bâdha-⁶
parihâ-
- 46 rav-âgi kâdûḍuva mattar nâlku antu mattar 50kkav-aruvapavam mattarînge
hamdiya salikey=omdam tîruvar [II*] Ôm [II*] Dêvara hû-dômṭakke Nirgguliya
- 47 halladin baḍagalu Valajikave(ṽi)ya-Kêśyanana tômṭadin mûḍal Mah[â*]-
vishnu-bhattara tômṭadin tenkal Kulîya-basadiya tômṭadin paḍuval hârûva-gôla
- 48 mattar=omdumam sarvva-namaśya(sya)v-âgi kottaru [II*] Ôm [II*] Sat[t*]rada
maneyim paḍuvalu Bhagavati-gêriya bîdiyim baḍagal râja-bîdiyim mûḍal
Aytama-se-
- 49 ttiy=amgaḍiyim tenkal dêvargge sarvva-namaśya(sya)v-âgi kottâ amgaḍi nâlku [II*]
Ôm [II*] Dêvara kêriy=olage dêvargge namdâ-divigege sarvva-namaśya(sya)v-
âgi kottâ gânav=omdu [II*] Ôm [II*] Dêva-
- 50 ra kêriy=olage dêvara brahmapuriga[!] nâlvarggam Amri(mri)tarâśi-pamditaru kottâ
nivêśanam nâlku alli kaumârad=upâdhyâyargge kottâ nivêśanav=omdu [II*]
Ôm [II*] Dêvara
- 51 kêriy=olage dêvara brahmapurigaḷa nivêśa[na]dim tenkal sanva[r*]ṇṇamge
Amri(mri)tarâśi-pamditar kottâ nivêśanav=omdu [II*] Â nivêśanamgaḷa pramâṇu
tenkaṇ-âdiyim mo-

¹ Metro: Mattêbhavikrîḍita.² Read *drati*, or *drîti*.³ Read *lôk-aika*.⁴ Read *sarvva-bâdha*.⁵ Read *Pausha*.

- 52 [da]l-omdu badagana mēre vara[m*] nāl-gōna pramāṇ[i]na kayyala parisūtradini
paḍuval mūgayya-baṭṭeyam kaḷed-innēsara paḷadal nivēśanad=agalav=aru-
gay[y*]i nīla
- 53 hadinaydu kayya pramāṇu || Ōm Svasti Vi śāt-ānēka-vēda-vēdāṅga-ta[t*]va-
jñāna-mārttamda-jvālā-māṇḍita-puṇḍarikā¹ ksha-rahma-lakshmi-lakshita-
viśūla-vaksha[h*]sthaḷa-hamsa-
- 54 yuvatī-sarājī²-virājamānar=appa śrīmad=utta[ma]d-agrahāram Maṇimavallīya
mahāprabhu-mukhyav=aśēsha-mahājanamgaḷ=aynūrvvar vi³ dharmmamam taimma
- 55 dharmmav-āgi sa[d*]-dharmmadim śāsana-maryyādeyindav=ā-cha[m]d[r-ā]rka-tāram
baram pratipālisuvar || Sāmānyō⁴=yam dharmma-sētur=ari(nri)pāpāḍi kālē-
kālē pālānyō
- 56 bhavadbhiḥ sarvvān=ētān=bhāginah pārtthivēndrān bhūyō-bhūyō yāchatē Rāma-
chandra[h*] || Sva⁵-datt[ā*]m para-datt[ā*]m vā yō harēti(ta) vasundharā[m*]
shashthir-vvarsha⁶-sahasrāṇi
- 57 viśvāyām jāyatē krimiḥ || Śāsanam⁷=id=āvud=elliya śāsanav=ār=ittar=ēke
salisuvēn=int=i śāsanaman=emba pātakan=ā sakalam rauravakke gaḷagaḷan=
iligu[m] ||
- 58 Ūr[o*]ḍeyar=akke gaṇav=akk=ūr=āḷv=aras=akke nāda-kōmde(ṭe)yar=akk=int=ār=i
dharmmamam=alida[d*] vōrant-ire rauravakke gaḷagaḷan=iligu[m*] ||
Gaṇgāsāgara-Yamnā⁸-saṅgamadoḷ Vāraṇāsi Ga-
- 59 yey=emba=i tirthamgaḷ=aganita-sad[d*]vijapumgava-gōkulavan=alidan=in=ei[dan=
a]lida[m*] || Ōm Svasti Śrīmat-Kaḷachuryya-bhujabālachakravartti-tribhuvan-
aikavīra-Bijjaladēva-varsha-
- 60 da eneya Vish[u*]-samvatsarada Bhādrapada bahula 6 Maṅgalavārad-
amdu Svasti] Samasta-vastu-vistūṇṇa-ghūrṇṇit-ārṇṇava-nināda-prapū(ṇ)ti-
āu(ṇ)ta-bhuvana-vikhyāta-paṇchaśata-
- 61 vīra-śāsana-labdh-ānēka-guṇa-gaṇ-āḷamkri(kṛi)ta-satya-śauch-āchāra-achāruchāritra-
na[ya-vinaya]-vijñāna-vīra-Baṇamja-dharmma-pratipālanar=appa śrīmad-Ayyāvo-
ḷey=aynūrvva[r*] svāmiga-
- 62 lu mukhyav-āgiy=emtu nāda padinaṇvarum nānā-dēs-ābhyantarada
avaṇega[ḷum mūm]muridaṇḍamum paṭṭa[da] mane Maṇimavallīyal mahā-
nāḍ-āgi nered=ēka-sthar-āg-irdd=ali-
- 63 ya prabhu mukhyav=eraḍ=aynūrvvarum taḷada seṭṭiyarum nakaramgaḷ(ḷum)
aḍḍa hēruva seṭṭiyarum eleya-gātrigarum telliga-
gottaliyūm Tarddavāḍi-sāsirada hūṭṭina
- 64 gaḷeya bārikanum nered=ēka-sthar-āg-irddu kapila-chatti-vyatipāta-parvva-
nimittav-āgi śrī-Siddhalīnga-Kalidēvēśvara-dēvargge dēva-kāryyamam naḍasal
tāmma dharmmav-āgi nakaramgaḷ ha-
- 65 tti hāmṇir-ddhānya samasta-bhaṇḍavāne māṇikav=olag-āgi tāvu māru-gomd=
amṭappa bhaṇḍakke hoṅg=ara-vīsamam koṭṭaru gātrigarum tāva mārid=elege
hoṅg=ayvatt=eleyam koṭṭar hēruva
- 66 seṭṭiyaru hoṇaganimdam tāmda hāmṇir-dhānya modal-āgi samasta-bhaṇḍavāne
māṇikav=olag-[ā]gi tāṇḍu māritakke hoṅge vīsamam koṭṭaru i sthaḷadal
tāvu māru-gomdu tumbida
- 67 bhattakke hoṅge vīsamam koṭṭar telliga-gottaliḷaḷu dēvara nāḍ-ā-divigege
gāṇamgaḷal=omd-omdu haligey=enneyam koṭṭaru sālīga-samayaṅgaḷ gaṇḍa
mukhyav-āgi nūla-pa-

¹ This *akshara*, *kā*, was at first omitted, and then was inserted above the line

This is, perhaps, a mistake for *sarōja*.

² Read *aynūrvvar*.

⁴ Metre: Śālīnī.

⁵ Metre: Ślōka (Anuṣṭubh).

⁶ Read *shashthi-var*.

⁷ Metre: Kanda; and in the following two verses.

⁸ Read *Yamunā*.

- 68 rrvakke varsham-prati okkalalli visav=aydam koṭṭar dēda(va)ra kottaḷigal
nūla-parvvakke hālum nūlum baṇaḡi¹ beṇaṭṭumb=okkalalli varsham-prati
visav=aydam koṭṭaru sēniga-gottaḷigal nūla-pa-
- 69 rrvakke varsham-prati kuṇiba-sēnigar=okkal-okkalalu visav=aydam koṭṭar billa-
mūnūrvva[r]um biṭṭa dharmmaṇ=oyēṇdu² māruva heḍageya haṇṇu haṇṇal
bāḍu-kāyge hiḍi-
- 70 bāḍu hiḍi-haṇṇam koṭṭar mēdar-okkalugaḷ hūvina-karadage heḍalage maṭhake
ve . . keraṣiyam sadā-kālam naḍasuv-aṇṭ-āgi koṭṭar gaṇḍu mukhyav-āgi gaṇḍ-
okkala neravigaḷ
- 71 gaṇḍa-gūsu hem-gūṣ=omnade maḍuvege visav=aydam dēvar=āyav-āgi koṭṭar
varsham-prati vaḷiy=era[ḍam] koṭṭar [||*] Int=i dharmmaṇ=ā-chaṇḍr-
ārkkam sthāyi-varam naḍev-ant-āgi koṭṭar=i dharmmaṇ sāsana-ma-
- 72 rryāḍeyim nāḍugaḷ pratipālisuvar=i dharmmakka=adḍa-khaṇḍava nāḍugaḷ=
idir-āḍavan=avaṇṇe samudra-ma ḍa(?ḍa)ne bīra-vaṇigaṇ=
adakk=aynūrvvara besaḍim billa-mūnūrvvaru kāvar [||*] Maṇḡala-mahā-śrī ||

ABSTRACT OF CONTENTS.

After an invocation of Śiva (line 1), and a verse in praise of the same god under the name of Śambhu, the inscription proceeds to recite that, in the centre of the earth, there is the mountain Mandara (l. 3), the ornament of the seven continents and the seven oceans. Over the land of Kuntala (l. 3), which was considered to be a lock of hair (*kuntala*) of the woman who was the land to the south of the golden mountain (Mēru), there reigned the Chalukyas (l. 4), in so praiseworthy a manner as to illustrate well the observances of the code of Manu (l. 4). When they had continued during eighteen successions,³ among the renowned Chālukyas (l. 5), in the eighteenth (*succession*), in the descent of the royal Chalukyas who claimed to be born in the lineage of the younger brother of the father of Kattiyaradēva (ll. 5, 6)⁴ whose hereditary capital was the world-renowned Kisuvolaḷ (l. 5),⁵ there was king Ayyanadēva (I.) (l. 7). To him there was born Vikramāditya (V.) (l. 7), whose wife was Bonthādēvi (l. 8), daughter of king Lakshmaṇa of the Dahala country. And then,—prosperity returning to the Chaḷki family, which had suffered mishap through being bruised by the race of the demons in the shape of the Raṭṭa kings (ll. 8, 9),—their son was Taila (II.) (l. 10), a very incarnation of Kṛishṇa, who fought a hundred and eight⁶ battles out in the open country, and captured eighty-eight fortresses. None of the hostile kings could shake off this Āhavamalla-Taila (II.) (l. 12), who, resembling Death, annihilated those kings, the pillars of Kakkara⁷ (l. 12) in war, the moons of the sky which was the Rāshṭrakūṭa (*race*), and, amidst the applauses of the whole world, with an exceedingly great effort acquired the sovereignty of the land of Kuntala (l. 13). Just as (the god) Sarasijanābha (Vishṇu), in the form of the primal boar, lifted up the earth which had sunk into the lower regions, so Taila (II.) (l. 15), bearing the crest of a boar, lifted up the Chalukya sovereignty which had fallen through being over-

¹ The vowel of the first syllable is illegible; it may be any other vowel, quite as much as *a*.

² This is, perhaps, by mistake for *dharmmaṇ=em-ene*.

³ This is an imaginative statement, not in accordance with facts.

⁴ This is a purely imaginary person, not mentioned in any other record that has yet come to notice; unless, indeed, the name is intended for that of Kīrtivarman II., who, however, did not stand in the asserted relationship to Ayyana I.

⁵ The modern Paṭṭadakal, in the Bādāmi tāluka, Bijāpur district.

⁶ Why this particular number should be mentioned, is not apparent. In the same way, the Eastern Chalukya king Narēndramṇigaraśa-Vijayāditya II. is said to have fought a hundred and eight battles, by day and by night, during twelve years, with the armies of the Gaṅgas and the Raṭṭas (see *Ind. Ant.* Vol. XX. p. 101).

⁷ The Rāshṭrakūṭa king Kakka II.

thrown by the Ratta kings. So this Nûrmaḍi-Taila (II.), otherwise called Trailôkyamalla¹ and Âhavamalla (ll. 15, 16), became the lord of the whole earth; and, at the festival of his installation in the sovereignty, when his name, "the grindstone of the Rattas," began to fill the earth, he gave (the town of) Maṇiṅgavaḷḷi, with libations of water, to Īśvaraghaḷisâsa, the Jagadguru or pontiff of the world, the sun of the water-lilies that are (*the members of*) the Harita (*gôtra*), who was considered to be the cause of the great growth of his sovereignty (ll. 16, 17). And Īśvaraghaḷisâsa, the leader of the family of the Haritas, whose feet were worshipped by king Taila (II.), the leader of the Chalukyas, gave the choice Maṇigavaḷḷi, in the Tardavâḍi thousand, to the five-hundred excellent Brâhmanas of whom he himself was the chief, as a grant to endure as long as the moon and sun might last (ll. 17-19).

In the lineage of that lord (l. 19), there was a certain Mâdhava (l. 20), the *Prabhu* of the town of Mânikyavaḷḷi, the very Vishnu of the renowned Harita *gôtra*. And now to describe the greatness of the five-hundred *Mahâjanas* (l. 20):— [Here come (ll. 21-24) two verses in praise of the virtues and accomplishments of the five-hundred Brâhmanas of Mânikyavaḷḷi or Maṇiṅgavaḷḷi, followed by a repetition of the statement that Maṇigavaḷḷi was in the Tardavâḍi thousand; and then we are told that]— Among the five-hundred of Maṇigavaḷḷi, there sprang up a certain Gôvardhana (l. 25), the moon of the ocean that was the Kâśyapa *gôtra*, an excellent member of the race of Vâjins.² His son was Rêvadâsa (l. 26). The latter had four sons,— Nâgadêva, Vishnu, Goyyârasa, and Hulidha (l. 27). The youngest of these became the greatest, and, under the name of Chandramas, made his reputation reach even as far as the Himâlaya mountains. To that lord Chandirâja (l. 28) and to Chandrâmbike there was born a son, Basava. There were none who were like him in devotion to the feet of (the god) Mahêśvara (Śiva); and this Basava (l. 30) attained the fame of being esteemed the sun that caused to bloom the water-lily that was the affection of the five-hundred Brâhmanas of Maṇiṅgavaḷḷi. This Basavarasayya (l. 30) came to be considered the father of the world, since the whole world, putting their hands to their foreheads, saluted him with the words "Our virtuous father;" and thus he brought greatness to the famous Maṇigavaḷḷi. Manifesting the height of graciousness in saying "This is the abode of the essence of the three Vêdas; this is the accomplishment of that which has no end and no beginning; this is the lustrous divine *linga*" (l. 31), he caused to be made for the beautiful (god) Kalidêvêsa (l. 32) a dwelling-place, the abode of the joy of mankind, which gathered together in itself all the fame of his lineage. Saying "Basava made this beautiful abode, in such a style that it surpasses the silver mountain (Kailâsa); the excellent Brâhmanas of Maṇigavaḷḷi are full of devotion, so as to rival Kubêra; I will abide here always," the great lord Kalidêva (l. 33) approved of the abode. And so this glorious pleasure-house of Kalidêvêsa (l. 35), the chief beauty of the world, shall be charming for ever.

Hail! (l. 35). While the asylum of the universe, the favourite of fortune and of the earth, the Mahârâjâdhirâja, the Paramêśvara, the Paramabhaṭṭâraka, the glory of the family of Satyâśraya, the ornament of the Châlukyas, the glorious and valorous emperor Jagadêkamalladêva (II.) (l. 36), was reigning, with the pleasure of an agreeable interchange of communications (*with his feudatories*),³ at the capital of Kalyânapura,— on his feudatory, the most intrepid Daṇḍanâyaaka, the Manevergaḍe Bammaṇayya (l. 37), preferring a request, with the assent of the five-hundred *Mahâjanas* headed by the Mahâprabhu Mâdirâja,— the glorious Jagadêkamalladêva (II.) (l. 38), having well thought over it,— to the god Kalidêvêśvara, the holy Siddhalinga of the south, of Maṇiṅgavaḷḷi,— on account of the

¹ This *biruda* did not really belong to Taila II. He had only the *biruda* Âhavamalla. The two *birudas* Trailôkyamalla and Âhavamalla belonged to his descendant Sômêśvara I.

² Meaning, apparently, of the sect of the Vâjisanêjins or followers of the White Yajurveda.

³ *Sukha-saṁkathâ-vinôda*.

vyatipāta and parvan of the Uttarāyana-samkrānti of Thursday (coupled with) the tenth tithi of the bright fortnight of (the month) Pausa of the Dundubhi samvatsara which was the fifth of the years marked by the name of the victory of his arms (l. 39), — having laved the feet of the youthful *Brahmachārīn*, the illustrious Sadyōjātapāṇḍitadēva (l. 40), who was the glory of the Bhujaṅgāvalī family, eminent in the world, who was completely conversant with the Kālāmukha doctrines, who performed the most austere penances, and who belonged to a family of Brāhmanas, — with libations of water, — for the purpose of maintaining the rites of the god, — gave fifty *mattars* (of land) in (the hamlet of) *Mogevāda* of the southern fields of *Maṇimāgavallī*, (according to the measure) of the pole¹ called the bear-staff (of the length) of forty spans, on the west of the road to *Kallainguruke*, on the east of the cultivable land of the Honnoleyavarū, on the north of the cultivable land of the goddess *Keṅganavve* of (the shrines of) the Mūlasthāna god, and on the south of the of the ridge of the paddy-field² of *Chenna-Gēsimaṃya*. In those fifty *mattars* (l. 43), twenty-five *mattars* were for the *aṅgabhōga* of the god, and for the purificatory rites of (the month) Chaitra, the waving of burning incense, and the repair of whatever might become broken or torn or worn-out; eight *mattars* were for the *aṅgabhōga* of the goddess *Sārādādēvī* of the *maṭha*, and for the provision of food for ascetics; five *mattars* were for the teachers who explain the *Kaumāra*³ in the *maṭha*; eight *mattars* were for the four (Brāhmanas whose households made up the) Brāhman settlements⁴ of the god; and four *mattars* were an outright allotment, free from all demands, to *Amṛitarāśipāṇḍita*. As the *aruvana*-tax on these fifty *mattars*, they shall pay one on each *mattar*.

For the flower-garden of the god (l. 46), they gave one *mattar* of the circle (of lands), (by the measure) of the Brāhmanas' staff, as a *sarvanamasya*-grant, on the north of the stream called *Nirguli*, on the east of the garden of *Valajikaveya-Kēsyana*, on the south of the garden of *Mahāvishṇurbhaṭṭa*, and on the west of the garden of the Jain temple called *Kuliyabasadi*.

On the west of the house where food and shelter were given gratis (l. 48), on the north of the road to the street of (the goddess) *Bhagavatī*, on the east of the king's highway, and on the south of the shop of *Aytamasetṭi*, they gave to the god four shops, as a *sarvanamasya*-grant.

In the street of the god (l. 49), they gave one oil-mill, as a *sarvanamasya*-grant, for the perpetual lamp of the god.

In the street of the god (ll. 49, 50), *Amṛitarāśipāṇḍita* gave four sites to the four (Brāhmanas whose households made up the) Brāhman settlements of the god; and one site there was given to the teachers of the *Kaumāra*.

In the street of the god (ll. 50, 51), on the south of the site of the Brāhman settlements of the god, *Amṛitarāśipāṇḍita* gave one site for the *sauvarṇa*.

The measure of those sites (l. 51), from south to north, in cubits of the measure of four spans, was six cubits of breadth and fifteen cubits of length for each site.

Then comes (l. 53) a mandate to the five-hundred *Mahājanas*, headed by the *Mahāprabhu*, of the excellent *agrahāra* of *Maṇimāgavallī*, to preserve this act of religion, as if it were their own act, as long as the moon and sun may last. And this part of the record ends (ll. 55-59) with five benedictive and imprecatory verses, — two in Sanskrit, and three in *Kanarese*.

¹ *Ghale* seems to be another form of *gale*, 'a bamboo rod or stake; a pole, a staff.'

² *Biffēru* is thus explained in Reeve and Sanderson's *Canarese Dictionary*. But *Kittel's Dictionary* gives it in only the sense of 'a missile weapon; a dart, spear, javelin.'

³ i.e. the *Kātantra*-grammar.

⁴ A literal translation would be "to the four persons (who are) the Brāhman towns."

Hail! (l. 59) On Tuesday (l. 60) (coupled with) the sixth tithi of the dark fortnight of (the month) Bhādrapada of the Vishu samvatsara which was the sixth of the years of the glorious Kaṭachurya Bijjalādēva (l. 59), an emperor by the strength of his arm, the sole hero of the three worlds,—when, headed by the five-hundred *Svāmīns* of the famous (town of) Ayyāvoḷe¹ (l. 61) who were preservers of the strict Banaṇja-religion, the sixteen of the eight districts (l. 62), and the *Gavares* of many districts, and the *Mummuridaṇḍa*, were met together in a great district (*assembly*) at the royal abode Maṇiṅgavallī, and were standing in one place,—and when, headed by the *Prabhu* of that place (l. 63), the two five-hundreds,² and the *Seṭṭis* of the locality, and the *Nakaras*, and the *Seṭṭis* who made a business of lading, and the betel-leaf *Gātrigas*, and the guild³ of oilmen, and the sealer of flour and churning-sticks⁴ of the Tardavādi thousand, were met together and were standing in one place,—on account of the festival of the *vyatīpāta* of the (tithi called) *kapila-chattī* (l. 64), to the god Siddhalinga-Kalidēvêśvara, in order to 'continue the rites of the god, the *Nakaras* gave⁵ half a *viśa*⁶ per *honnu*⁷ on each bale⁸ of the things which they bought, including rubies and all the stock⁹ of cotton and the twelve kinds of grain; and the *Gātrigas* (l. 65) gave fifty betel-leaves per *honnu* on the betel-leaves that they sold; and the loading *Seṭṭis* (l. 66) gave a *viśa* per *honnu* on the sale of such things, including rubies and all the stock of the twelve kinds of grain, which they imported from outside, and a *viśa* per *honnu* on the paddy which they bought and loaded in the locality itself; and the guilds of the oilmen (l. 67) gave one *halige* of oil on each oil-mill, for the perpetual lamp of the god; and the guilds of the weavers, headed by the *Gauḍa*,¹⁰ gave five *viśas* per poll,¹¹ year by year, for the *nūlu*-festival; and the *Kottali*s of the god (l. 68) gave five *viśas* per poll, year by year, for the *nūlu*-festival, on those who dealt in milk, thread, and; and the guilds of artisans gave five *viśas* per poll of the *Kuriba-sēnigas* (l. 69), year by year, for the *nūlu*-festival; and the three-hundred of the caste of toddy-drawers (?) (l. 69) gave a handful of dried unripe fruit and a handful of ripe fruit on each basketful that they sold of ripe fruit,, and dried unripe fruit; and the basket-makers and mat-makers (l. 70) gave a flower-basket and, in order to maintain for ever the;¹² at the *maṭha*: and the groups of the kinsmen of the village-headman, headed by the *Gauḍa* himself, gave, as a perquisite of the god, five *viśas* on each marriage (l. 71), no matter whether of a boy or of a girl, and two *baḷis* year by year.

The record ends (ll. 71, 72) with a mandate to the people of the district and to the three-hundred of the caste of toddy-drawers, to preserve this act of religion.

B.—Of the time of Bijjala; A.D. 1165.

The writing covers an area about 1' 8" broad by 1' 11" high. The tablet is broken into three pieces, by a fissure running from the beginning of line 14 to the end of line 9, and by

¹ The modern Aihole, in the Hungund taluka, Bijapur district.

² i.e. the five-hundred *Svāmīns* of Ayyāvoḷe, and the five-hundred *Mahājanas* of Maṇiṅgavallī.

³ Kittel's Dictionary explains *kottali* (which would become *gottali* in composition) as 'a multitude or assemblage, as of fishermen, etc.'

⁴ Reeve and Sanderson's Dictionary explains *bārika* as 'one who applies a public seal or stamp.'—Whether *hiṭṭu* and *gale* are really to be taken as meaning here 'flour' and 'churning-stick,' is not quite certain.

⁵ i.e. here, and throughout, "agreed to give annually."

⁶ Kittel's Dictionary explains *viśa* as 'one-sixteenth of a *haṇa*;' *haṇa* as 'four annas and eight *kāṣus*;' and *kāṣu* as 'the smallest copper coin, a cash.'

⁷ The same explains *honnu* as 'a gold coin, the half of a *varāha* (one rupee, seven annas, four cash).'

⁸ *Bhaṇḍa* seems to be for *bhāṇḍa*, 'a pack or bale of goods or merchandise.'

⁹ *Bhaṇḍavāṇe* seems to be another form of *baṇḍavāṇa* = *baṇḍavāṇa*, 'capital, funds; stock, store.'

¹⁰ The mention here of the *Gauḍa* or village-headman seems rather incongruous.

¹¹ i.e. a capitation-tax of five *viśas* each.

another from the top of the tablet to about the centre of line 10: but very few letters have been completely lost thereby, except near the middle of lines 1 to 8; and in other respects the record is very well preserved.—The sculptures at the top of the tablet have been so much damaged that it is difficult to make out what they are.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in lines 18, 25, and 26, and the distinct form of the lingual *ḍ* all through: the *virāma* is represented by the mark for the vowel *u*, throughout; and a pointed instance of this is the word *śabuda*, line 4. The average size of the letters is about $\frac{1}{2}$ ".—The language is Kanarese; except for the two opening Sanskrit verses.—As regards orthography, the only points calling for special notice are—(1) the use of *ri* for *ṛi*, e.g. in *vrittiya*, line 24; (2) the use of *b* for *v* in *byatipāta*, line 20; and (3) a frequent confusion between the sibilants, e.g. in *vrīśabha*, line 5, and *aṁkusaṁ*, line 7.

The inscription is a record of the time of the Kalachurya king Bijjala. And it registers certain grants that were made to a temple of the god Viṣṇu in the form of Channa-Kāśava.

It is dated at the time of an eclipse of the sun on Sunday coupled with the new-moon *tithi* of the month Mārgaśīra of the Pārthiva *saṁvatsara*, which was the tenth year of the reign of Bijjala. The given *saṁvatsara* was Śaka-Saṁvat 1088 current. And the corresponding English date is Sunday, 5th December A.D. 1165, when the new-moon *tithi* ended at about 8 hrs. 28 min. after mean sunrise. On this day, however, there was no eclipse of the sun.¹

TEXT.²

- 1 Ōm³ Ōm⁴ [||*] Namas⁵=tasmai Varāhāya līlay=ḍ[d*]dhara[tô ma]bīm khura-
madhya-gatô yasya
- 2 Mērum⁶ khaṇakhaṇāyatô || Namaḥ . . . āra-viṣad-rūpa-
- 3 lāyanya-simdhavê ||(l) gopījana-manô . . . rājahamsāya Sā-
- 4 rāginê || Ōm Svasti Samadhigatapamohama[hāśa]buda-mahārājādhi-
- 5 rāja Kālā(la)mjara-puravar-ādhiśva(śva)raṁ s[uvarṇa]-vrīśabha⁷-dhvajam
damar[u]-
- 6 ga-tūryya-nirgghōśa(śa)raṁ Kalachuryya-[kuḷa]-kamaḷa-mārttamḍa kadana-
- 7 prachamḍa māna-kanakāchalam subhatar=[ādi]tya kaligaḷ=aṁkusa(śa)m
sa(śa)raṇ-[ā]-
- 8 gata-vajra-pamjaram pratāpa-Lamkēśva(śva)raṁ para-[u]ārī-sahôdaram giri-
durgga-ma-
- 9 lam chalad-amka-Rāmaṁ vair-ībha-kamṭhīravam nissa(śśa)mka-malla nām-
ādi-prasa(śa)s[t]i-sa-
- 10 hitam śrīmatu bhujabala-[chakrava]r[tt]i vīra-Bij[j]aladēvaru Kalyā-
ṇada n[e]levi-
- 11 dīnoḷu sukha-saṁkathā-vinô[da]d[iṁ] rājyam [g]eyy[u*]ttam-ire [||*]
Ōm Ōm
- 12 Ōm Svasti Yama-niyama-svādhyāya-dhyāna-dhāraṇa-mô(man)n-ānusṭā-
(shṭhā).

¹ But there was a solar eclipse, not visible in India, on the preceding new-moon day, of the month Kārttika, falling on Friday, 5th November (see Von Oppolzer's *Canon der Finsternisse*, pp. 226, 227, and Plate 113).

² From the ink-impression. This record is not included in the *Carnātaca-Dēsa Inscriptions*.

³ This word is represented here by an ornate symbol, which stands above the first word, Ōm, of line 1. In line 4, a very similar ornate symbol is used. In lines 11 and 12, the symbol is ornate, but of a different pattern.

⁴ Here, the word is expressed in writing.

⁵ Metre: Śloka (Anusṭubh); and in the next verse.

⁶ Read *Mērum*.

⁷ Read *vrīśabha*.

- 13 na-japa-samâdhi-sî(śi)la-sampannar=appa śrīmad=uttamad=agrah[â*]-
 14 rañ Man[i]gavallīya prabhu Mādirāja pramukham=aśēsha-mahājanam-
 galum
 15 śrīmanu-mahāpradhānam Yammanayya¹-dañdanāyaka pramukha ka-
 16 raṇa[m*]galum²=am̐t=inibarum Daṇgeya-Vāsudēva-nāyakaru mādi-
 17 sida pratishṭe(śṭhe)ya śrī-Chaṇṇa³.Kēśavar-aṅgabhōga-khaṇḍa-
 sphuṭhi(ti)ta-jīrnōdhārakkam⁴
 18 śrīmatu-Kalachurya-chakravartti-vīra-Bijjaladēva-varshada 10-
 19 neya Pārthi(rtthi)va-samvatsarada Mārgasīrad-amavāsyē Ādi-
 tyavā-
 20 ra sūryya-grahana-bya(vya)tipāta-nimittadiñ koṭṭa kayyē⁵ nelam U-
 21 kkaliya baṭṭ[e*]yim paḍuvalu tupparaju-geyyim baḍagalu
 22 Ra(?)lakkiyabbeya-Haṇohikēya baṭṭeyim mūḍalu harekā-
 23 ra-gey[y*]im tēmkalu Daṇgeya-Siṅgarasa-Vāsūda(dē)vanāyakaru tam-
 24 m=ibbar=ānuchchāyēya vri(vri)ttiya sthalaḍ=olage hiriya-kōla ma-
 25 ttaru haṇneraḍam sarvva-namasyav-āgi biṭṭa mattaru 12 dēvara nam-
 26 dā-dīvigege sarvva-namasyav-āgi biṭṭa gāṇa 1 śrīmanu-mahā-
 pradhā-
 27 nam Ammanayya-dañdanāyakaru pramukha karanaṅgalu tam=āya-
 28 da hēring=obbaḷa mūlya-vattaman biṭṭaru [l*]

ABSTRACT OF CONTENTS.

The record opens with invocations of the god Vishṇu as the boar (line 1), and as Śaṅgin (ll. 3, 4). It then refers itself to the time of the *Bhujabala-chakravartin* Bijjaladēva (l. 10),—the *Mahārājādhirāja* who had attained the *pañchamahāśabda* (l. 4); the supreme lord of *Kālāñjara*, the best of towns (l. 5); he who had the banner of a golden *Garuḍa*; he who was heralded in public by the sounds of the musical instrument called *ḍamaruga* (ll. 5, 6); the sun of the water-lily that was the *Kalachurya* family (l. 6),—who was reigning at the capital of *Kalyāṇa* (l. 10) with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (l. 11).

All the *Mahājanas*, headed by Mādirāja (l. 14), the *Prabhu* of the *agrahāra* of Manigavalli, and the *Karanas*,⁶ headed by the *Mahāpradhāna* and *Dañdanāyaka* Ammanayya (l. 15),—for the *aṅgabhōga*, and for the repairs of whatever might become broken, torn, or worn-out, of (the god) Channa-Kēśava (l. 17), which had been established by Daṇgeya-Vāsudevanāyaka (l. 16),—on account of the *vyatipāta* of an eclipse of the sun (l. 20) (on) Sunday (coupled with) the new-moon *tithi* of (the month) *Mārgasīra* of the *Pārthiva samvatsara* which was the tenth year of the *Kalachurya* emperor Bijjaladēva (l. 18),—gave a plot of cultivable land (l. 20) on the west of the road to *Ukkali*⁷ (ll. 20, 21), on the north of the cultivable land called *Tupparaju-geyyi*, on the east of the road to (?) *Ralakkiyabbeya-Haṇohike*, and on the south of the cultivable land called *Harekāra-geyyi*. (And) Daṇgeya-Siṅgarasa and Daṇgeya-Vāsudevanāyaka (l. 23) allotted twelve *mattars*, (by the measure) of the big staff, as a *sarvanamasya*-grant, in the site of their⁸ allotment. For the perpetual lamp of the god, there was allotted one oil-mill (l. 26), as a *sarvanamasya*-grant. (And), headed by the

¹ Read *Ammanayya*; as in line 27.² Read *gaḷum*.³ Read *Channa*.⁴ Read *jīrnōdhārakkam*.⁵ Read *keyyi*.⁶ The scribes, the accountants.⁷ The modern Ukli, seven miles to the north-east of Managōli.⁸ The meaning of the word *ānuchchāyēya* is not known.

Mahāpradhāna and *Danḍanāyaka Ammanayya* (l. 27), the *Karaṇas* allotted one *baḷa*¹ of² paddy per *hēru*³ of their perquisites.

C.—Of the time of Saṅkama; A.D. 1178.

The writing of the whole record covers an area about 1' 11½" broad by 2' 11" high. The tablet, however, is broken into four pieces, of which one, containing portions of lines 15 to 25, has been lost. In addition to this, many of the letters in the two extant upper fragments, which extend as far as line 23, are a good deal obliterated. And it has, therefore, been found convenient to reproduce the text from line 24 only, from which point it is all on one fragment of the stone and in a state of much better preservation; giving, in the abstract of contents, the substance of lines 1 to 23, which can be read quite sufficiently for that purpose, though they cannot be edited in full.—The sculptures at the top of the tablet are, in the centre, a *Viṅga*, with the sun and moon above it; on the proper right, a squatting figure, facing full-front; and on the proper left, a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in line 25, and the distinct form of the lingual *ḍ*: the *virāma* is represented by the sign for the vowel *u*, throughout; and pointed instances of this are *śrīmatu*, line 24, and *pārthivēndrānu*, line 41. The average size of the letters is about ⅙".—The language is Kanarese; there are ordinary verses in lines 10 to 24, and some of the customary benedictive and imprecatory verses in lines 40 to 46. The accusative neuter singular occurs both with the archaic *m*, e.g. *ḍhanamam*, line 33, and with the *v*, e.g. *ḍharmavannu*, l. 38, where, from the use of the *anuvāra* before the *n*, we seem further to have exactly the modern form, *ḍharmavannu*.—In respect of orthography we need only notice an occasional confusion of the sibilants, illustrated by *varsada*, line 24, and *sudhdha*, line 25.

The inscription is a record of the time of the Kaḷachurya king Saṅkama. And it registers grants that were made, by the direction of the king himself, to the *Mahājanas* or Brāhmanas of Manigavalli, headed by the *Mahāprabhu* Īśvaradēva, and to some other persons.

It is dated at the time of the Dakṣiṇāyana-saṁkrānti or summer solstice, coupled with Sunday and the eleventh *tithi* of the bright fortnight of the month Āshāḍha, of the Viḷambin *saṁvatsara*, which was the third year of the reign of Saṅkama. But the date does not work out correctly. The given *saṁvatsara* was Śaka-Saṁvat 1101 current. And the given *tithi* ended, not on a Sunday, but on Tuesday, 27th June, A.D. 1178, at about 14 hrs. 34 min. after mean sunrise; while the *saṁkrānti* also, which occurred on the preceding day, Monday, at about 18 hrs. 58 min., cannot be connected in any way with the Sunday.

TEXT.⁴

24 janam || Ōm⁵ Svasti Śrīmatu-Kaḷachuryya-
bhujabaḷachakravartti-Saṁkamadēva-varśa(rsha)da mūṛane-
25 ya Viḷa[m̐bi-saṁ]vatsaraḍ-Āśāḍa⁶ sudhdha⁷ 11 Ādityavāra dakṣiṇāyana-
saṁkramaṇa-parvva-nimittam śrīman-mahā-

¹ Kittel's Kannaḍa-English Dictionary explains *baḷa*, *baḷḷa*, as 'a measure of capacity, the fourth part of a *koḷaga* or four *mānas*.'

² The exact meaning of *māḷya* is not apparent.

³ Kittel's Dictionary explains *hēru* as 'a load, especially a bullock-load.'

⁴ From the ink-impression. This record is not included in the *Carnātaca-Dēsa Inscriptions*.

⁵ Represented by an ornate symbol, both here and at the end of the record.

⁶ Read *Āshāḍha*.

⁷ Read *suddha*.

- 26 pradhānam hiriya-damḍanāyakam daṇḍanātha-Nārāyaṇam śrīmatu-Kēsimayya-
damḍanāyakarum a-
- 27 vara maydunam śrī(śrī)man-mahāpradhānam Brahmadēva-damḍanāyakarum
avara herggade Matṭarasarum chakravartti-
- 28 ya hēlikeyim tamm=āḷkeya śrīmad=uttamad=agrahāram Maṇigavallīya mahā-
prabhuv=īśvaradēva pra-
- 29 mukhav=aśēsha-mahājanamgaligam mūligarigam paṇchamaṭha
ligam samasta-prajegaligam sama-
- 30 sta-jāti-varggakkam dhārā-pūrvvakam-mādi biṭṭa dharmav=em̄t-em̄dade [!]
Maṇigavallīyal=aputrikaru sattar=appaḍ=avara dvipa-
- 31 di-chatuḥppadi¹-dhana-dhānya-gri(gri)ha-kshētrav=emb=inituman=ātana strī-mukhyav-
āgi hem̄gusu-makkaḷu
- 32 vibhaktar=āda tāyi-taṇḍe aṇṇatam̄maṇḍir=avara makkaḷum a giḷu
jñāti gōtra ant=avar-oḷag=ār=iddaḍ=i-
- 33 ddavarē kaḷedu-kombar=am̄t-anibar=oḷag=āruv=illad-idda[r=a]ppaḍ=ā dhanamam dēva-
dāyigalige dharmmada-
- 34 ttav-āgi kuḍuvaru Shambikēśvara-dēvargge hiriya-k[ō]la mattaru yippattumam
aim̄dra-parvvumam hoṇa-
- 35 vaḍisi vēda-pāragar=appa brāhmanaran=ōdisi pū[ji]salu sarvva-namaśya(sya)v-āgi
koṭṭaru brāhmanara
- 36 manegalalū kūla hēlal-āgad=em̄du dhārā-pūrvvaka[m*]-mādi biṭṭaru [!]
dharmma[m]galam̄ adhikā-
- 37 ri karanam̄ prabhu mahājanam̄galum̄ samasta-prajegalum̄ śāsana-maryyādeyim̄d=
ā-cham̄dr-ārka-tāram̄ ba-
- 38 ram̄ pratipālisuvaru [!]¹ i dharmmavam̄n=ār-ānum̄ kiḍisidar=appaḍe śrī-Vāra-
nāśiyalū v[y*]atipāta-sam̄krama-
- 39 ṇa-sūryyagrahaṇadalū kōṭi-kavileyumam² mū(?)vattit-sāsira-brāhmanarumam̄ sva-
hastadim̄ koṇda ma-
- 40 hāpātakavan=eyduvaru || Ślōka || Sāmānyō³=yam̄ dharmma-sētur=nri(nṛi)pāpām̄
kālē-kālē pālaniyō bha-
- 41 [va]dbhiḥ sarvvān=ētān=bhāgina[h*] pārtthivem̄drānu bhūyō-bhūyō yāchatē Rāma-
cham̄draḥ || Sva⁴-datt[ā*]m̄ para-datt[ā*]m̄
- 42 vā yō harēti(ta) vasum̄dharā[m*] śashtir-vvarsha-sahasrāpi⁵ vishṭhāyām̄ jāyatē
krimi[h*] || Gaṃgāsāgara⁶-Ya-
- 43 munā-sam̄gamadoḷu Vāraṇāśi Gayey=emb=i tīrttham̄galol=aganita-sadhvi(ddvi)ja-
pum̄gava-gōkulama[n=a]-
- 44 ḷidan=im̄t=idan=aḷidam̄ || Śāsanam̄=id=āvud=elliya śāsanav=ār=ittar=ēke salisuvev=
emb=i sâ(śâ)sanavan=em̄ba pā[ta]-
- 45 kan=ā sakalam̄ rauravakke galagalan=iligum̄ || Ūr[o*]ḍeyar=akke gaṇav=
akk=ūr=ālv=aras=akke nāḍa-kōm̄ṭeyar=akk=[ā]-
- 46 r-ār=i dharmmaman=aḷidade vōrant-ire rauravakke galagalan=iligum̄ || Maṃgala-
mahā-śrī Ōm [!]

ABSTRACT OF CONTENTS.

The record opens with an invocation of the god Vishṇu under the name of Purushōttama (line 1), followed (ll. 1, 2) by the well-known verse *Jayaty=āvishkṛitām Vishṇōr*, etc., in praise

¹ Read *chatusppadi*.² Read *kavileyumam*.³ Metre: Śālinī.⁴ Metre: Ślōka (Anushtubh).⁵ Read *shashtī-varsha-sahasrani*.⁶ Metre: Kanda; and in the following two verses.

of the incarnation of the same god as a boar. It then refers itself to the time of the asylum of the universe (ll. 2, 3), the favourite of fortune and of the earth, the *Mahārājā-dhirāja* and *Paramēśvara*, the supremelord of *Kālañjara* the best of towns, he who had the banner of a golden *Garuḍa* (l. 4), he who was heralded in public by the sounds of the musical instrument called *damaruga*, the sun of the water-lilies of the *Kalachurya* family (ll. 4, 5), he who was successful (*even*) on a Saturday (l. 6), the champion against hill-forts, the *Kalachurya-bhujabala-Chakravartin*, the glorious *Saṅkamadēvarasa* (l. 8), whose victorious reign was continuing, with perpetual increase, so as to endure as long as the moon and sun and stars might last, at the *nelevēdu* of *Navile* (l. 9), with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (ll. 9, 10). He who subsisted (*like a bee*) on the water-lilies that were his feet, was the *Danḍādhipa Kēsava* (l. 12). The *Mahāprabhu* of *Maṇigavaḷḷi* (l. 16) was *Īśvaradēva*. His son (l. 18), a very moon of the ocean of the *Harita* family, was the *Prabhu Mādirāja* (l. 19), whose virtues are praised in the next few lines, with another mention of *Maṇigavaḷḷi* in line 23.

On account of the festival of the sun's commencement of his progress to the south (on) Sunday, (coupled with) the eleventh tithi of (the month) *Āshādha* of the *Viḷambin* *saṁvatsara*, which was the third of the years of the *Kalachurya* emperor *Saṅkamadēva*, (ll. 24, 25),— at the command of the emperor,—the *Danḍanāyaka Kēsimaṃya* (l. 26), a very *Nārāyaṇa* among leaders of the forces, and his nephew the *Mahāpradhāna* and *Danḍanāyaka Brahmadēva* (l. 27), and the *Hergaḍe* of the latter, *Mattarasa*, gave the following religious grants to all the *Mahājanas*, headed by the *Mahāprabhu* *Īśvaradēva*, of the *agrahāra* of *Maṇigavaḷḷi* (l. 28) which was the seat of their authority, and to the *Mūligas* (l. 29) and to of the five *maṭhas*, and to all the people, and to all the castes; namely,¹ at *Maṇigavaḷḷi* (l. 30), if any one should die without sons, his wife, female children, divided parents and brothers and their children, , and any kinsmen and relatives of the same *gōtra*, who might survive, should take possession of all his property, such as bipeds, quadrupeds, coin, grain, house, and fields; and, if none such should survive, (*the authorities of the village*) should make over that property, as a religious grant, to those who hold the grants of the gods. And they gave, as a *sarvanamasya*-grant, twenty *mattars* (of land), (*by the measure*) of the large staff, to the god *Shambikēśvara* (l. 34), in order to do worship after proclaiming the *aindra*-festival² and making *Brāhmanas* read who are versed in the *Vēdas*; this they gave with libations of water, saying that³ should not be said in the houses of *Brāhmanas*.

The record then ends (ll. 36 to 46), with a mandate to the *Adhikārin*, the *Karāṇa*, the *Prabhu*, the *Mahājanas*, and all the people, to maintain these grants, and with five of the customary benedictive and imprecatory verses.

D.— Of the time of Jaitugi I; about A.D. 1200.

The writing covers an area about 2' 6" broad by 2' 3" high. It is mostly in a state of very good preservation. But, from half-way through line 29, all the formal part of the record has been broken away and lost.—The sculptures above it, at the top of the tablet, are, towards the proper right, a *kiṅga*, with the sun and moon above it, and a standing figure on each side of it; and towards the proper left, a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. The formal part of the record, commencing with line 27, is separated from what

¹ I am indebted to Mr. Krishna Sastri for some assistance in interpreting the following passages.

² Apparently, some festival on "the eighth day in the second half of the month *Mārgaśīraṣa*, and of the month *Pausha*" (see Monier-Williams' Sanskrit Dictionary, s. v. *aindra*).

³ The meaning of *kāla*, line 36, is not apparent.

precedes it by a blank space about four inches high; and, though written apparently by the same hand, it was probably put on the stone at a subsequent time. The characters include the distinct form of the lingual *ç* all through. The *virāma* is represented by the sign for the vowel *u* and pointed instances of this occur in *pogaḷaluke*, line 15, and *chaṁḇaḍa-brāhmya*, line 22. The size of the letters ranges from about $\frac{3}{8}$ " to $\frac{5}{8}$ ".—The language is Kanarese; and lines 1 to 26 are all in verse, with a few short connecting prose links. The accusative singular neuter in *v* occurs in *pradēsavan*, line 18. In lines 12, 13, we have two rather peculiar or unusual words; *kharvaḍa*, = *kharvaṭa*, *karvaṭa*, which apparently means 'a market-town'; and *maḍamba* which I do not find in any dictionary, but which must denote some other kind of village.—In respect of orthography we may notice (1) the use of *ri* for *ṛi*, throughout; (2) the use of *b* for *v* in *braja*, line 9, *sēbyam*, line 15, and *bratīśvaran*, line 25; (3) the use of *v* for *b* in *dōrvvaḷa*, line 5; (4) a good deal of confusion between the sibilants, illustrated by *viśayam*, line 14, *śasi*, line 17, and *śiśyam*, line 25; and (5) the doubling of *t* before *y*,—very exceptional at so late a period,—in *apattya*, line 25.

The inscription is a record of the time of the Dēvagiri-Yādava king Jaitugi I. The introductory portion of it is complete. But the formal part, containing the date and the details of the grants that were recorded in it, has been broken away and lost.

TEXT.¹

- 1 [Ôm² ||* Śrī]mat³-kāṁchana-kāṁti-baṁdhuritav=āśā-simdhura-śrēṇi-dhātri-madhyam
nele dēva-dāmpati-śata-kṛdā-vilāsam nij-ōddāma-śrīg=abhirāma-dhā-
2 [mav=ene] sapta-dvīpa-sapt-[āṇ]p[ava]-stō[m-ālam]kri(kṛi)[ti ram]jikuṁ vividha-
kēḷi-kamḍaram Maṁḍaram || Sphuraḍ⁴-ambhōnidhi-vēle mūvaḷa-
3 si Jambūdvīpav=atyanta-baṁdhura-vā — — — — — geyikkumbā — —
ldu Maṁḍarav=ā Maṁḍara-dakṣiṇa-stha-Bharatakshētram jagam nem-
4 — — — — — rav=ā kshētra-mukhakke lōchanav=en — — oppug[u]m Kuntaḷam ||
Adan=ānamdāde pālisutta padadimḍ=irddam nat-ārāti sam-
5 na — — — — — kēḷi-niḷaya[m*] virōdhi-vilayam Dharmmātmajam Rāghavam Yādu-vaṁśa-
prabhavam jaya-pravibhavam bhūri-pratāp-ōḍaya[m*] maḍavad-dōrvva(rbba)ḷa-
chakrava-
6 rtti naya-lakṣmī-vallabham Bhillamam || Ātana⁵ tanayam bhūtaḷadoḷ=
negaldam Maṁdhāt-ōpama-charitan=enisi Jai-
7 tugidēvam || Mata
. . . Gū(gu)rjjara-Pāṁḍyam jita-Chōḷam jita-Lāḷam jita-Gauḷam
Jaitapāḷa-dhātrīpāḷa ||
8 Ôm [||*] Ā nri(nṛi)pa-pādāmbuja-sēvā-nipunam
. manam śauryy-ādhanam Sahadēva-damḍanātham
negaldam || Mālava⁶-damḍa-
9 nātha-dharaṇīdhara-Vajradharam Kaḷiṅga-Pāṁchāḷaka-[damḍa]nātha-karaṭi-
bra(vra)ja-pāṁchamukham Turuḷka⁷-Nēpāḷaka-damḍanātha-vasudhā-viḷa-
10 yam — — — — — damḍanāth-āli-bhujamga-raudra-Garu[ḍam] Sahadēvan=atarḷya-
vikramam || Harig⁸=udyad-Balan=Arjjunamg=atula-Bhīmam Lakshmanamg=ūrjit-ā-

¹ From the ink-impression. A transcription is given in *Carnātaca-Dēsa Inscriptions*, Vol. II. p. 370.

² Doubtless represented by an ornate symbol, as in lines 8, 27.

³ Metre: Śārdūlavikṛīḍita. This verse has already been met with, in A. line 1 ff.

⁴ Metre: Mattēbhavikṛīḍita; and in the next two verses.

⁵ Metre: Kanda; and in the next two verses.

⁶ Metre: Utpalamālikā.

⁷ Read *Turuḷka*.

⁸ Metre: Mattēbhavikṛīḍita.

- 11 [cha]raṇam Rāghavan=amṇan=āda teradim śrī-Mallidēvam kaḷ-ābharanam
viśruta-damḍanātha-Sahadēvaṃg=ādan=agrōdbhavam vara-vi-
- 12 r-āri-chamūpa-darppa-dalanam damḍē[śa]-lōkōttamam || Am̐t=enisida damḍanāth-
ādhikāra-paripālana-vilāsam-bettū(ttu) | Vilasita¹-khēda-kharvada-ma-
- 13 damba-puraṃgālin=āmtu tam̐nol=aggalisida dēvamātre(tri)kav=enippa polamgālin=
e ∪ chūta-saṃkula-nava-gaṃdha-sāli-vanamam taḷed=int=ide tā-
- 14 [ne] bhōga-bhūtaḷav=ene Taddavādi-viśa(sha)yam su ∪ — viśayayka²-bhūshanam ||
Chārutaye³ sahaja-sārate rārājipa Taddavādi-sāsira-
- 15 v=emb=i nāriya kucha-ruchir-ālakārav=enalu dharege Maṇigavallīye sēbya(vya)m ||
Dhare⁴ pogaḷaluke vipra-kula-dīpan=upārjisi tam̐du yitta-
- 16 n=īśvara-ghaḷisāsan=ūrjijita-Harīta-kul-āgrāṇi tāne mukhyav-āg-ire vara-vipra-
paṃchaśata-rājige pūjisi Taddavādi-sāsiraḍ=olag=ollitam Maṇi-
- 17 gavallīyan=i śasi(śi)-sūryar=ullinam || Negalḍa Maṇiṃgavallīya mahāprabhuv=
īśvaradēvan=ātma-lakshmiḡe nija-vakshamam vinuta-vāg-vadbug=ānana-
- 18 mam viśāla-kirttīge gagana-pradēśavan=apam nele māḍidan=attar-ōttaram mige
vibhu Mādirāja-sutan=udgha-Harīta-kul-ābdhi-cham-
- 19 dramam || Abhimān⁵-ōn[n*]ati Maṇdar-ādrig=oreyam kattittu vāgā(rā)ṃganā-
subhagatvam Madanamg=anādaraneyam māḍittu sa(śa)śvad-yaśō-vibhavam
Karṇanan=ēlisi-
- 20 tt=enisuv=i Māṇikyavallī-puram prabhu⁶ vikhyāta-Harīta-gōtra-tiḷakam Lakshmi-
dhavam⁷ Mādhavam || Alliya mahājanav=aynūrvvara mahimey=em-
- 21 t=em̐dade || Vara-varun(rṇṇ)-āśrama-dharmma-nirmala-rga(gu)ṇam śrī-vēda-vēdāṃga-
vistara-sāstr-ārtha-vichāra-sāra-satata-svādhyāya-yajña-kriyā-guṇ-pūj-ākara-vi-
- 22 pra-paṃchaśata-chamchadu-brāhmya-tējō-nay-ābharanam raṃjisugu[m] mahī-sura-
puram Māṇikyavallī-puram || Manu-mārggake maṇi-pradīpav=eni-
- 23 sitt-āchāra-sampatti sajjana-harś(rsh)-ābdhige chaṃdra-lakshmiy=enisitt=audāryyav=
ugra-dviśa(sha)d-ghana-darpp-ādrige balpu vajrav=enisitt=em̐d=am̐du bāhyō
- 24 param janarē bāḷpu⁸ Maṇiṃgavallīya mahidēvarkkaḷ=ainūrvvarum⁹ ||
Āchā[r*]yy-ānvayav=em̐t=em̐dade || Vara-vidyā-ni-
- 25 dhi Gaṇadēva-munipaṃg=ātm-āgra-śiśya(shya)m jita-Smara-bāṇam sucharitra-
vārddhi Malayāḷa-Jñānarāśi-bra(vra)h̐svaran=ādam tad-apattya-
- 26 [n=a]tṇanupamam nānā-kalā-kōvidam dharanī-viśruta-Dharmmarāśi-munipaṃ
prakhyātiyam tāḷidam ||
- 27 Ōm Svasti Samastabhuvanāśrayam śrīpri(pri)thvivallabham bhaya-lōbha-
durllabham Y[ā]-
- 28 [da]va-kula-kamala-mārtta[m*]dam kadana-prachamdam nām-ādi-prasa(śa)sti-
sahitam śrīma[j-Jaitug]i[dēva-vi]-
- 29 [ja]ya-rājyam=uttar-ōttar-ābhivri(vri)ddhi-pra¹⁰[varddhamānam=ā-chaṃdr-ārkkā - t ā r a m
baram saluttam-ire]

¹ Metre: Champakamālā.² Read *viśay-aika*.³ Metre: Kanda. This verse has already been met with, in A. line 24. In the first word, for *chārutaye*, read *chāruteya*.⁴ Metre: Champakamālā; and in the next verse. The last three *pādas* of this verse have already been met with, in the verse commencing *dhare pogaḷalu Chāḷukya-pati*, in A. line 17.⁵ Metre: Mattābhavikrīḍita; and in the three following verses. The first three of these verses have already been met with, in A. lines 19 to 24.⁶ Read *pura-prabhu*, as in A. line 20. A. has *enīsuram*, instead of *enīsur=i*.⁷ A. has *gōtra-vilāsa-Lakshmidhavam*.⁸ Read *bāḷpu*.It is usual to find this word written *aynūrvvarum*, — with *ay*, not *ai*, in the first syllable.¹⁰ The remainder of the record is broken away and lost.

Hail! (l. 59) On Tuesday (l. 60) (coupled with) the sixth tithi of the dark fortnight of (the month) Bhādrapada of the Vishu samvatsara which was the sixth of the years of the glorious Kaṭachurya Bijjaladēva (l. 59), an emperor by the strength of his arm, the sole hero of the three worlds,—when, headed by the five-hundred *Svāmīns* of the famous (town of) Ayyāvoḷe¹ (l. 61) who were preservers of the strict Bapañja-religion, the sixteen of the eight districts (l. 62), and the *Gavares* of many districts, and the *Mummuridaṇḍa*, were met together in a great district (*assembly*) at the royal abode Maṇiṅgavalli, and were standing in one place,—and when, headed by the *Prabhu* of that place (l. 63), the two five-hundreds,² and the *Seṭṭis* of the locality, and the *Nakaras*, and the *Seṭṭis* who made a business of lading, and the betel-leaf *Gātrigas*, and the guild³ of oilmen, and the sealer of flour and churning-sticks⁴ of the Tardavādi thousand, were met together and were standing in one place,—on account of the festival of the *vyatipāta* of the (tithi called) *kapila-chattī* (l. 64), to the god Siddhalinga-Kalidēvēśvara, in order to continue the rites of the god, the *Nakaras* gave⁵ half a *viśa*⁶ per *honnu*⁷ on each bale⁸ of the things which they bought, including rubies and all the stock⁹ of cotton and the twelve kinds of grain; and the *Gātrigas* (l. 65) gave fifty betel-leaves per *honnu* on the betel-leaves that they sold; and the loading *Seṭṭis* (l. 66) gave a *viśa* per *honnu* on the sale of such things, including rubies and all the stock of the twelve kinds of grain, which they imported from outside, and a *viśa* per *honnu* on the paddy which they bought and loaded in the locality itself; and the guilds of the oilmen (l. 67) gave one *haḷige* of oil on each oil-mill, for the perpetual lamp of the god; and the guilds of the weavers, headed by the *Gauḍa*,¹⁰ gave five *viśas* per poll,¹¹ year by year, for the *nūlu*-festival; and the *Kottalis* of the god (l. 68) gave five *viśas* per poll, year by year, for the *nūlu*-festival, on those who dealt in milk, thread, and; and the guilds of artisans gave five *viśas* per poll of the *Kuriba-sēnigas* (l. 69), year by year, for the *nūlu*-festival; and the three-hundred of the caste of toddy-drawers (?) (l. 69) gave a handful of dried unripe fruit and a handful of ripe fruit on each basketful that they sold of ripe fruit,, and dried unripe fruit; and the basket-makers and mat-makers (l. 70) gave a flower-basket and, in order to maintain for ever the at the *maṭha*: and the groups of the kinsmen of the village-headman, headed by the *Gauḍa* himself, gave, as a perquisite of the god, five *viśas* on each marriage (l. 71), no matter whether of a boy or of a girl, and two *baḷis* year by year.

The record ends (ll. 71, 72) with a mandate to the people of the district and to the three-hundred of the caste of toddy-drawers, to preserve this act of religion.

B.—Of the time of Bijjala; A.D. 1165.

The writing covers an area about 1' 8" broad by 1' 11" high. The tablet is broken into three pieces, by a fissure running from the beginning of line 14 to the end of line 9, and by

¹ The modern Aihole, in the Hungund tāluka, Bijāpur district.

² i.e. the five-hundred *Svāmīns* of Ayyāvoḷe, and the five-hundred *Mahājanas* of Maṇiṅgavalli.

³ Kittel's Dictionary explains *kottali* (which would become *gottali* in composition) as 'a multitude or assemblage, as of fishermen, etc.'

⁴ Reeve and Sanderson's Dictionary explains *bārika* as 'one who applies a public seal or stamp.'—Whether *hiṭṭu* and *gaḷe* are really to be taken as meaning here 'flour' and 'churning-stick,' is not quite certain.

⁵ i.e. here, and throughout, "agreed to give annually."

⁶ Kittel's Dictionary explains *viśa* as 'one-sixteenth of a *haṇa*;' *haṇa* as 'four annas and eight *kāṣus*;' and *kāṣu* as 'the smallest copper coin, a cash.'

⁷ The same explains *honnu* as 'a gold coin, the half of a *varāha* (one rupee, seven annas, four cash).'

⁸ *Bhaṇḍa* seems to be for *bhāṇḍa*, 'a pack or bale of goods or merchandise.'

⁹ *Bhaṇḍavāṇe* seems to be another form of *baṇḍavāḷa* = *baṇḍavāḷa*, 'capital, funds; stock, store.'

¹⁰ The mention here of the *Gauḍa* or village-headman seems rather incongruous.

¹¹ i.e. a capitation-tax of five *viśas* each.

another from the top of the tablet to about the centre of line 10 : but very few letters have been completely lost thereby, except near the middle of lines 1 to 8 ; and in other respects the record is very well preserved.—The sculptures at the top of the tablet have been so much damaged that it is difficult to make out what they are.—The characters are Kanarese, of the regular type of the period to which the record refers itself ; and they are well formed and boldly executed. They include decimal figures in lines 18, 25, and 26, and the distinct form of the lingual *ç* all through : the *virāma* is represented by the mark for the vowel *u*, throughout ; and a pointed instance of this is the word *śabuda*, line 4. The average size of the letters is about $\frac{1}{2}$ ".—The language is Kanarese ; except for the two opening Sanskrit verses.—As regards orthography, the only points calling for special notice are—(1) the use of *ri* for *ṛi*, e.g. in *vrittiya*, line 24 ; (2) the use of *b* for *v* in *byatīpāta*, line 20 ; and (3) a frequent confusion between the sibilants, e.g. in *vriśabha*, line 5, and *aṁkusaṁ*, line 7.

The inscription is a record of the time of the Kalachurya king Bijjala. And it registers certain grants that were made to a temple of the god Vishṇu in the form of Channa-Kēsava.

It is dated at the time of an eclipse of the sun on Sunday coupled with the new-moon *tithi* of the month Mārgaśira of the Pārthiva *saṁvatsara*, which was the tenth year of the reign of Bijjala. The given *saṁvatsara* was Śaka-Saṁvat 1088 current. And the corresponding English date is Sunday, 5th December A.D. 1165, when the new-moon *tithi* ended at about 8 hrs. 28 min. after mean sunrise. On this day, however, there was no eclipse of the sun.¹

TEXT.²

- 1 Ōm³ Ōm⁴ [||*] Namaṣ⁵=tasmai Varāhāya līlay=ō[d*]dhara[tô ma]bīm khura-
madhya-gatô yasya
- 2 Mērum⁶ khaṇakhaṇāyatê || Namaḥ . . . āra-vīlasad-rūpa-
- 3 lāvanya-simdhavê ||(1) gopījana-manô . . . rājahamsāya Śā-
- 4 rāgiṇê || Ōm Svasti Samadhigatapaṁchama[hāśa]buda-mahārājādhi-
- 5 rāja Kālā(1a)mjara-puravar-ādhiśva(śva)raṁ s[uvarṇa]-vriśabha⁷-dhvajam
damar[u]-
- 6 ga-tūryya-nirghōṣa(sha)raṁ Kalachuryya-[kula]-kamaḥa-mārttaṁḍa kadana-
- 7 prachanḍa māna-kanakāchaḥaṁ subhatar=[ādi]tya kaligaḥa-aṁkusa(śa)m
sa(śa)raṇ-[ā]-
- 8 gata-vajra-paṁjaram pratāpa-Lamkēśva(śva)raṁ para-[n]ārī-sahôdaram giri-
durgga-ma-
- 9 llaṁ chalad-amka-Rāmaṁ vair-ibha-kamthiravam nissa(śśa)mka-malla nām-
ādi-prasa(śa)s[t]i-sa-
- 10 hitam śrīmatu bhujabala-[chakrava]r[tt]i vīra-Bij[j]aladēvaru Kalyā-
nada n[e]levi-
- 11 diuḷu sukha-saṁkathā-vinô[da]d[im] rājyam [g]eyy[u*]ttam-ire [I*]
Ōm Ōm
- 12 Ōm Svasti Yama-niyama-svādhyāya-dhyāna-dhāraṇa-mô(mau)n-ānushtā-
(shthā)-

¹ But there was a solar eclipse, not visible in India, on the preceding new-moon day, of the month Kārttika, falling on Friday, 5th November (see Von Oppolzer's *Canon der Finsternisse*, pp. 226, 227, and Plate 113).

² From the ink-impression. This record is not included in the *Carnātaca-Dēsa Inscriptions*.

³ This word is represented here by an ornate symbol, which stands above the first word, Ōm, of line 1. In line 4, a very similar ornate symbol is used. In lines 11 and 12, the symbol is ornate, but of a different pattern.

⁴ Here, the word is expressed in writing.

⁵ Metre : Ślōka (Anushtubh) ; and in the next verse.

⁶ Read *Mērum*.

⁷ Read *vriśabha*.

- 13 na-japa-samādhi-sī(śī)la-sampannar=appa śrīmad=uttamad=agrah[ā*]-
 14 rañ Mañ[i]gavaḷḷiya prabhu Mādirāja pramukham=aśēsha-mahājanam-
 gaḷum
 15 śrīmanu-mahāpradhānam Yammanayya¹-daṇḍanāyaka pramukha ka-
 16 raṇa[m*]gaḷum²=am̐t=inibarum Daṇḍeya-Vāsudēva-nāyakaru mādi-
 17 sida pratisṭe(ṣṭhe)ya śrī-Channa³-Kēsavar-aṅgabhōga-khaṇḍa-
 sphuṭhi(ṭi)ta-jirṇnōdhārakkam⁴
 18 śrīmatu-Kalachuryya-chakravartti-vira-Bijjaladēva-varshada 10-
 19 neya Pārtti(rtthi)va-samvatsarada Mārggaśirad-amavāsye Ādi-
 tyavā-
 20 ra sūryya-grahana-bya(vya)tipāta-nimittadiṁ koṭṭa kayye⁵ nelañ U-
 21 kkaliya baṭṭ[e*]yim paḍuvaḷu tupparaju-geyyim baḍaḷu
 22 Ra(?)lakkiyabbeya-Haṇchikeya baṭṭeyim māḍalu harekā-
 23 ra-gey[y*]im teṁkalu Daṇḍeya-Siṅgarasa-Vāsada(dē)vanāyakaru tañ-
 24 m=ibbar=ānuchchāyeya vri(vri)ttiya sthalaḍ=olage hiriya-kōla ma-
 25 ttaru haṇneraḍam sarvva-namasyav-āgi biṭṭa mattaru 12 dēvara nam-
 26 dā-dīvigege sarvva-namasyav-āgi biṭṭa gāṇa 1 śrīmanu-mahā-
 pradhā-
 27 nam Ammanayya-daṇḍanāyakaru pramukha karaṇaṅgaḷu taṁm=āya.
 28 da hēring=obbaḷa mālya-vattamañ biṭṭaru [||*]

ABSTRACT OF CONTENTS.

The record opens with invocations of the god Vishṇu as the boar (line 1), and as Śaṁgin (ll. 3, 4). It then refers itself to the time of the *Bhujabala-śhakra-vartin* Bijjaladēva (l. 10),—the *Mahārājādhirāja* who had attained the *pañchamahāśabda* (l. 4); the supreme lord of Kālañjara, the best of towns (l. 5); he who had the banner of a golden Garuḍa; he who was heralded in public by the sounds of the musical instrument called *ḍamaruga* (ll. 5, 6); the sun of the water-lily that was the Kalachurya family (l. 6),—who was reigning at the capital of Kalyāṇa (l. 10) with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (l. 11).

All the *Mahājanas*, headed by Mādirāja (l. 14), the *Prabhu* of the *agrahāra* of Mañi-gavaḷḷi, and the *Karaṇas*,⁶ headed by the *Mahāpradhāna* and *Daṇḍanāyaka* Ammanayya (l. 15),—for the *aṅgabhōga*, and for the repairs of whatever might become broken, torn, or worn-out, of (the god) Channa-Kēsava (l. 17), which had been established by Daṇḍeya-Vāsudevanāyaka (l. 16),—on account of the *vyatipāta* of an eclipse of the sun (l. 20) (on) Sunday (coupled with) the new-moon tithi of (the month) Mārggaśira of the Pārthiva samvatsara which was the tenth year of the Kalachurya emperor Bijjaladēva (l. 18),—gave a plot of cultivable land (l. 20) on the west of the road to Ukkali⁷ (ll. 20, 21), on the north of the cultivable land called Tupparaju-geyyi, on the east of the road to (?) Lalakkiyabbeya-Haṇchike, and on the south of the cultivable land called Harekāra-geyyi. (And) Daṇḍeya-Siṅgarasa and Daṇḍeya-Vāsudevanāyaka (l. 23) allotted twelve *mattars*, (*by the measure*) of the big staff, as a *sarvanamasya*-grant, in the site of their⁸ allotment. For the perpetual lamp of the god, there was allotted one oil-mill (l. 26), as a *sarvanamasya*-grant. (And), headed by the

¹ Read *Ammanayya*; as in line 27.

² Read °gaḷum.

³ Read *Channa*.

⁴ Read *jirṇnōdhārakkam*.

⁵ Read *geyyi*.

⁶ The scribes, the accountants.

⁷ The modern Ukli, seven miles to the north-east of Managōli.

⁸ The meaning of the word *ānuchchāyeya* is not known.

Mahāpradhāna and *Danḍanāyaka Ammaṇayya* (l. 27), the *Karaṇas* allotted one *baḷa*¹ of² paddy per *hēru*³ of their perquisites.

C.—Of the time of Saṅkama; A.D. 1178.

The writing of the whole record covers an area about 1' 11½" broad by 2' 11" high. The tablet, however, is broken into four pieces, of which one, containing portions of lines 15 to 25, has been lost. In addition to this, many of the letters in the two extant upper fragments, which extend as far as line 23, are a good deal obliterated. And it has, therefore, been found convenient to reproduce the text from line 24 only, from which point it is all on one fragment of the stone and in a state of much better preservation; giving, in the abstract of contents, the substance of lines 1 to 23, which can be read quite sufficiently for that purpose, though they cannot be edited in full.—The sculptures at the top of the tablet are, in the centre, a *līṅga*, with the sun and moon above it; on the proper right, a squatting figure, facing full-front; and on the proper left, a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in line 25, and the distinct form of the lingual *ḍ*: the *virāma* is represented by the sign for the vowel *u*, throughout; and pointed instances of this are *śrīmatu*, line 24, and *pārthivēndrānu*, line 41. The average size of the letters is about ½".—The language is Kanarese; there are ordinary verses in lines 10 to 24, and some of the customary benedictive and imprecatory verses in lines 40 to 46. The accusative neuter singular occurs both with the archaic *m*, e.g. *dhanaṁam*, line 33, and with the *v*, e.g. *dharmavannu*, l. 38, where, from the use of the *anuvāra* before the *n*, we seem further to have exactly the modern form, *dharmavannu*.—In respect of orthography we need only notice an occasional confusion of the sibilants, illustrated by *varsāda*, line 24, and *sudhāda*, line 25.

The inscription is a record of the time of the *Kaḷachurya* king *Saṅkama*. And it registers grants that were made, by the direction of the king himself, to the *Mahājanas* or *Brāhmanas* of *Maṇigavallī*, headed by the *Mahāprabhu* *Īśvaradēva*, and to some other persons.

It is dated at the time of the *Dakṣiṇāyana-saṁkrānti* or summer solstice, coupled with Sunday and the eleventh *tithi* of the bright fortnight of the month *Āshāḍha*, of the *Vilāmbin saṁvatsara*, which was the third year of the reign of *Saṅkama*. But the date does not work out correctly. The given *saṁvatsara* was Śaka-Saṁvat 1101 current. And the given *tithi* ended, not on a Sunday, but on Tuesday, 27th June, A.D. 1178, at about 14 hrs. 34 min. after mean sunrise; while the *saṁkrānti* also, which occurred on the preceding day, Monday, at about 18 hrs. 58 min., cannot be connected in any way with the Sunday.

TEXT.⁴

24 janam || Ōm⁵ Svasti Śrīmatu-Kaḷachuryya-
bhujabalaḥakravartti-Saṁkamadēva-varśa(rsha)da mūrane-
25 ya Vīla[m̐bi-saṁ]vatsarad-Āśāḍa⁶ sudhā⁷ 11 Ādityavāra dakṣiṇāyana-
saṁkramaṇa-parvva-nimittam śrīman-mahā-

¹ Kittel's *Kannāḍa-English Dictionary* explains *baḷa*, *baḷḷa*, as 'a measure of capacity, the fourth part of a *koḷaga* or four *mānas*.'

² The exact meaning of *māḷya* is not apparent.

³ Kittel's *Dictionary* explains *hēru* as 'a load, especially a bullock-load.'

⁴ From the ink-impression. This record is not included in the *Carnātaca-Dēsa Inscriptions*.

⁵ Represented by an ornate symbol, both here and at the end of the record.

⁶ Read *Āśāḍha*.

⁷ Read *śuddha*.

- 26 pradhānam hiriya-damḍanāyakam daṇḍanātha-Nārāyaṇam śrīmatu-Kēsimayya-
damḍanāyakarum a-
- 27 vara maydunam śrī(śrī)man-mahāpradhānam Brahmadēva-damḍanāyakarum
avara herggaḍe Maṭṭarasarum chakravartti-
- 28 ya hēlikeyim tamm=ālkeya śrīmad=uttamad=agrahāram Maṇigavallīya mahā-
prabhuv=īśvaradēva pra-
- 29 mukhav=aśēsha-mahājanamgaḷigam mūligarigam pañchamaṭha
ligam samasta-prajegaḷigam sama-
- 30 sta-jāti-varggakkam dhārā-pūrvvakam-māḍi biṭṭa dharmav=em̐t-em̐daḍe [!]
Maṇigavallīyal=aputrikaru sattar=appaḍ=avara dvipa-
- 31 di-chatuḥppadi¹-dhana-dhānya-gri(gri)ha-kshētrav=em̐b=inituman=ātana strī-mukhyav-
āgi hem̐gusu-makkalu
- 32 vibhaktar=āda tāyi-tam̐de annatarimam̐dir=avara makkalum a giḷu
jñāti gōtra ant=avar-olag=ār=iddaḍ=i-
- 33 ddavarē kaḷeḍu-kombar=am̐t-anibar=olag=āruv=illad-idda[r=a]ppaḍ=ā dhanamam̐ dēva-
dāyigalige dharmmada-
- 34 ttav-āgi kuḍuvaru Shambikēśvara-dēvargge hiriya-k[ō]la mattaru yippattumam̐
aim̐dra-parvvamam̐ hoṭa-
- 35 vaḍisi vēda-pāragar=appa brāhmanaran=ōdisi pū[ji]salu sarvva-namaśya(sya)v-āgi
koṭṭaru brāhmanara
- 36 manegallalu kūla hēlal-āgaḍ=em̐du dhārā-pūrvvaka[m*]-māḍi biṭṭaru [!]
dharmma[m]gaḷam̐ adhikā-
- 37 ri karanam̐ prabhu mahājanamgaḷum̐ samasta-prajegaḷum̐ śāsana-maryyāḍeyim̐d=
ā-cham̐dr-ārka-tāram̐ ba-
- 38 ram̐ pratipālisuvuru [!]² i dharmmavam̐n=ār-ānum̐ kiḍisidar=appaḍe śrī-Vāra-
nāśiyalu v[y*]atipāta-sam̐krama-
- 39 na-sūryyagrahanadalū kōṭi-kavileyman̐³ mū(?)vattit-sāsira-brāhmanarumam̐ sva-
hastadiṁ kom̐da ma-
- 40 hāpātakavan=eyduvaru || Ślōka || Sāmānyō⁴=yam̐ dharmma-sētur=nri(nri)pāpām̐
kālē-kālē pālaniyō bha-
- 41 [va]dbbiḥ sarvvān=ētān=bhāgina[h*] pārtthivēmdrānu bhūyō-bhūyō yāchatē Rāma-
cham̐draḥ || Sva⁴-datt[ā*]m̐ para-datt[ā*]m̐
- 42 vā yō harēti(ta) vasum̐dharā[m*] śashtir-vvarsha-sahaśrāpi⁵ viśṭhāyām̐ jāyatē
krimi[h*] || Gaṁgāsāgara⁶-Ya-
- 43 munā-sam̐gamadolū Vāraṇāśi Gayey=em̐b=i tīrttham̐gaḷoḷ=aganita-sadhvi(ddvi)ja-
pum̐gava-gōkulama[n=a]-
- 44 ḷidan=im̐t=idan=alidam̐ || Śāsanam̐=id=āvud=elliya śāsanav=ār=ittar=ēke salisuvev=
em̐b=i sâ(śâ)sanavan=em̐ba pā[ta]-
- 45 kan=ā sakalam̐ rauravakke gaḷagaḷan=iligum̐ || Ūr[o*]ḍeyar=akke gaṇav=
akk=ūr=āl̐v=aras=akke nāḍa-kōm̐ṭeyar=akk=[ā]-
- 46 r-ār=i dharmmaman=alidaḍe vōrant-ire rauravakke gaḷagaḷan=iligum̐ || Maṁgaḷa-
mahā-śrī Ōm [!]

ABSTRACT OF CONTENTS.

The record opens with an invocation of the god Vishnu under the name of Purushōttama (line 1), followed (ll. 1, 2) by the well-known verse *Jayaty=āvishkṛitām Vishṇōr, etc.*, in praise

¹ Read *chatuḥpadi*.² Read *kavileyumam̐*.³ Metre: Śālinī.⁴ Metre: Ślōka (Anushtubh).⁵ Read *śashtī-varsha-sahasrāni*.⁶ Metre: Kanda; and in the following two verses.

of the incarnation of the same god as a boar. It then refers itself to the time of the asylum of the universe (ll. 2, 3), the favourite of fortune and of the earth, the *Mahārājā-dhīrāja* and *Paramēśvara*, the supremelord of *Kālañjara* the best of towns, he who had the banner of a golden *Garuḍa* (l. 4), he who was heralded in public by the sounds of the musical instrument called *damaruga*, the sun of the water-lilies of the *Kalachurya* family (ll. 4, 5), he who was successful (*even*) on a Saturday (l. 6), the champion against hill-forts, the *Kalachurya-bhujabala-Chakravartin*, the glorious *Śaṅkamadēvarasa* (l. 8), whose victorious reign was continuing, with perpetual increase, so as to endure as long as the moon and sun and stars might last, at the *neleviḍu* of *Navile* (l. 9), with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (ll. 9, 10). He who subsisted (*like a bee*) on the water-lilies that were his feet, was the *Daṇḍādhipa Kēśava* (l. 12). The *Mahāprabhu* of *Maṇigavallī* (l. 16) was *Īśvaradēva*. His son (l. 18), a very moon of the ocean of the *Harita* family, was the *Prabhu Mādirāja* (l. 19), whose virtues are praised in the next few lines, with another mention of *Maṇigavallī* in line 23.

On account of the festival of the sun's commencement of his progress to the south (on) Sunday, (coupled with) the eleventh tithi of (the month) *Āshāḍha* of the *Vilāmbin* *saṁvatsara*, which was the third of the years of the *Kalachurya* emperor *Śaṅkamadēva*, (ll. 24, 25),— at the command of the emperor,— the *Daṇḍanāyaka Kēsimayya* (l. 26), a very *Nārāyaṇa* among leaders of the forces, and his nephew the *Mahāpradhāna* and *Daṇḍanāyaka Brahmadēva* (l. 27), and the *Hergaḍe* of the latter, *Maṭṭarasa*, gave the following religious grants to all the *Mahājanas*, headed by the *Mahāprabhu Īśvaradēva*, of the *agrahāra* of *Maṇigavallī* (l. 28) which was the seat of their authority, and to the *Māligas* (l. 29) and to of the five *maṭhas*, and to all the people, and to all the castes; namely,¹ at *Maṇigavallī* (l. 30), if any one should die without sons, his wife, female children, divided parents and brothers and their children, , and any kinsmen and relatives of the same *gōtra*, who might survive, should take possession of all his property, such as bipeds, quadrupeds, coin, grain, house, and fields; and, if none such should survive, (*the authorities of the village*) should make over that property, as a religious grant, to those who hold the grants of the gods. And they gave, as a *sarvanamasya*-grant, twenty *matṭars* (*of land*), (*by the measure*) of the large staff, to the god *Shambikēśvara* (l. 34), in order to do worship after proclaiming the *aindra*-festival² and making *Brāhmanas* read who are versed in the *Vēdas*; this they gave with libations of water, saying that
. . .³ should not be said in the houses of *Brāhmanas*.

The record then ends (ll. 36 to 46), with a mandate to the *Adhikārin*, the *Karāṇa*, the *Prabhu*, the *Mahājanas*, and all the people, to maintain these grants, and with five of the customary benedictive and imprecatory verses.

D.— Of the time of Jaitugi I.; about A.D. 1200.

The writing covers an area about 2' 6" broad by 2' 3" high. It is mostly in a state of very good preservation. But, from half-way through line 29, all the formal part of the record has been broken away and lost.— The sculptures above it, at the top of the tablet, are, towards the proper right, a *Viṅga*, with the sun and moon above it, and a standing figure on each side of it; and towards the proper left, a cow and calf.— The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. The formal part of the record, commencing with line 27, is separated from what

¹ I am indebted to Mr. Krishna Sastri for some assistance in interpreting the following passages.

² Apparently, some festival on "the eighth day in the second half of the month *Mārgaśīrsha*, and of the month *Pauṣa*" (see Monier-Williams' Sanskrit Dictionary, s. v. *aindra*).

³ The meaning of *kāḷa*, line 36, is not apparent.

precedes it by a blank space about four inches high; and, though written apparently by the same hand, it was probably put on the stone at a subsequent time. The characters include the distinct form of the lingual *ḍ* all through. The *virāma* is represented by the sign for the vowel *u* and pointed instances of this occur in *pogalalake*, line 15, and *chamchadu-brāhmya*, line 22. The size of the letters ranges from about $\frac{3}{8}$ " to $\frac{5}{8}$ ".—The language is Kanarese; and lines 1 to 26 are all in verse, with a few short connecting prose links. The accusative singular neuter in *v* occurs in *pradēśavan*, line 18. In lines 12, 13, we have two rather peculiar or unusual words; *kharvaḍa*, = *kharvaṭa*, *karvaṭa*, which apparently means 'a market-town,' and *maḍamba* which I do not find in any dictionary, but which must denote some other kind of village.—In respect of orthography we may notice (1) the use of *ri* for *ṛi*, throughout; (2) the use of *b* for *v* in *braja*, line 9, *sēbyam*, line 15, and *bratīśvaran*, line 25; (3) the use of *v* for *b* in *dōrvvaḷa*, line 5; (4) a good deal of confusion between the sibilants, illustrated by *viśayam*, line 14, *śasi*, line 17, and *śīśyam*, line 25; and (5) the doubling of *t* before *y*,—very exceptional at so late a period,—in *apattya*, line 25.

The inscription is a record of the time of the Dēvagiri-Yādava king Jaitugi I. The introductory portion of it is complete. But the formal part, containing the date and the details of the grants that were recorded in it, has been broken away and lost.

TEXT.¹

- 1 [Ōm² ||* Śrī]mat³-kāṁchana-kāṁti-baṁdhuritav=āśā-simdhura-śrēṇi-dhātrī-madhyam
'nele dēva-dampati-śata-kṛdā-vilāsam nij-ōddāma-śrīg=abhirāma-dhā-
- 2 [mav=ene] sapta-dvīpa-sapt-[ārp]ṇ[ava]-stō[m-ālam]kri(kṛi)[ti ram]jikum vividha-
kēlī-kāṁdaram Maṁdaram || Sphuraḍ⁴-ambhōnidhi-vēle mūvaḷa-
- 3 si Jambūdvīpav=atyanta-baṁdhura-vā — — — — — geyikkumbā — — —
lḍu Maṁdarav=ā Maṁdara-dakṣiṇa-stha-Bharatakshētram jagam nem-
- 4 — — — rav=ā kshētra-mukhakke lōchanav=en — — — oppug[u]m Kuntalam ||
Adan=ānamdade pālisutta padadimḍ=irddam nat-ārāti sam-
- 5 na — — — kēlī-nīlaya[m*] virōdhi-vīlayam Dharmmātmajam Rāghavam Yādu-vaṁśa-
prabhavam jaya-pravibhavam bhūri-pratāp-ōdaya[m*] madavad-dōrvva(rbba)ḷa-
chakrava-
- 6 rtti naya-lakshmi-vallabham Bhillamam || Ātana⁵ tanayam
. bhūtaladoḷ=
negalḍam Maṁdhāt-ōpama-charitan=enisi Jai-
- 7 tugidēvam || Mata
. . . Gu(gu)rjjara-Pāṁdyam jita-Chōlam jita-Lālam jita-Gaulam
Jaitapāḷa-dhātrīpāḷa ||
- 8 Ōm [||*] Ā nri(nṛi)pa-pādāmbuja-sēvā-nipunam
. manam śauryy-ādhānam Sahadēva-damḍanātham
negalḍam || Mālava⁶-damḍa-
- 9 nātha-dharaṇidhara-Vajradharam Kaḷiṅga-Pāṁchālaka-[damḍa]nātha-karati-
bra(vra)ja-paṁchamukham Turuḷka⁷-Nēpālaka-damḍanātha-vasudhā-vīḷa-
- 10 yam — — — — — damḍanāth-āli-bhujāṅga-raudra-Garu[dam] Sahadēvan=atarakya-
vikramam || Harig⁸=udyad-Balan=Arijjunamg=atula-Bhīmam Lakshmanamg=ūrjjit-ā-

¹ From the ink-impression. A transcription is given in *Carnātaea-Dēsa Inscriptions*, Vol. II. p. 370

² Doubtless represented by an ornate symbol, as in lines 8, 27.

³ Metre: Śārdūlavikṛīḍita. This verse has already been met with, in A. line 1 ff.

⁴ Metre: Mattēbbavikṛīḍita; and in the next two verses.

⁵ Metre: Kanda; and in the next two verses.

⁶ Metre: Utpalamālikā.

⁷ Read *Turuḷka*.

⁸ Metre: Mattēbbavikṛīḍita.

- 11 [cha]raṇaṁ Rāghavan=aṁṇan=āda teṇadim śrī-Mallidēvaṁ kaḷ-ābharaṇaṁ
viśruta-damḍanātha-Sahadēvaṁg=ādan=agrōdbhavaṁ vara-vī.
- 12 r-āri-chamūpa-darppa-dalanam damḍē[śa]-lōkōttamaṁ || Aṁt=enisida damḍanāth-
ādhikāra-paripālana-viḷāsaṁ-bettū(ttu) | Viḷasita¹-khēda-kharvvaḍa-ma-
- 13 ḍamba-puraṁgalin=aṁtu taṁnoḷ=aggalisida dēvamātre(tri)kav=enippa polaṁgalin=
e ∪ chūta-saṁkula-nava-gaṁdha-sāli-vanamam taḷed=int=ide tā-
- 14 [ne] bhōga-bhūtaḷav=ene Taddavāḍi-viśa(sha)yaṁ su ∪ — viśayayka²-bhūṣaṇaṁ ||
Chārutaye³ sahaja-sārate rārājipa Taddavāḍi-sāsira-
- 15 v=emb=i nāriya kuoha-ruchir-āḷaṁkārav=enal dharege Manigavalliyē sēbya(vya)ṁ ||
Dhare⁴ pogalaluke vipra-kuḷa-dīpan=upārjjisi taṁdu yitta-
- 16 n=īśvara-ghaḷisāsan=ūrjjita-Harīta-kuḷ-āgrāṇi tāne mukhyav-āg-ire vara-vipra-
paṁchaśata-rājige pūjisi Taddavāḍi-sāsiraḍ=olag=olḷitaṁ Mani-
- 17 gavalliyān=i śasi(śi)-sūryyar=ullinam || Negaḷda Maṁiṁgavalliya mahāprabhuv=
īśvaradēvan=ātma-lakshmige nija-vakshamaṁ vinuta-vāg-vadhug=ānana-
- 18 maṁ viśāla-kīrttige gagana-pradēsavan=aṇam nele māḍidan=uttar-ōttaram mige
vibhu Mādināja-sutan=udgha-Harīta-kuḷ-ābdhi-cham-
- 19 dramam || Abhimān⁵-ōn[n*]ati Maṁdar-ādrig=oreyaṁ kaṭṭittu vāgā(rā)ṁganā-
subhagatvaṁ Madanaṁg=anāḍaraṇeyaṁ māḍittu sa(śa)śvad-yaśō-vibhavaṁ
Karaṇanan=ēḷisi-
- 20 tt=enisuv=i Mānikyavalli-puraṁ prabhu⁶ vikhyāta-Harīta-gōtra-tilakaṁ Lakshmi-
dhavaṁ⁷ Mādhavaṁ || Alliya mahājanav=aynūrvvara mahimey=em-
- 21 t-emdaḍe || Vara-varnu(rpp)-āśrama-dharma-nirmala-rga(gu)ṇaṁ śrī-vēda-vēdāṁga-
vistara-śāstr-ārttha-vichāra-sāra-satata-svādhyāya-yajña-kriyā-guru-pūj-ākara-vi-
- 22 pra-paṁchaśata-chamchadu-brāhmya-tējō-nay-ābharaṇaṁ raṁjisugu[m] mahi-sura-
puraṁ Mānikyavalli-puraṁ || Manu-mārggake maṇi-pradīpav=eni-
- 23 sitt=āchāra-saṁpatti sajjana-harś(rsh)-ābdhige chaṁdra-lakshmiy=enisitt=audāryyav=
ugra-dviśa(sha)d-ghana-darpp-ādrige balpu vajray=enisitt=em=amdu bāhyō
- 24 paraṁ janarē bāhpu⁸ Maṁiṁgavalliya mahidēvarkkaḷ=ainūrvvarum⁹ ||
Āchā[r*]yy-ānvayav=em=emdaḍe || Vara-vidyā-ni-
- 25 dhi Gaṇadēva-munipaṁg=ātm-āgra-śiśya(shya)ṁ jita-Smara-bāṇaṁ sucharitra-
vārdhi Malayāla-Jñānarāśi-bra(vra)h̄mavarān=ādaṁ tad-apattya-
- 26 [n=a]tyanupamaṁ nānā-kaḷā-kōvidaṁ dharaṇi-viśruta-Dharmmarāśi-munipaṁ
prakhyātiyaṁ tāḷidaṁ ||
- 27 Ōm Svasti Samastabhuvanāśrayaṁ śrīpri(pri)thivīvallabhaṁ bhaya-lōbha-
durlabhaṁ Y[ā]-
- 28 [da]va-kuḷa-kamala-mārtta[m*]ḍam kadana-prachamḍam nām-ādi-prasa(śa)sti-
sahitaṁ śrīma[j]-Jaitug[i][dēva-vi]-
- 29 [ja]ya-rājya=uttar-ōttar-ābhivri(vri)ddhi-pra¹⁰[varddhamānam=ā-chaṁdr-ārka - t ā r a m
baraṁ saluttam-ire]

¹ Metre: Champakamālā.

² Read *viśay-aika*.

³ Metre: Kanda. This verse has already been met with, in A. line 24. In the first word, for *chārutaye*, read *chāruteya*.

⁴ Metre: Champakamālā; and in the next verse. The last three *pādas* of this verse have already been met with, in the verse commencing *dhare pogalalu Chāḷukya-pati*, in A. line 17.

⁵ Metre: Mattēbhavikrīḍita; and in the three following verses. The first three of these verses have already been met with, in A. lines 19 to 24.

⁶ Read *pura-prabhu*, as in A. line 20. A. has *enisuvam*, instead of *enisuv-i*.

⁷ A. has *gōtra-viḷāsa-Lakshmdhavaṁ*.

⁸ Read *bāhpu*.

It is usual to find this word written *aynūrvvarum*, — with *ay*, not *ai*, in the first syllable.

¹⁰ The remainder of the record is broken away and lost.

ABSTRACT OF CONTENTS.

The inscription opens with a verse, occurring also in A., which mentions the mountain Mandara (line 2). It then mentions Jambûdvîpa, or the central division of the world (l. 3); and then, again, the mountain Mandara, to the south of which there is the land of Bharataksêtra or India, in which there is the country of Kuntala (l. 4). The ruler of that country, born in the race of Yadu (l. 5), was Bhillama (l. 6). And his son was Jaitugidêva (l. 6. 7), also called Jaitapâla (l. 7), who conquered the Gurjaras, the Pândyas, and the Chôlas, and the countries of Lâla (Lâta) and Gaula (Gauda, part of Bengal). One of Jaitugi's officers was the *Dandanâtha* Sahadêva (l. 8), who defeated the leaders of the forces of Mâlava, Kalinga, and Pâñchâlaka (l. 9), of the Turushkas, and of Nêpâlaka. And Sahadêva's elder brother was Mallidêva (l. 11), who also held the post of *Daṇḍêśa* (l. 12) or *Daṇḍanâtha*. His authority appears to have been limited to the district known as the Taddavâdi thousand (ll. 14, 15). In that district there was the town of Manigavalli (l. 15) or Manîmgavalli (l. 17), which Îśvaraghalisâsa, of the Harîta family, had presented to the five-hundred Brâhmanas (l. 16). And the *Mahâprabhu* of that town was Îśvaradêva (l. 17), son of Mâdirâja, a very moon of the ocean that was the Harîta family (l. 18). The record then mentions a *Prabhu* of the town of Mânikyavalli (l. 20) named Mâdhava, of the Harîta gôtra,—evidently identical with the *Prabhu* Mâdirâja, son of Îśvaradêva, who is mentioned in C. line 19, though the verse used to describe him here is that which in A., lines 19, 20, is applied to his grandfather Mâdhava or Mâdirâja, the father of Îśvaradêva. It then proceeds to recite the virtues and accomplishments of the five-hundred *Mahâjanas* or Brâhmanas of Mânikyavalli or Manîmgavalli (ll. 20 to 24). And this part of it concludes by telling us that, in the lineage of the *Āchâryas*, there was a certain Gauḷadêva (l. 25); his chief disciple was Malayâla-Jñânarâsi, and the son of the latter was Dharmarâsi (l. 26).

The formal part of the record commences with line 27. The name of the king, in line 28, is almost quite illegible. But he is described as belonging to the Yâdava family (ll. 27, 28). And the superscript *i* near the end of line 28, clearly discernible in part and at just the place where it should be, enables us to recognise that the inscription is a record of the time of Jaitugi I. himself,—not of one of his successors.

No. 4.—FOUR PILLAR INSCRIPTIONS OF EASTERN:

CHALUKYA CHIEFS AT SRIKURMAM.

By E. HULTZSCH, PH.D.

The Vishnu temple of Kûrmêśvara at Śrikûrmam near Chicacole in the Gañjam district contains many inscribed pillars of hard black stone, which have successfully withstood the influence of the climate. Most of their inscriptions are consequently in much better preservation than other stone records in the Telugu country. Four of the pillars bear the subjoined four inscriptions of three chiefs who profess to have been descendants of the Eastern Châlukya king Vimalâditya (A.D. 1015 to 1022) (A. verse 1) and of his son Râjarâja (A.D. 1022 to 1063). This king resided in Râjamâhêndrapaṭṭana (A. v. 4) and is said to have translated with the help of scholars the history of the Bhârata race into Telugu (*ibid* v. 3). Here we have an important epigraphical confirmation of the tradition according to which Nannayabhaṭṭa, the first Telugu translator of the *Mahâbhârata*, wrote his work at the direction of Râjarâja of Râjamâhêndri.¹

¹ Compare above, Vol. IV. p. 308, note 3.

A descendant of this Râjarâja was Vijayâditya (I.) (A. v. 6). The latter had a son named Râjarâja, who was the minister of Viranṛisimha (A. v. 7). This Râjarâja had two sons, viz. Vijayâditya (II.) (A. v. 9) or Vijayârka (D. v. 1) and Purushôttama (B. v. 1, and D. v. 2). Purushôttama's son, Jagannâtha or Viśvanâtha, was a vassal of Virabhānudêva (C. II. 11 to 15). For Vijayâditya II. we have the date Śaka-Samvat 1195 (A.), for Purushôttama Śaka-Samvat 1199 (B.) and 1240 (D.), and for Jagannâtha Śaka-Samvat 1231 (C.). Consequently king Viranṛisimha whom Râjarâja, the father of Vijayâditya II., served as minister (A. v. 7), has to be identified with the Gaṅga king Viranarasimha I., whose reign ended 18 years before that of his grandson Viranarasimha II., the 21st year of whose reign corresponded to Śaka-Samvat 1217.¹ Virabhānudêva, the sovereign of Jagannâtha or Viśvanâtha, is identical with the Gaṅga king Virabhānudêva II., the successor of Viranarasimha II.²

The alphabet of the four inscriptions is Telugu. The language of A. and D. is Sanskrit verse, and that of B. and C. Sanskrit verse and Telugu prose. A. records that Vijayâditya (II.) granted twenty-five cows, the milk of which had to be used for ghee to feed a lamp in the temple. B. contains a similar grant of fifty-two³ ewes for a lamp by Purushôttama.

C. consists of 49 lines, of which I am publishing only lines 1 to 16 and 28 to 30, omitting two passages in Telugu prose, which enumerate various offerings and the persons among whom they were distributed, and one imprecatory verse (*sva-dattâm* etc., l. 47 f.). The inscription records a grant of 40 half-pagodas (*nishka*, l. 4 f., or *gandamâḍa*, l. 28) by Viśvanâtha for providing offerings to the god. D. was composed by the poet Nṛisimha (l. 6 f.) and states that Purushôttama granted a golden necklace to the god.

A.—Dated Śaka-Samvat 1195.⁴

TEXT.⁵

East Face.

- 1 स्वस्ति । श्रीमानभूत् पुरा कश्चिस्तीमवंशे महायशः [1*] चाळु-
- 2 क्यविमलादित्यचक्रवर्ती नृपाग्रणीः । [1*] एक एव नभोदेशे
- 3 यथा चंद्र[1*] श्रिया यु[त]ः । नमयन्⁶ शत्रुपद्मानि
- 4 तथा स क्षितिमंडले । [2*] तस्मादभूत् क्षितिपतिप्रणत[i]-⁷
- 5 त्रिपद्म[1*] श्रीराजराजनृपतिः प्रविशालकीर्तिः । यस्मूरि-
- 6 भिस्सह किल स्मृतिजालसारमंध्रीचकार वरभा-
- 7 रतवंशवृत्तं । [3*] सेवागतनृपाकी[र्णे]⁸ राजमाह्वे-⁹
- 8 द्रपटने [1*] स्थितोपि तेजसा क्रांते रराज वसुधा-
- 9 तळे । [4*] शंक्रामन्यमहोदधौ च विदधे नाकौकसां¹⁰

¹ *Journ. Bengal As. Soc.* Vol. LXV. Part I. p. 270. According to p. 269, verse 96, Bhānudêva I., the father of Viranarasimha II., married Jâkalladêvi of the Châlukya race, who was probably a relation of Vijayâditya II.

² *Ibid.* Vol. LXIV. Part I. p. 132.

³ Thus in l. 6 f. of the Telugu portion. The Sanskrit portion (l. 2) has only fifty ewes.

⁴ No. 352 of the Government Epigraphist's collection for 1896.

⁵ From inked estampages, prepared by Mr. H. Krishna Sastri, B.A.

⁶ Read नमयच्छु^०.

⁷ The *anusvâra* stands at the beginning of the next line.

⁸ The *nṛi* of *nṛipa*^० is corrected from *nya*; read कौर्णे.

⁹ The ज of राजमा^० was first omitted and then inserted below the line between रा and मा. The *anusvâra* stands at the beginning of the next line.

¹⁰ The *anusvâra* stands at the beginning of the next line.

North Face.

- 10 सेनया यस्तप्रीत्यरजोवितानवितते(ः) पाथो-
 11 दबृहे नृणां । आसारे तदिमोरुगंडविलुटहा-
 12 नांबुभिः[*] स्रोतसां प्रत्यर्थिच्छितिपालमौळिम-
 13 णिरुङ्गीराजितांविद्वयः । [५*] तद्वंशे विजया-
 14 दित्य इति ख्यातो नृपोभवत् । मानव्यसमुगोत्री[यो]
 15 विजयश्रीनिकेतनः¹ । [६*] तस्माज्जातश्च राजेंद्र राजरा-
 16 ज इति स्मृतः² । मंत्री वीरनृसिंहस्य³ वाचस्पतिम-
 17 हामतिः । [७*] तस्य सूनुसुराधीशतुळितोद्दामविक्रमः [१*]
 18 जानाति विदुषां योर्त्य गुणै रत्नाकरोपमः । [८*]

West Face.

- 19 स्वस्ति श्रीशाकवर्षे शरनिधिशिशुभूसन्मिते[र्के] तुलास्ते⁴ रुद्रा-
 20 हे सौम्यवारे सितयुजि [मह]तः कूर्मनाथस्य⁵ नित्यं । प्रा-
 21 दाहीपाय 'पञ्चीत्तरदशयुगगा(ः) वाञ्छितार्थस्य सिद्धे' सी-
 22 यं 'च्छाळुक्यवंशं बुधिशिविजयादित्यसच्छक्रवर्ती'⁶ । [९*] नि-
 23 त्यं निर्मलचेतस्केवैश्वैर्नीतिवेदिभिः [१*] ग्रामीणैरपि धर्मीयं
 24 पालनियः¹⁰ प्र[य]त्नतः ॥¹¹ [१०*]

TRANSLATION.

Hail! (Verse 1.) There was born formerly in the race of the Moon a glorious (and) renowned chief of princes, the Chālukya emperor Vimalāditya.

(V. 2.) As in the region of the sky the moon alone is possessed of splendour (and) subdues (her) enemies—the flowers of the day-lotus, thus (was) he on the circle of the earth.

(V. 3.) From him was born the glorious king Rājarāja, whose fame was very great, whose lotus-feet were worshipped by princes, (and) who, together with scholars, it is said, translated into Andhra (i.e. Telugu) the history of the excellent Bhārata race, which is the essence of all *Smritis*.

(V. 4.) Though residing in Rājamāhēndrapattana, which was crowded with princes who had come to worship (him), (he) shone on the surface of the (whole) earth which was covered by (his) lustre.

(V. 5.) He whose pair of feet was illuminated by the splendour of the gems on the heads of rival kings, produced on gods the impression of a fresh great ocean by (his) army; on

¹ Read निकेतनम्.² Read स्मृतः.³ The letter वृ seems to be corrected from व्य, and ह from ह्य; read वृसिंहस्य.⁴ Read 'स्थे'.⁵ Read नाथस्य.⁶ Read पञ्चीत्तर.⁷ Read सिद्धे.⁸ Read चालुक्य.⁹ Read सचक्रवर्ती.¹⁰ Read पालनीयः.¹¹ This punctuation is expressed by some ornamental symbols.

men that of a collection of clouds, formed by the mass of the dust rising from that (*army*); (*and*) on rivers that of a shower of rain by the rutting-juice trickling from the huge temples of its (*viz.* the army's) elephants.

(V. 6.) In his race was born a prince called Vijayāditya, who belonged to the excellent *gōtra* of the *Mānavyas*¹ (*and was*) the abode of the goddess of victory.

(V. 7.) From him was born a moon among kings, named Rājarāja, who resembled Vāchaspati² in great wisdom (*and was*) the minister of Viranṛisimha.

(Vv. 8 and 9.) His son, the noble emperor Vijayāditya, who was a moon in the ocean of the *Chālukya* race, whose great valour was equalled (*only*) by (Indra) the lord of the gods, who understood (*i.e.* fulfilled) the desires of scholars, (*and*) who resembled the mine of gems (*i.e.* the ocean) in virtues, gave for ever, in order to obtain the objects of (*his*) desires, ten pair and five (*i.e.* twenty-five) cows (*which had to supply ghee*) for a lamp, to the great lord of Kūrma,—hail! in the prosperous Śāka year measured by the arrows (5), the treasures (9), the moon (1) and the earth (1),—(*i.e.* 1195),—while the sun stood in Tulā, on the day of Rudra, on a Wednesday combined with the bright (*fortnight*).³

(V. 10.) By (*all*) pure-minded *Vaishnavas* and by (*all*) villagers who know the law, this charity should be for ever assiduously protected.

B.—Dated Śaka-Samvat 1199.⁴

TEXT.

- 1 स्वस्ति श्रीशकवत्सरे ⁵[नव]निधिद्वीणीदुभिस्त्रिमिते दीपात्त⁶ कमठा[वते]-
- 2 'भूररिपोराचंद्रतारागणं [१*] पंच[१]श[१]त्प्रवराच्छगां⁸ गुणनिधि[.]* श्रीको-
- 3 'र्त्तित्रिधैतरां [सं]प्र[१*]दात् पुरुषोत्तमक्षि[ति]पति[.]* श्रीर[१*]जराज[१]-
- 4 त्तजः । [१*] शक[व*]षष्ठु ॥¹⁰ ११८८¹¹ यगुनेटि श्रीकूर्मन[१*]धदेवर-¹²
- 5 कुनखंडदीपमु संततमै चक्षुटकु र[१*]जराजदेवनि¹³ को-
- 6 डुकु पुरुषोत्तमदेवचक्रवर्त्ति पेट्टिन गोठियलु एंबयि-
- 7 रेंडु [॥*] ई धर्मवु वैशावरक्ष(ः) ।

TRANSLATION.

(Verse 1.) Hail! In the prosperous Śaka year measured by nine, the treasures (9), the earth (1) and the moon (1),—(*i.e.* 1199),—the virtuous prince Purushōttama, the son of the

¹ The author of the inscription uses, instead of *Mānavya*, the form *Mānavyasa*, which is due to a wrong etymology, as *Haritasz*, above, Vol. III. p. 255, note 4.

² *I. e.* Brihaspati, the minister of Indra.

³ On this date Professor Kielhorn remarks:—"The date did not fall on a Wednesday in Śaka-Samvat 1195 current or expired. The date corresponds, for Śaka-Samvat 1195 current, to Tuesday, 4th October A.D. 1272; and for Śaka-Samvat 1195 expired, to Monday, 23rd October A.D. 1273. So the probability is that *Saumyavāre* (l. 20), 'on a Wednesday,' is wrong for *Sōmavāre*, 'on a Monday.'"

⁴ No. 359 of the Government Epigraphist's collection for 1896.

⁵ The word नव is written on an erasure.

⁶ Read दीपाय⁷.

⁷ The four syllables भूररिपो seem to be written on an erasure.

⁸ Read वरैडका.

⁹ Read 'र्त्तिवृद्धे¹⁰.

¹⁰ In the place of this sign of punctuation, which is superfluous, the figure "1" had been originally engraved.

¹¹ The first and third figure of "1199" are engraved on erasures.

¹² Read नाथ.

¹³ Read देवुनि.

glorious Râjarâja, gave, for the greater increase of (*his*) prosperity and fame, fifty excellent ewes (*which had to supply ghee*) for a lamp, as long as the moon and the host of stars endure, to Mura's enemy (*i.e.* Vishnu) who has the form of a tortoise.¹

(Line 4). In the Śaka year 1199, the emperor Purushôttamadêva, the son of Râjarâjadêva, gave to the god who is the lord of Śrikôrma fifty-two ewes, in order to keep a perpetual lamp (*burning*) for ever.

(L. 7.) This charity is placed under the protection of (all) *Vaishnavas*.

C.— Dated Śaka-Samvat 1231.²

TEXT.

*South Face.*³

- 1 स्वस्ति श्रीशकवर्षे शशिगुणरविने चा[श्वयु]-
- 2 [वशु]क्षपक्षे मासे कौतेयतिथ्यां सुर-
- 3 गुरुदिवसे कूर्मनाथस्य विष्णोः [1*] प्रादा-
- 4 त्⁴ श्रिंगारभोगं दशयुगळयुगं नि-
- 5 ष्कमाचंद्रतारं श्रीमच्छाळुक्यवंशो-
- 6 दधितुहिनकराद्विष्वनाथाभिधानात् [॥ १*]
- 7 श्रीमत्जीयनविष्वनाथमनघं श्रीकार्यमाश्वर्य्यकं
- 8 कृत्वा कूर्म(महोदध)पुरीश्वरस्य भगवत्श्रिंगारवार[1*][नि]धिः ।
- 9 भूयाद्यो दनुजारिविक्रमजितस्सामंतचूडामणस्तस्य श्री-
- 10 पुरुषोत्तमक्षितिपतेः पुत्रस्य संपत्तये । [२*] स्वस्ति श्रीशकवर्षे-
- 11 भुलु⁹ १२३१गुने[दि] श्रीजग[न]ाथदेवर विजयराज्यसं[व]त्सरंबु-

East Face.

- 12 लु [३]गु आहि कन्यशुक्ल ऋयु गुरुवारमुन श्रीवीरबाणदेवजी[य]-
- 13 नंगारि वेहरणमुनहु श्रीकूर्मस्वामिकि चालुक्यचक्रवर्त्तुलै-
- 14 न मानव्यसगोत्रुलु श्रीपुरुषोत्तमदेवजीयनंगारि सुपुत्रुडै-
- 15 न श्रीविष्वनाथदेवजीयन दमकुनायुरारोग्यैश्वर्य्य[1*]भिन्नि-¹³
- 16 धियुं बुत्रपौत्रसन्निधियुं¹³ गला

¹ *Kamathā* is synonymous with *kârma*, from which the name Śrikôrman is derived.

² No. 332 of the Government Epigraphist's collection for 1896.

³ The figure of a boar—the crest of the Châlukyas—is engraved on the left of lines 1 to 6.

⁴ Read प्रादाच्छृङ्गार.

⁵ Read श्रीमच्छाळुक्य.

⁶ Read श्रीमज्जी.

⁷ The engraver has placed horizontal lines over the three syllables महोदध in order to show that they have to be omitted.

⁸ Read भगवच्छृङ्गार.

⁹ Read बुलु.

¹⁰ Read पुरुषोत्तम.

¹¹ The पु of सुपुत्रुडै is entered below the line; the second part of the अ of सुडै stands at the beginning of the next line.

¹² Read भिन्नि.

¹³ Read समृद्धि.

North Face.

- 28 श्रीकूर्मनाथनि¹ भंडारसुनं वेदिनि गंडमाडलु ४० [१*] इ^२ धर्मु-
 29 वु श्रीकूर्मस्वामिकिनाचांद्रार्कस्यादगा^३ श्रीविश्वनाथभोगसु चे-
 30 बंगलयदि [१*]

TRANSLATION.

(Verses 1 and 2.) Hail! In the prosperous Śāka year containing the moon (1), the qualities (3) and the suns (12),— (i.e. 1231),— in the bright fortnight of the month of Āśvayuj, on the Kauntīya-tithi, on a Thursday,⁴— having founded (in the temple) of the lord of Kūmapuri, who is an ocean of divine love, the sinless (and) wonderful rite (called) “the holy (rite of) Jīyyana-Viśvanātha” after that moon in the ocean of the glorious Chālukya race, who was named Viśvanātha,— he (viz. Viśvanātha) gave to Vishnu, the lord of Kūrma, ten double pairs (i.e. 40) nishkas (as) śringāra-bhōga,⁵ (which is to continue) as long as the moon and the stars, (and) which may confer prosperity on this (Viśvanātha), the crest-jewel among Sāmantas, who surpasses (Indra) the enemy of Danu’s sons in prowess, (and who is) the son of the glorious prince Purushōttama!

(Line 10.) Hail! In the [3rd] year of the victorious reign of the glorious Jagannātha-dēva, (which was) the prosperous Śāka year 1231, on Thursday, the 5th (tithi) of the bright (fortnight of the month) of Kanyā,— while the glorious Virabānudēva-Jīyya was ruling,⁶— the glorious Viśvanāthadēva-Jīyya, the virtuous son of the glorious Purushōttamadēva-Jīyya who was a Chālukya emperor (and) belonged to the gōtra of the Mānavyas, paid 40 gaṇḍa-māḍas into the treasury of the lord of Śrīkūrma in order to obtain for himself long life, health, wealth and prosperity, and an abundance of sons and grandsons.

(L. 28.) May this charity belong to the lord of Śrīkūrma, as long as the moon and the sun exist, (under the name of) “the holy Viśvanātha-bhōga!”

D.— Dated Śāka-Saṃvat 1240.⁷

TEXT.

- 1 श्री: [१*] सीमान्वये समभवत्^१ भुव राजराजदेवस्यतामभिमतो नृ-
 2 पचक्रवर्त्ति:^२ । तत्सूतुरासविजयो विजयार्कदेवनामा मनो-
 3 च्चरितसुकृती कृतज्ञः ॥ [१*] तद्भाता पुरुषोत्तमो गुणनिधिर्देवो
 4 दयावारिधेः श्रीकूर्म[१]यतनप्रसन्ननृहरेस्तत्पुत्रद[१]तुः

¹ Read नाथनि.

² Read इ.

³ Read चन्द्रार्कस्यायिगा.

⁴ Regarding this date and the corresponding one in the Telugu portion (ll. 10-12) Professor Kielhorn remarks:— “I have not found Kauntīya anywhere for 5 (or any other number); but taking the date to be Śāka-Saṃvat 1231, Thursday, the 5th tithi of the bright half of the lunar month Āśvina and the solar month of Kanyā, I find that it is incorrect for Śāka-Saṃvat 1231 current and expired (as well as for 1230 current and 1232 expired). It would correspond, for Śāka-Saṃvat 1231 current, to Friday, 20th September A.D. 1308, when the 5th tithi ended 23 h. 39 m.; and for Śāka-Saṃvat 1231 expired, to Tuesday, 9th September A.D. 1309, when the 5th tithi ended 23 h. 5 m. So the date is of no value.”

⁵ This technical term appears to mean a fund for defraying the expenses of the rite founded by Viśvanātha. In l. 29 below it is called Śrī-Viśvanātha-bhōga.

⁶ The term *veharāṇa* is probably a *tadbhava* of *viharāṇa*, ‘roaming.’

⁷ No. 288 of the Government Epigraphist’s collection for 1896.

⁸ Read समभवद्भि.

⁹ Read वती.

- 5 प्रभोः । शके व्योमयुगो[ण]दीदितियुत्¹ वसे नभोवस्यदात्
 6 दिव्यं² सप्तसुवर्ननिष्ककञ्चितं त्रेवैयकं³ कांतिमत् [॥ २*] एषा नृसिंह-⁴
 7 कविना कविता⁵ प्रशस्तिः ।⁶

TRANSLATION.

Prosperity! (Verse 1.) In the race of the Moon was born on earth king Rājārāja, an emperor among princes, who was beloved by good people. His son (*was*) a victorious, righteous (*and*) grateful king, named Vijayārka, whose conduct was pure.

(V. 2.) His brother, the virtuous king Purushōttama, gave to the merciful lord Nṛsiṃha (Vishṇu) who is pleased to reside at Śrīkūrma, (*and who is*) a giver of virtuous sons, a heavenly, charming necklace, made of seven *nishkas* of gold, in the Śāka year containing the sky (0), the ages (4) and the suns (12),—(*i.e.* 1240),—in the month of Nabhas.

(Line 6.) This eulogy (*praśasti*) was composed by the poet Nṛsiṃha.

No. 5.—TWO GRANTS OF DADDA IV. PRASANTARAGA;
 [CHEDI.]SAMVAT 392.

By G. BÜHLER, PH.D., LL.D., C.I.E.

I here re-edit the two inscriptions of the Gurjara chief Dadda IV.,⁷ which were discovered in 1895 by Mr. Vithal Nāgar of Baroda.⁸ At my request, Dr. Hultzsich obtained the originals from the owner, Dhed Narayan of Saṅkhēḍā in the Baroda division, through the kind offices of Colonel N. O. Martelli, Agent to the Governor-General at Baroda. Dr. Hultzsich's impressions yield some better readings, among which however only one, *khadira* for *vihira* (No. II. l. 11) affects the sense. The grants, which have been drawn up on the same day, by the same writer, and in favour of the same person, are written each on two plates, showing, as is usual in Gurjara *śāsanas*, each two holes for the (now lost) rings. The plates of No. I. measure 10 inches by 5½, and those of No. II. 10 inches by 6.

The characters show the western variety of the southern alphabets, which is found regularly in the inscriptions of the kings of Valabhi, of the Gurjaras of Broach, of their successors, the Rāṭhōrs, and of some other dynasties.⁹ As might be expected, they agree in particular very closely with the Khēḍā grants¹⁰ of the same Dadda, written in (Chēdi-)Samvat 380 and 385 by the same writer, with which they share the use of the characteristic little buttons at the tops of the vertical strokes. Nevertheless there are small differences in some letters, which extend even to these two new documents, where *e.g.* the medial *f* of No. I. does not agree with that of No. II. Much greater and more important variations appear in the

¹ Read °दीदितियुते वसे नभोमासदादिव्यं.

² Read सुवर्ण.

³ Read त्रेवैयकं.

⁴ Read नृसिंह.

⁵ Read कविता.

⁶ This is a single *padā* in the Vasantatilakā metre.

⁷ Those who consider the three Gurjara grants of Śāka-Samvat 400, 415 and 417 to be spurious, call this prince Dadda II. Prasantarāga.

⁸ A German paper on the two inscriptions appeared in the *Sitzungsberichte der philos.-histor. Classe der Wiener Akademie*, Vol. CXXXV. No. VIII.

⁹ See the *Grundriss der Indo-Arischen Philologie und Altertumskunde*, Vol. I. Part ii. (*Palaeography*), paragraph 28, A.

¹⁰ *Jour. Roy. As. Soc.*, N. S., Vol. I. p. 247 ff.; *Ind. Ant.* Vol. XIII. p. 78.

Valabhi śāsanas, stated to have been written by the same writer, as may be seen from a comparison of those drawn up by the *divirapati* Skandabhāṭa. Among the signs of interpunctuation we find, besides single and double vertical strokes, a single dot, e.g. after °śimmi (No. I. l. 10) and after °sandhiś=cha (No. I. l. 13), as well as a double point,¹ looking like a *visarga*, after *vaṭavrikshaś=cha* (No. II. l. 11). The language, except in the imprecatory verses from the *Mahābhārata*, is good Sanskrit prose, and the orthographical and clerical mistakes are very few.

The form of the two grants, likewise, closely agrees with that of the Khêḍā śāsanas, differing chiefly by the shortness of the *Prasasti*. While the Khêḍā grants contain, in accordance with the rules of the *Smṛiti*,² descriptions of three generations of princes, the new inscriptions offer only the eulogy of the donor. This, of course, is literally identical in the four documents. In the technical parts of the four inscriptions there are only small verbal differences, which, however, extend even to the two Saṅkhêḍā śāsanas. Though they do not affect the general meaning, they are very instructive for the manner in which the clerks of ancient India worked. These men apparently cared for exactness not more than the modern Karkuns, since we see here that the same writer, though working according to an older office copy, permitted himself to introduce small changes in two documents which he drafted on the same day.

The object of the grants is to convey two fields, one at Suvarṇārapalli (No. I.) and one at Kshirasara (No. II.) in the Saṅgamakhêṭaka-vishaya, to the Brāhmaṇ Sūrya for the purpose of defraying the expense of his sacrifices. The gain from these inscriptions for the history of the Gurjaras of Broach is but small. Their date, the full-moon day of Vaiśākha of (Chêḍi-)Saṃvat 392, shows, however, that Dadda IV. Praśāntarāga ruled at least until A.D. 641-2, and that the Saṅkhêḍā grant³ of (Chêḍi-)Saṃvat 391 was really issued during Dadda's reign as Mr. Dhruva conjectured. Its grantor, Raṇagraha, the son of Vîtarāga, whom Mr. Dhruva rightly considers to be a brother of our Dadda, probably held some villages as his *grāṁs*. Further, the two inscriptions show that the territory of the Gurjaras extended up to the frontiers of Khandesh and Mālva. For the town, after which the Saṅgamakhêṭaka-vishaya was named, is undoubtedly the modern Saṅkhêḍā. Saṅgamakhêṭaka means etymologically 'the village at the confluence (of two rivers),' and the Unchh and the Or⁴ join near Saṅkhêḍā. The *vishaya* or province of Saṅgamakhêṭaka probably included the Saṅkhêḍā Prānt of the Gaikôvâḍ's possessions, as well as the neighbouring portion of the Rêvākânṭhâ Agency, still called Saṅkhêḍā Mênās.⁵ The partial identity of the names of the two districts indicates that they once belonged to a larger province, the capital of which was Saṅkhêḍā. As the Trigonometrical Survey maps of these districts are not accessible to me, I am unable to fully prove these assertions by the identification of the villages of Aṭavipâṭaka, Kukkuṭavallikā, Kshirasara and Suvarṇārapalli, mentioned in the two grants. But I may state that an old map of Gujarāt in my possession shows south-east of Saonkaira (Saṅkhêḍā) the village of Kookreylee (Kukrêli), the name of which corresponds to Kukkuṭavalli.

The donee, the Brāhmaṇ Sūrya, who lived in Kshirasara, belonged to the Bharadvāja *gôtra* and studied the Mādhyandina recension of the White Yajurveda, was an emigrant from Daśapura, the modern Man-Dasr in Western Mālva.⁶ The corporation of the Chaturvêdins of

¹ See the section of the *Grundriss* quoted, paragraph 36, C. 5 (p. 84). Numerous instances, in which this sign is used, have been found of late by Professor Kaufer in the MSS. of the *Mānava-Gṛhyasūtra*; see the Preface to his edition.

² See the *Grundriss der Indo-Ar. Phil. und Altertumsk.*, Vol. II. Part 8 (*Recht und Sitte*), p. 114, and Prof. J. Jolly's article in the *Zeitschrift der Deutschen Morg. Gesellschaft*, quoted there.

³ *Ep. Ind.* Vol. II. p. 21 f.

Bombay Gazetteer, Vol. VII. p. 355.

⁵ *Ibid.* Vol. VI. p. 14 ff.

⁶ See Dr. Fleet's *Gupta Inscriptions*, pp. 79, 142. Add to Dr. Fleet's list of passages, mentioning Daśapura, *Mīghadūta*, verse 48 (Wilson).

Daśapura is mentioned in the spurious grant¹ of Dharaśena II., dated Śaka-Samvat 400, and a member of the Brāhmaṇa caste of Daśapura (*Daśapura-jñātī*) composed the Chitōrgadh inscription of Mōkaka of Mēvād.² At present Daśapurīyas are not found in Gujarāt.

The writer of the grant, the *Sāṃdhivigrahika* Rēva, is known from the Khēḍā grants. The name of the *dātaka*, Karka, in No. II. line 27, is new. His title, *bhōgikapālaka*, literally 'the protector of the *bhōgikas* or village proprietors,' the technical meaning of which is not known to me, occurs also in the Sāṃkhēḍā grant of Samvat 391, where in line 9 the facsimile has *dātakō=tra bhōgikapālaka-Dvijāna*, and not, as Mr. Dhruva reads, *bhōgika-Pālakaṣu-jñāna*.

TEXT OF NO. I.³

First Plate.

- 1 श्रीं स्वस्ति नान्दीपुराखजलघनपटलनिर्गततरजनिकरकराववीधितकुसुदधवल्यशः-
- 2 प्रतानास्थगितनभोमण्डलीनेकसमरसंकटप्रसुरहागतनिहतशत्रुसामन्तकुलवधूप्रभा-⁵
- 3 तसमयर्दितच्छलोद्गीयमानविमलनिस्त्रिङ्गप्रतापो देवहिजातिगुरुचरणकमलप्रणा-⁶
- 4 मोहृष्टवज्रमणिकोटिरुचिरदीधितिविराजितमकुटोज्ञासितशिराः दीनानाथातुराभ्या-⁷
- 5 गतार्थिजनाक्लिष्टपरिपूरितविभवमनोरथोपचीयमानत्रिविष्टपैकसहायधर्मसं-⁸
- 6 चयः प्रणयपरिकुपितमानिनोजनप्रणामपूर्वमधुरवचनोपपादितप्रसादप्रकाशी-⁹
- 7 कृतविदग्धनागरकस्वभावो विमलगुणकिरणपंजराक्षिप्तबहलकलितिमिरनिचयः¹⁰
- 8 समधिगतपञ्चमहाशब्दश्रीदङ्कुशलो सर्वानिव राजसामन्तभोगिकविषयपतिराष्ट्र-¹¹
- 9 ग्रामसहचराधिकारिकादीन्समनुवर्ण्य बोधयत्यस्तु वो विदितसस्त्राभिः सङ्गम-
खेटकविष-¹²

10 यान्तर्गत-

No. I.

No. II.

सुवर्णारपक्षिग्रामे पूर्वसोमि । तद्विष-	क्षीरसरग्रामोपरदक्षिणसीमा ¹³	वृह-
यमानेन व्रीहिपिटकवापं क्षेत्रं । [11]	[10] नानेन व्रीहिदशप्रस्थवापं क्षेत्रं	
[य]स्याघाटनानि पूर्वतः क्षीरसरग्राम-	यस्य पूर्वः सन्धी	अङ्गोक्षहस्तः
सीमासन्धिः उत्तरतः कुक्कुटवस्त्रिकाग्राम-	उत्तरतः	श हस्तः [11] व-

¹ *Ind. Ant.* Vol. X. p. 284, l. 17.

² *Ep. Ind.* Vol. II. p. 420, l. 52.

³ From ink-impressions received from Dr. Hultzsch.

⁴ Expressed by a symbol.

⁵ In No. II. line 1 ends with °स्थनि°.— No. II. has °सङ्कट°.

⁶ In No. II. line 2 ends with °च्छली°.

⁷ In No. II. line 3 ends with °मणिका(की)°.— Read °मुकुटो° with No. II.

⁸ In No. II. line 4 ends with °पूरित°.

⁹ In No. II. line 5 ends with °मानिनी°.

¹⁰ In No. II. line 6 ends with विमल°.— No. II. has °पञ्चरा°.

¹¹ In No. II. line 7 ends with कुशली.

¹² No. II. has °राधिकाधिकादी°.— In No. II. line 8 ends with °समनुदशयत्यस्तु°.

¹³ Read °यासेपरदक्षिणसीमा°.

No. I.

No. II.

सीमासन्धिः [12] अपरतः ब्रह्मदेयचेचं
वटवृक्षौ^१ । तलाइका च । दक्षिण-
तः सुवर्णारपल्लिग्रामगामी पन्थाः^४
[13] अटवीपाटकग्रामसन्धिश्च । एव-
मेतच्चतुराघाटनविशुद्धं चेचं सोदङ्गं

टवृक्षश्च ॥^१ अपरतः ख-
दिरबदरिवृक्षौ^३ । दक्षिणतः
शल्बली^५ । भूतवटश्चैवमेतच्चतु-
[12] राघाटनविशुद्धं सशिवरं
सोदङ्ग-

14 सोपरिकरं सर्वदानसंग्राह्यं सर्वदित्यविष्टिप्रातिभेदिकापरिहीणं^६

Second Plate.

15 भूमिच्छिद्रन्यायेनाचाटभटप्रावेश्यमाचन्द्रार्काण्यवक्षितस्थितिसमकालीनं^७

16 पुत्रपौत्रान्वयभोग्यं दाशपुरविनिर्गतक्षीरसरग्रामवास्तव्यभरद्वाजसगोचवाजिस्त-^८

17 नियमाध्यन्दिनसब्रह्मचारिब्राह्मणसूर्याय बलिचरुवैश्वदेवाग्निहीनपञ्चमहायज्ञा-
दिक्कि^९

18 योत्सर्षणार्थं मातापित्रोरात्मनश्च पुण्ययशोभिद्वयेय वैशाखशुद्धपञ्चदश्यासुद-
कातिसर्गोणा^{१०}

19 तिसृष्टं यतोस्यास्मदंशैरन्यैर्वागामिभोगपतिभिः प्रबलपवनप्ररितोदधिजलतरङ्ग-
चञ्चल^{११}

20 जीवलोकमभावानुगतानसारान्विभवान्दीर्घकालस्थेयसश्च गुणानाकलय्य सामान्य
भोगभूष-^{१२}

21 दानफलेषुभिः शशिकरुचिरं यशश्चिराय चिचीषुभिरयमस्मदायोनुमन्तव्य
पालयितव्यश्च ।^{१३}

22 यो वाज्ञानतिमिरपटलावृतमतिराच्छिन्त्यादाच्छिद्यमानकं वानुमीदेत स प
ञ्चभिर्महापातकैः संयुक्तः^{१४}

23 स्यादित्युक्तश्च भगवता वेदव्यासेन व्यासेन । षष्टिं वर्षसहस्राणि स्वर्ग
तिष्ठति भूमिदः [1*] आच्छेत्ता चानुम-^{१५}

^१ This sign of interpunctuation looks like a *visarga*.

^२ Read वटवृक्षः.

^३ Read वृक्षौ.

^४ Read पन्थाः.

^५ Read शल्बली.

^६ In No. II. line 12 ends with °विष्टिप्रा°.

^७ In No. II. line 13 ends with °स्थितिस°.

^८ Read दाशपुर° with No. II., which omits °ग्राम° and reads °निवासि° for °वास्तव्य°.—In No. II. line 14 and plate i. end with °भरद्वाज°.—Read °वाजसनेय° with No. II.

^९ No. II. has बलीचरु°.—In No. II. line 15 ends with °वैश्वदे°.—No. II. has °हीनपञ्चमपञ्च°.

^{१०} In No. II. line 16 ends with °वृक्षये°.—No. II. omits °य° and has वैशाखपौर्णमास्यासु°.

^{११} In No. II. line 17 ends with °भोगपति°.—Read °प्ररितो° and °तरङ्ग° with No. II.

^{१२} In No. II. line 18 ends with °सारान्विभवा°.

^{१३} In No. II. line 19 ends with °रुचिरं°.

^{१४} In No. II. line 20 ends with °पटला°.—No. II. has wrongly वानुमीदेव.—Read °पातकै° with No. II., which has °संयुक्तस्या°.

^{१५} In No. II. line 21 ends with °युक्त°.—No. II. has व्यासेन and भूमदः.—In No. II. line 22 ends with वाच्छेता.

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- 24 न्ता च तान्येव नरके वसेत् ॥ वन्धाटवीष्वतीयासु शुष्ककोटरवासिनः
[1*] कृष्णाहयो हि जायन्ते भूमिदायं हर-¹
- 25 न्ति ये ॥ बहुभिर्बुधैः भुक्ता राजभिः सगरादिभिः [1*] यस्य यस्य
यदा भूमिस्तस्य तस्य तदा फलं ॥ यानीह ताद-²
- 26 नि पुरा नरेन्द्रैर्दानानि धर्मात्थयशस्कराणि [1*] निर्भुक्तमात्यप्रतिमानि
तानि की नाम साधुः पुनराददोत ॥ स्वद-³
- 27 तां परदत्तां वा यद्वाद्रक्ष युधिष्ठिर । महीं महिमतां श्रेष्ठ दानाच्छे-
योनुपालनमिति⁴ [1*]

No. I.

संवत्सरशतत्रये [28] द्वि[न]वत्यधिके
वैशाखशुद्धपञ्चदश्यां स्वमुखान्नया लिखि-
तमिदं सन्धिविग्रहकरणाधिकृतरेवेण
[29] सं ३०० ९० २ वैशाख शु
१० ५ दिनकरचरणार्चनरतस्य श्रीवीत-
रागसूनीः स्वहस्तोयं श्रीप्रशान्तरागस्य
[1*]

No. II.

संवत्सरशतत्रये द्विनवत्यधि- [27] के
वैशाखपौर्णमास्यां भोगिकपालककर्कटूतकं
लिखितं सान्धिविग्रहिकरेवेण स्वमुखान्न-
येति [28] सं ३०० ९० २ वैशाख शु
१० ५ दिनकरचरणार्चनरतस्य श्रीवीत-
रागसूनीः स्वहस्तोयं श्रीप्रशा- [29]
न्तरागस्य ॥

No. 6.—EIGHT VATTELUTTU INSCRIPTIONS OF CHOLA KINGS.

By E. HULTZSCH, PH.D.

Professor Bühler in his *Indian Palæography* (p. 72 f. of the German edition) and Mr. Venkayya in his paper on the Kōttayam plate of Vīra-Rāghava (above, Vol. IV. p. 293) have lately urged the necessity of publishing Vatteluttu inscriptions, the dates of which can be fixed with some certainty. Hence I take this opportunity for issuing mechanical copies of eight Chōla inscriptions. None of these is in a condition of complete preservation; but I trust that, even in their necessarily imperfect state, the accompanying facsimiles will prove useful for tracing the development of the Vatteluttu alphabet.

Five of the inscriptions (A. to E.) are engraved on two boulders in the Sthāpunātha temple at Śuchindram between Kōttāru and Cape Comorin in the Travancore State, and the remaining three (F. to H.) on the north wall of the shrine in the Rāmasvāmin temple at Shērmādēvi in the Tinnevely district: They belong to the reigns of the Chōla kings

¹ No. II. omits the verse व(धि)गन्धाटवीष्वतीयादि.

² No. II has राजभिश्च^०.— In No. II. line 23 ends with यस्य यस्य.— Read यानीह दत्तानि with No. II.

³ In No. II. line 24 ends with यशस्कराणि.— No. II. has निर्भुक्त^०.

⁴ In No. II. line 25 ends with यद्वाद्रक्ष.— No. II. has महीं.— Read महीमतां.— No. II. has पावनं इ इति.

Parakēsarivarman (A.), Parāntaka I. (B.), Rājārāja I. (C. to G.) and Rajēndra-Chōla I. (H.). The fact that all these inscriptions are found in the extreme south of the peninsula proves, what the Vatteluttu inscriptions of the earlier Pāṇḍya kings suggest, that, about the 10th century of our era, the Vatteluttu was current in the country of the Pāṇḍyas, but unknown in the native territory of their Chōla conquerors.

The characters of the subjoined inscriptions agree more closely with those of the Cochin and Tirunelli plates¹ than with those of the plates of Japilavarman.² Throughout F., G. and H. once in C.³ and twice in D.⁴ occurs a variant of *y*, which is known from the Kōṭṭayam plates of Sthānu-Ravi.⁵ In H. the double *k* is written as a group, as in many inscriptions in the Tamil alphabet. As in all other Vatteluttu inscriptions, Grantha letters are occasionally used in the subjoined eight records. The following is a list of the Grantha words and letters:—

Svasti śrī at the beginning of each of the eight inscriptions.—A., l. 11, *sabhai*.—C., l. 4, *brahma*; l. 5, *Mahēdē*; l. 11, *sabhai*.—D., ll. 4 and 6, *ja* of Rājārāja; l. 7 f., *brahma* and *m* of *brahmadēyam*, and *Sujintira*.—E., l. 8, *brahmadē* and *mah[ā*]sabhai*.—F., ll. 3 and 4, Rājārāja; l. 4 f., *brahma*, *mahā* and *chelatuvorē*.—H., l. 1, *śrī* and *jēndra* of *śrī-Rājēndra*, *ja* of *Irājārāja*; l. 2, *brahma*; ll. 2, 8 and 9, *sa* of *Vaigāṇasa*; ll. 5 and 6, *śrī*.

A.—Inscription in the Sthānunaṭha temple at Śuchindram.⁶

This inscription records the gift of a lamp to the Śiva temple at Tiruchchivindiram, the modern Śuchindram, and is dated in the 34th year of the reign of the ancient Chōla king Parakēsarivarman.⁷ As we know from the large Leyden grant and from actual examples in the history of the later Chōlas that the titles Rājakēsarīn and Parakēsarīn were borne alternately by reigning kings,⁸ some of those inscriptions which are dated in the reign of Parakēsarivarman—without any distinguishing epithet, as *Madirai-konṇa* in the case of Parāntaka I.,—may perhaps be attributed to Vijayālaya, the grandfather of Parāntaka I. and the earliest historical person that is referred to in two genealogical inscriptions of the Chōla dynasty.⁹

TEXT.¹⁰

1	Svasti	śrī [||*]	Kô=Pparakê[śa]ri[vaṇma]-
2	rkku ¹¹	y[ā]ndu	muppattu-nālu i.
3	v-[ā]p[d]u	Nāñji-nā[t]ṭu	Tiruch-
4	chivindirattu	[M]ād[ā]varkku	Te-
5	n-nāṭṭu	Talaikkulattu	[A]raiyaṇ=A-
6	ravin[daṇ]	śandi[r-ād]i[tta]-va[la]-	
7	m ¹²	niyadi	uḷakku ne[y] mutt[ā]-
8	mal	erivadāga	vaichecha tira-no-
9	ndā-viḷakku	onṇiṇukku	vaich[cha*]
10	[ś]āva	[mū]vā	pēr ādu a[m]baḍu [i*] [i]vai
11	aimbadam	paraḍ[ai]-sabhaiyārkkku [||*]	

¹ Above, Vol. III. p. 66 ff. and *Ind. Ant.* Vol. XX. p. 285 ff.

² *Ibid.* Vol. XXII. p. 57 ff.

³ In the second *yāṇḍu* of line 2.

⁴ In *yam*, l. 8, and *udaiya*, l. 12.

⁵ Compare above, Vol. III. p. 66 f.

⁶ No. 81 of the Government Epigraphist's collection for 1896.

⁷ To the same reign belong Nos. 85 and 148 of *South Ind. Inscr.* Vol. I., and No. 11 of Vol. III.

⁸ *Ibid.* Vol. I. p. 141, note 4.

⁹ *Ibid.* Vol. II. p. 279. Vijayālaya is not mentioned in the Sholinghur inscription; above, Vol. IV. p. 222.

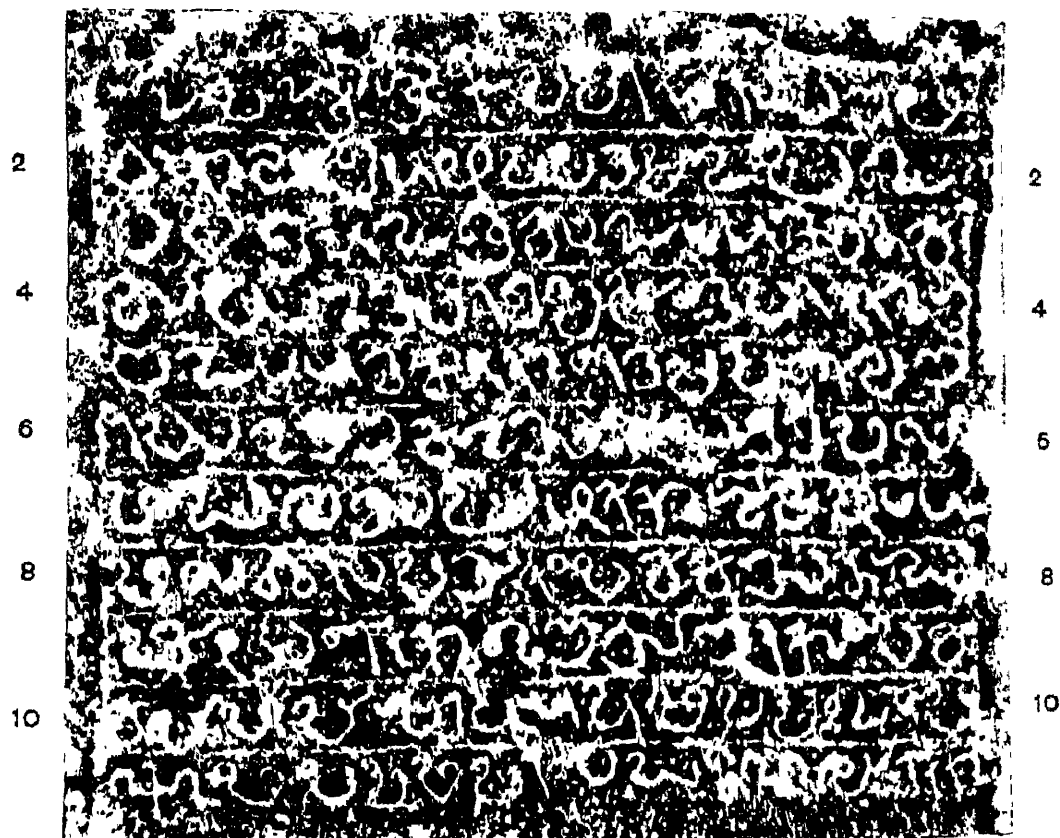
¹⁰ From an inked estampage.

¹¹ Read *rkku* or *rkku*.

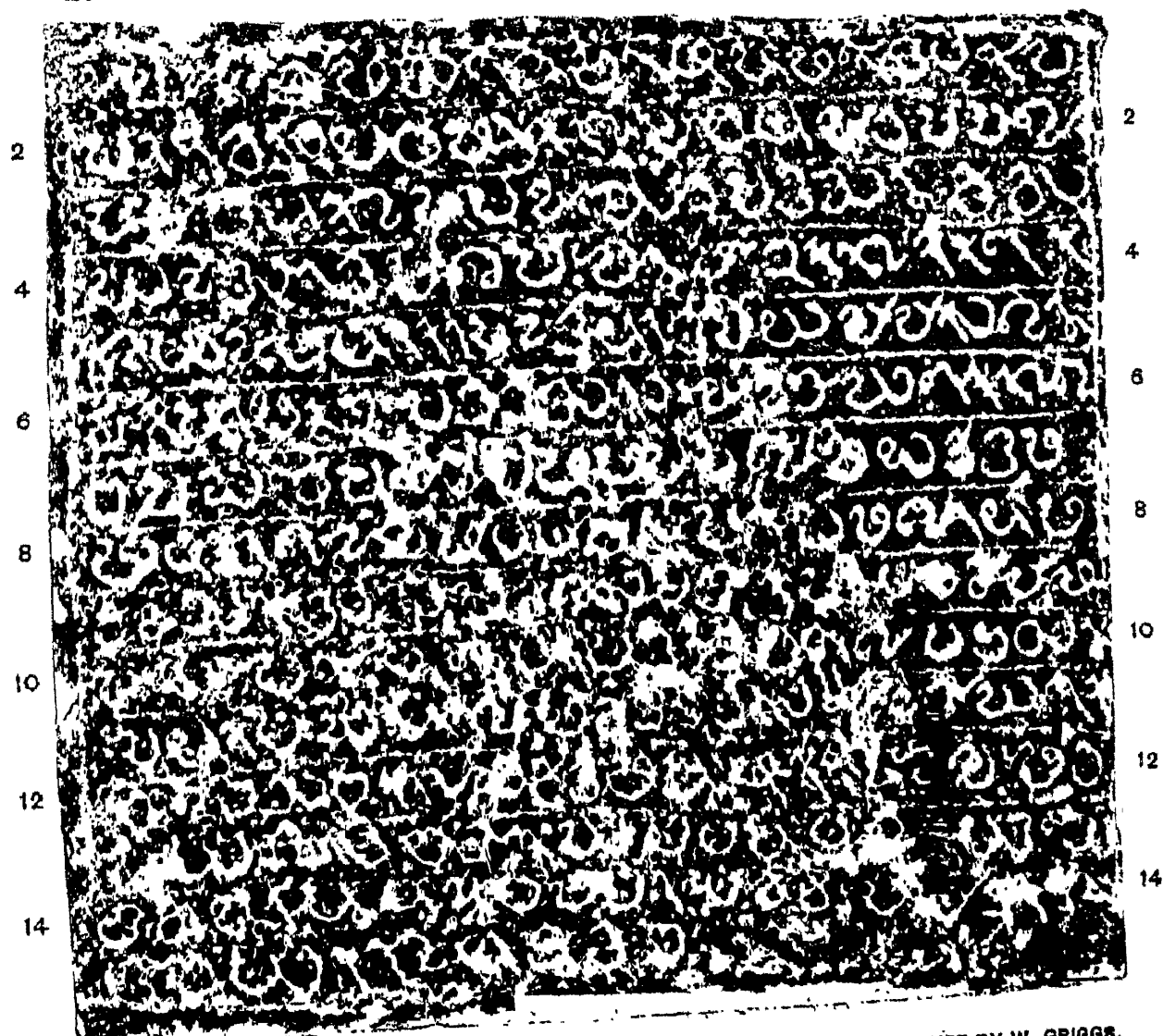
¹² Read *-vaḷ*.

Vatteluttu Inscriptions of Chola Kings.

A.



B.



E. HULTZSCH.

SCALE 18.

COLLOTYPE BY W. GRIGGS.

TRANSLATION.

Hail! Prosperity! In the year thirty-four (*of the reign*) of king Parakésarivarman, in this year Araiyan Aravindan of Talaikkulam in the southern country (*Tayal*) gave (*the temple of*) Mahādēva (Śiva) at Tiruchchivindiram in Nāñji-nāḍu one perpetual lamp, to burn without fail (one) *vilakku* of ghee per day, as long as the world shall exist. For (*this lamp he*) gave fifty full-grown ewes, which must neither die nor grow old. These fifty (*ewes were made over*) to the members of the assembly² (*of the village*).

B.—Inscription in the Śthāṇanātha temple at Śuchindram.³

This inscription is dated in the 40th year⁴ of the reign of "Parakésarivarman who conquered Madirai (Madhurā) and Īlam (Ceylon)." *i.e.* the Chōla king Parāntaka I.⁵ and records that a merchant of Karavandapuram⁶ granted two lamps to two shrines of Viṣṇu which seem to have been located in the Śiva temple at Śuchindram.

TEXT.

- 1 Svasti [śrī] [||*] Madi[raiyu]m Īlamum koṇḍa kô-P-
- 2 para[kê]śa[ri]vaṇmarkku [yāṇ]ḍu nārpadu i-
- 3 v[v-āṇ]ḍu Ku[m]ba-nā[y]ir[ru]=Ttiruchchi-
- 4 vindirat[tu] Emberumāṇukku=Kkalak-
- 5 [k]nḍ[i]-nāṭtu=[K]kara[va]ṇdapurat[tu] vi[ṣ]ṇāpāri Oru-
- 6 [n]g[ai] Araṅga[n] vaitta tiri-nondā-vilakku o-
- 7 [n]ru nira [palattu] mu[ppadu] [i*] i[du] ni[śa]dam
- 8 uḷa[kk=a]rai ne[y] muṭṭā[mai] pa[galu]n iravum
- 9 [śa]ndi[r]-ādi[tta-vaṅ] e[r]i[vadā]ga [vi]t[ta] [śā]vā mū-
- 10 vā=[p]pēr=ād[u] eḷu[ba]tt-aiṇṇu [i*] iva[nē] Tir[u]-
- 11 vē[n]gaḍa[nilai]kku [vaitta] tiri-[non]dā-vilak-
- 12 ku oṇṇi[nuk]ku [ni]śa[da]m ā[ā]k[ku] ne[y] mēṅ-
- 13 [pa]ḍi [e]ri[va]dā[ga] vi[t]ta āḍ[u] i[rubatt-ai-
- 14 ṇṇu [i*] ā[ga] āḍu nū[rum] pa[raḍai]-chchavai[y]ā[rkku]
- 15 [kāṭ]ti=kkuḍu[t]taṇa [||*]

TRANSLATION.

Hail! Prosperity! In the year forty (*of the reign*) of king Parakésarivarman who conquered Madirai and Īlam,—in the month of Kumbha of this year, Oruṅgai Araṅgan, a merchant of Karavandapuram in Kālakkuḍi-nāḍu, gave one perpetual lamp,⁷ weighing thirty *palam*, to (*the temple of*) Emberumāṇ (Viṣṇu) at Tiruchchivindiram. In order that this

¹ *I.e.* which have to be replaced by fresh ones when they die or cease to supply milk for the ghee; compare *South-Ind. Inscr.* Vol. II. p. 375, note 3.

² *Sabbai* or *ṣavai* is the Tamil form of the Sanskrit *sabha*, and *paraḍai* is perhaps a corruption of the Sanskrit *parishad*.

³ No. 82 of the Government Epigraphist's collection for 1896.

⁴ An inscription of the same year is noticed in *South-Ind. Inscr.* Vol. II. p. 374 and note 8.

⁵ See *ibid.* p. 379 and note 8.

⁶ The same place is mentioned in two Pāṇḍya inscriptions; *Ind. Ant.* Vol. XXII. pp. 67 and 74.

⁷ As stated in *South-Ind. Inscr.* Vol. II. p. 132, note 3, *nondā-vilakku* or *nandā-vilakku* are corruptions of *nundā-vilakku*, which occurs in H., line 4, and in an inscription at Tirukkalukkuṇṇam (above, Vol. III. p. 284). The form *tiri-nondā-vilakku* in the present inscription further suggests that *tiru-nundā-vilakku*, 'a sacred lamp which is never trimmed,' has been developed by folk etymology from *tiri-nundā-vilakku*, 'a lamp the wick of which is never trimmed' (because ghee is continually supplied to it).

(lamp) might burn without fail, as long as the moon and the sun exist, during day and night, (one) *ulakku* and a half of ghee per day, (he) granted seventy-five full-grown ewes, which must neither die nor grow old.¹ For one (other) perpetual lamp, which the same person gave to (the shrine of) Tiruvēṅgaḍa[nilai],² (he) granted twenty-five ewes, in order that (this lamp) might burn, in the same manner as stated above, (one) *ālakku*³ of ghee per day. Altogether one hundred ewes were shown and made over to the members of the assembly.

C.—Inscription in the Sthānūnātha temple at Suchindram.⁴

This inscription records the gift of a lamp by a native of Ceylon (Īla-nāḍu) in the 10th year of the reign of the Chōḷa king Rājarāja I., who ascended the throne in A.D. 985.⁵

TEXT.

- 1 Svasti śrī [||*] Kō Irāsairāśa-Kēsariyaṇ-
- 2 markku yāṇḍu pattām yāṇḍu tuḍaṇ-
- 3 giṇa Karkadaga-nā[yi*]ṇru [Nā]ñji-nāṭ[ṭu]
- 4 brahmadēyam Tiruchchi[v]in[di]rat[ṭu]
- 5 Mahādēvark[ku] Īla-[nā]ṭṭu Maḷa[va]-
- 6 [raiya]ṇ [Śe]ṇ[ṇi] Ka[ṇḍa]ṇ [niśada]m u[ḷa]-
- 7 k[ku] ney śāṇḍir-āditta-val ira-
- 8 [vu]m pa[ga]lum [mu*][t]ṭā[ma]l erivadāga [vai]-
- 9 chcha tir[u]-nondā-viḷak[k]u oṇṇu [i*] [i]duk[ku]
- 10 vai[ch]cha [śā]vā⁶ muvā=ppēr=āḍu aṇmbadu⁷ [i*]
- 11 ivai mūla-paradai-[sa]bh[aiy]ār vaśam kātṭi=
- 12 kkuḍuttana || mūla-paradai-chcha[vai]yārum
- 13 Emberumāṇ [V]eṭṭirkudī [Pa]ḍait[ṭaru]-
- 14 [ma]ṇ Kaṇai[ya]n=du[ṇ]ai[y=ā]kki⁸ va[śa*][m] k[ā]ṭṭi=
- 15 k[ku]ḍuttana [||*]

TRANSLATION.

Hail! Prosperity! In the tenth year (of the reign) of king Rājarāja-Kēsarivarman, in the month of Karkātaka with which (this) year began, Maḷa[varaiya]ṇ [Śe]ṇ[ṇi] Ka[ṇḍa]ṇ of [Ī]la-nāḍu gave to (the temple of) Mahādēva at Tiruchchivindiram, a brahmadēya in Nāñji-nāḍu, one sacred perpetual lamp, to burn without fail during night and day, as long as the moon and the sun exist, (one) *ulakku* of ghee per day. For this (lamp he) gave fifty full-grown ewes, which must neither die nor grow old.⁹ These (ewes) were shown and made over to the chief members of the assembly. And (by) the chief members of the assembly they were entrusted (?), shown and made over to [Pa]ḍait[ṭaruma]ṇ Kaṇai[ya]ṇ of [V]eṭṭirkudī, (a village belonging to the temple of) Emberumāṇ (Vishṇu).

D.—Inscription in the Sthānūnātha temple at Suchindram.¹⁰

This inscription is dated in the 14th year of the reign of the same king as the preceding inscription. Its purport is doubtful owing to the bad preservation of lines 14 to 24, of which I am unable to publish a transcript and translation.

¹ See above, p. 43, note 1.

² Vēṅgaḍam is the Tamil name of the hill of Tirupati, which is sacred to Viṣṇu.

³ *ālakku* = $\frac{1}{2}$ *ulakku*; see *South-Ind. Inscr.* Vol. II. p. 48, note 5, and p. 130, note 3.

⁴ No. 71 of the Government Epigraphist's collection for 1896.

⁵ See below, p. 48 and note 6.

⁶ Read *mūvā*.

⁷ Read *aṇmbadu*.

⁸ Read =*duṣṭi* = (?).

⁹ See above, p. 43, note 1.

¹⁰ No. 75 of the Government Epigraphist's collection for 1896.

TEXT.

1	Svasti	[śrī] [||*]	Kāndaḷūr-śālai	kalam-aṟṟ ¹ u
2	[Ka]ṅga-pāḍiyum		Nuḷamba-pāḍiyum	Taḍi-
3	[y]ḡa-vaḷi[y]um		Vēṅgai-nāḍum	ka-
4	[ṇ]ḍa	kō	Rājarāja-[K]ēsarivaṇma-	
5	[r]ku	yā[ṇ]ḍu	padi-nālu	ivv-ā-
6	ṇḍu	Vi[ru]ch[oh]iḡa-nā[yi*][ṟru]		Irājarāja-
7	[va]ḷanāṭṭu	Nāñji-nā[t]ṭu		brahmade-
8	yam	Sujintirattu		Emmerumā[ṇ] ²
9	tēvadāṇam		Niruba[ś]ēgara[va]ḷanallū-	
10	r-ppāl	[T]eṇṇaḷanallūr		mūṇ ³
11	kiḷ-kkārāṇmai	udaiya		[k]uḍi-
12	gaḷ	tānēdā	udaiyār	udaiya
13	[nila]ṅgaḷ	[Nēr]i[yaṇ]-Mūvēndavēḷā[r]	śolla	[Nā]ñji-
14	[nā]t[tu]	. . . . .	

TRANSLATION.

Hail! Prosperity! In the year fourteen (of the reign) of king Rājarāja-Kēsarivarmā, who, having destroyed the ships (at) Kāndaḷūr-śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiḡa-vaḷi⁴ and Vēṅgai-nāḍu,—in the month of Vṛiśchika of this year, the cultivators who were formerly sub-tenants of Teṇṇaḷanallūr, a portion of Nṛipaśēkharavaḷanallūr, a *dēvadāna* (of the temple) of Emberumāṇ (Vishṇu) at Sujindiram, a *brahmaddēya* in Nāñji-nāḍu, (a district) of Rājarāja-vaḷanāḍu,⁵ at the bidding of Nēriyaṇ-Mūvēndavēḷār⁶

E.—Inscription in the Sthāpunaṭha temple at Suchindram.⁷

This inscription is dated in the 15th year of the reign of the same king as the two preceding inscriptions (O. and D.). It consists of 22 lines, of which lines 9 to 22 are here omitted because I cannot make them out in full.

TEXT.

1	Svasti	śr[ī] [||*]	Tiru-maga[ḷ]	pōla=pper[u]-ni[la]-chhelvi[y]un=daṇak[kēy-nri]-
2	mai	[p]ūṇḍamai	maṇa-k[k]ḷ=Kkān[da]ḷur-Chchālai ⁸	kalam-aṟṟ ¹ u=aroli=K[ka]-
3	ṅga-pāḍi[u]m ⁹	Nuḷambar-p[ā]ḍi[u]m ⁹	Taḍi[ya]r-pā[ḍi]u]m ⁹	[Vē]ṇḡai]-
	nāḍu[m Ku]-			
4	ḍagamalai-nāḍu[n]=daṇ[ḍāṟ]=kko[n]ḍu	taṇṇ=ē[ḷ]il	viḷaṅga	ūḷiyil e[ḷ]i[ā-yā]-
5	ṇḍu=do[ḷ]=Udaḡ[ai*]	viḷa[n]ḡum	yāṇḍēy	[Śē]ḷiyarai tēṣu kol kō Irāśārā[śa]-
6	Kēśari[vaṇma]rkkku	[yā]ṇḍu	padiṇ-aḷḷ[ju]	iv[v]-āṇḍu Kāṇṇi-[nāy]iṟru muv[v-a]-
7	n[diy=āḡ]i	[Ś]e[v]vāy-[k]kilamai	perṟa	[Pū]rayirattādi-nāḷ Irāśārāśa-va[ḷa]-
8	nāṭṭu	[Nāñji]-nāṭṭu	brahmaddēyam	T[iruch]chivi[nḍ]irattu mah[ā*]-
	sabhaiyōm	kaḷa-		

¹ Read *Emberumāṇ*.² Read *mūṇ*.³ Read *ḷi*.⁴ Other inscriptions have the forms *Taḍiḡaipāḍi*, *Taḍḡapāḍi*, *Taḍiḡapāḍi* and *Taḍiyarāḷi*; see *South-Ind. Inscr.* Vol. III. p. 29.⁵ This designation was bestowed by Rājarāja I. on the Pāṇḍya country; see *ibid.* Vol. II. p. 149, note 7, and Vol. III. p. 15, note 4.⁶ The same person is mentioned again in the unpublished portion of the same inscription, l. 16 f.⁷ No. 85 of the Government Epigraphist's collection for 1895.⁸ Read *śr*.⁹ Read *-pāḍiyum*.

TRANSLATION.

Hail! Prosperity! In the year fifteen (of the reign) of king Râjarâja-Késarivarman, who, (in) the belief that, as well as the goddess of Fortune, the goddess of the great Earth had become his wife, was pleased to destroy the ships (at) Kandalûr-Śalai; who conquered by (his) army Gaṅga-pādi, Nuḷambar-pādi, Tadiyar-pādi, Vēṅgai-nādu and Kuḍagamalai-nādu;¹ and who, in the long time during which his youth was resplendent, deprived the Śeliyas (i.e. the Pāndyas) of (their) splendour at the very moment when Udag[ai],² which is worshipped everywhere, was (most) resplendent;—in this year, on the day of Pūrva-Bhadrpadā which corresponded to a Tuesday, three evenings having expired of the month of Kanyā,—we, the members of the great assembly of Tiruchchivindiram, a brahmadēya in Nāñji-nādu, (a district) of Râjarâja-vaṇanādu,

F.—Inscription in the Râmasvâmin temple at Shêrmâdēvi.³

This inscription is dated in the same reign and the same year as the preceding one. It has been left unfinished by the engraver.

TEXT.

- 1 Svasti śrī⁴ [||*] Tiru-magal pōla=pperu-nila-chchelviyun=daṇakkēy=urimai pūṇḍamai [mana]-kkôl=Kkânda[īlur]-Chch[ā]-
- 2 lai kalam=aṇutt=aruḷi=Kkaṅga-pādiyu=Nuḷam[ba]-pādiyun=Dadigai-pādi[y]um Vēṅ[ai]-nāduṇ=[G]u[ḍa]gamalai-nāduṇ=daṇ-
- 3 dāl=k[ko]ṇḍu taṇ=elil vaḷar ūḷiyuḷ [el]lā-yāṇḍuṇ=dol=Udag[ai*] vi[la]ṇḡum yāṇḍēy Śeliya[rai]=ttēsi⁵ koḷ kōv=Irâjarâja-Kēśari-
- 4 vaṇmarkku yāṇḍu paḍip-añjāvaḍu ivv-āṇḍu Râjarâja-va[la]nāṭṭu [M]uḷli-nāṭṭu brahmadēyam Śēramāṇ-mah[ā]dēvi-chchatu-
- 5 [r]vvēdimāṅgalat[tu]

TRANSLATION.

Hail! Prosperity! In the fifteenth year (of the reign) of king Râjarâja-Késarivarman, who, etc.⁶—in this year of Śēramāṇ-mahâdēvi-chaturvēdimāṅgalam,⁷ a brahmadēya in Muḷli-nādu, (a district) of Râjarâja-vaṇanādu,

G.—Inscription in the Râmasvâmin temple at Shêrmâdēvi.

This inscription opens with the usual historical introduction of the later inscriptions⁸ of the Chôḷa king Râjarâja I., which, however, has been left incomplete by the engraver.

¹ Other inscriptions read *Nuḷamba-pādi*, *Tadiya-pādi* (compare above, p. 45, note 4), and *Kuḍamalai-nādu*.

² See *South-Ind. Inscr.* Vol. II. p. 250, note 3.

³ No. 182 of the Government Epigraphist's collection for 1895.

⁴ These two words are engraved in large letters to the left of lines 1 and 2.

⁵ Read =ttēsi.

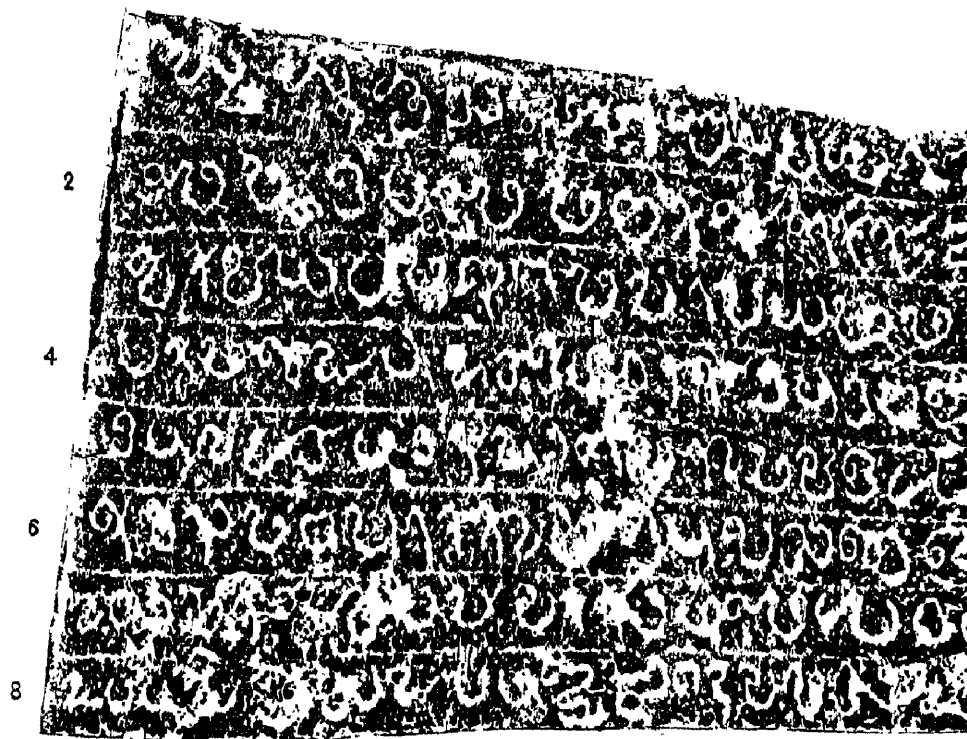
⁶ The historical introduction of this inscription agrees almost literally with that of the inscription E.

⁷ This is the ancient name of Shêrmâdēvi. In a later inscription (above, Vol. III. p. 240) the form Śēraṇ mahâdēvi occurs. Both Śēramāṇ and Śēraṇ are Tamil designations of the Chôḷa king.

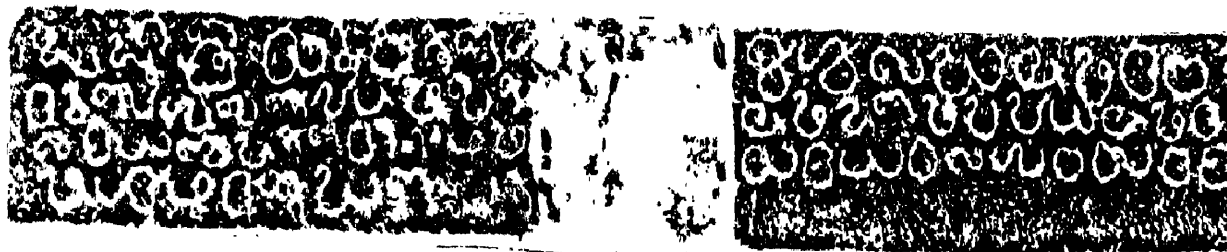
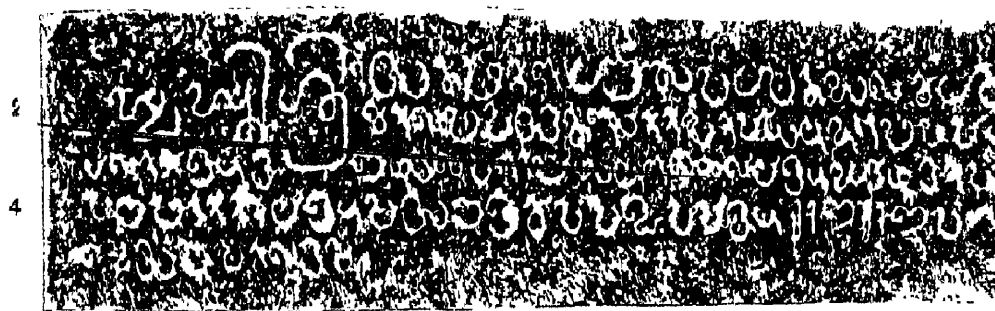
⁸ The introduction agrees with the Tirumalai inscription of the 21st year (*South-Ind. Inscr.* Vol. I. No. 66) not mentioning the conquest of Rattapādi, which is first referred to in an inscription of the 22nd year at Tiruvaiyā (No. 217 of 1894).

Vatteluttu Inscriptions of Chola Kings.

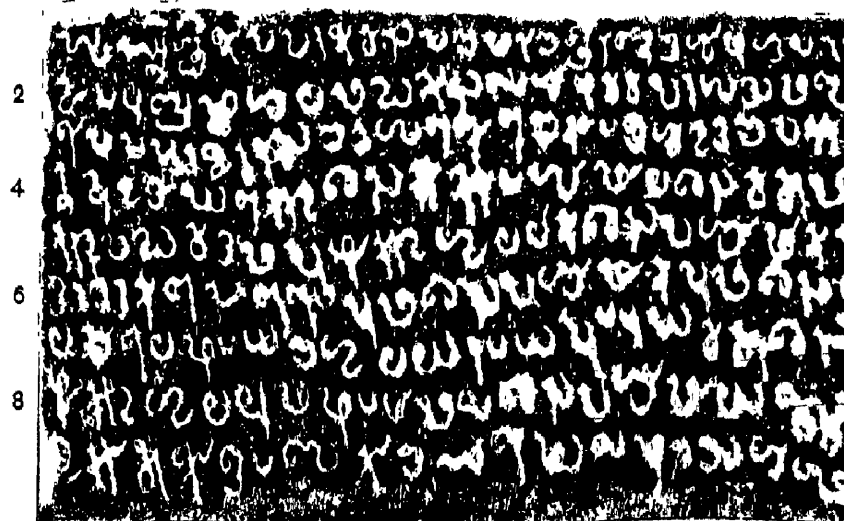
E.



F.



H.



TEXT.

- 1 Svasti śrī [H²] Tiru-[ma]gaḷ [pōl] [peru-ni¹]lai-śelviyum taṇakkē u[ī]mai
p[ū]ṇḍamai maṇa-[k^{*}]kōl Kāṇḍa[ī]r-Śālai kala[m=a]rut-
2 t-aruli Vēṅgai-nāḍumṇ=¹Ga[ṅga-pāḍi^{*}]yum Nulamba-pāḍiyum Taḍigai-
[va]ḷiyum Kuḍamalai-nā[ḍu]m Kollamum Kaliṅgamum
3 eṇ-ḍisai puga[ī] tara īla-ma[nḍalamum^{*}] tiṇ-ḍiṇal veṅṅi-taṇḍāl [ko]ṇḍa taṇ-eḷil
vaḷar ū[ī]yul ellā-yāṇḍu-
4 m tol=Udagai viḷa[ṅgu]

H.—Inscription in the Rāmasvāmin temple at Shērmādēvi.²

This inscription is dated in the 3rd year of the reign of the Chōla king Rājendra-Chōla I., who ascended the throne in A.D. 1001-2.³ It records that certain Vaikhānasas pledged themselves to supply daily one half of the amount of ghee that was necessary to keep one lamp burning in the temple, which bore the name Nigarili-Śōla-Vinnagar.⁴ Shērmādēvi itself had then the surname Nigarili-Śōla-chaturvēdimāṅgalam. These two surnames suggest that Nigarili-Śōlaṅ, *i.e.* 'the unequalled Chōla,' was a *biruda* of Rājendra-Chōla I.

TEXT.

- 1 Svasti śrī [H^{*}] Kō-Pparakēsarivaṇ[ma]r-āṇa śrī-Rājē[ndra]-Śōladēvaṅk[u]
yāṇḍu ⁵[m]unrāva[ḍu] l[rājarāja]-maṇḍalattu Mulli-
2 nāṭṭu bra[hma]dēyam Niga[r]ili-[Śōla]-chchaturvēdimāṅgalattu Nigarili-Śōla-
Vin[na]gar Vaigāṇasa-
3 rō[m] [i^{*}]v-ūr [i]r[n]k[k]iṇṇa Vel[ī]āla[n] Kāḍa[n]=Jēṇḍaṇ pakkaḷ
[muṇ] nāṅgaḷ kā[śu] koṇḍu i-ttē[va]rkku ti-
4 ru-nundā-viḷakku eri[kka]=kkaḍavōm=āy erichechu [vā]rāṇṇa viḷakku aṇai[y] [i^{*}]
ivv-a[rai] viḷakku-
5 kku[m] nīśada[m] ālākku neyy-āga [e]rippōm=āgavum [i^{*}] i-śrī-kō[y]il ul=
alavu[m] śandir-ā-
6 di[t^{*}]targaḷ ul=alavum e[r]ippōm=āgavum [i^{*}] eriyād=oli[yil] aṇṇa śrī-kōyil
vāri[yam] śe-
7 y[vā]rēy muṭṭiṇa ney[y]=iratti attaviḷeḷu erivipar=āgavum [i^{*}] [i]-ppari[śu]
ni[śa]da[m] ā-
8 lākku neyyu[m] muṭ[tāma]l [e]rippōm=ā[y]iṇō[m] V[ai]gāṇasaṇḍam [i^{*}] i-
ppariśu o[t]ti
9 [i]-kkāśu koṇḍa Vaigāṇasa[rōm]il [muṇ]-u[ī]n^{*}[r]ōmē erippōm=āṇōm [i^{*}]

TRANSLATION.

Hail! Prosperity! In the third year (of the reign) of king Parakēsarivarman, *alias* the glorious Rājendra-Śōladēva,—we, the Vaikhānasas of the Nigarili-Śōla-Vinnagar (temple) at Nigarili-Śōla-chaturvēdimāṅgalam, a *brahmadēya* in Mulli-nāḍu, (a district) of Rājarāja-maṇḍalam, having previously received money from the cultivator (Vel[ī]ālap) Kāḍaṇ Śēṇḍaṇ, who resides in this village, and having (thereby) become bound to burn a sacred perpetual lamp for this god, have been burning half a lamp. We shall have to burn (one) ālākku of ghee per day in this half lamp. As long as this holy temple exists, and as long as

¹ Read -nāḍum=.² No. 179 of the Government Epigraphist's collection for 1895.³ Above, Vol. IV. p. 266.⁴ On Vinnagar or Vinnagaram, 'a Viṣṇu temple,' see *South-Ind. Inscr.* Vol. II. p. 115, note 6; p. 260, note 2; and p. 344, note 3.⁵ Read *mā*°.

the moon and the sun exist, we shall have to burn (*it*). If (*we*) do not burn (*it*), those who shall be in charge¹ of the holy temple at that time, shall make (*us*) burn (*it*), causing (*us*) to supply double the quantity of the missing ghee (*as fine*). Thus we, the Vaikhānasas, shall have to burn without fail (one) *ālāṅku* of ghee per day. Having thus agreed, we, the representatives of the Vaikhānasas who have received that money, shall have to burn (*that lamp*).

No. 7.—DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

(Continued from Vol. IV. page 266.)

A.—RAJARAJA.

No. 25.—Inscription in the Sthāpūnātha temple at Śuchindram near Cape Comorin.²

1 Svasti śr[i] [l]* Tiru-maga[l] pōla=
 5 kō Irāsārā[śa].
 6 Kēsari[vaṇma]rkku [yā]ṇḍu paṇḍi-aiñ[ju] iv[v]-āṇḍu Kaṇṇi-[nāy]iṇṇu muv[v-a]-
 7 n[diy=āg]i [Ś]e[v]vāy-[k]kiḷamai perṇa [Pā]rayirattādi-nāḷ

"In the year fifteen (*of the reign*) of king Rājarāja-Kēsarivarman,—on the day of Pūrva-Bhadrpadā, which corresponded to a Tuesday, three evenings having expired³ of the month of Kanyā in this year."

We have found before (above, Vol. IV. p. 266) that Rājarāja's reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. A date of the month of Kanyā (August-September) of the 15th year of his reign, therefore, will be expected to fall either in A.D. 999, in Śaka-Saṃvat 921 expired, or in A.D. 1000, in Śaka-Saṃvat 922 expired. As a matter of fact, this new date works out correctly for Śaka-Saṃvat 921 expired.

In Śaka-Saṃvat 921 expired the month of Kanyā lasted from the 27th August to the 25th September A.D. 999, and during this period the moon was in the *nakṣatra* Pūrva-Bhadrpadā—by the equal-space system for 15 h. 6 m., by the Brahma-siddhānta for 3 h. 56 m., and according to Garga for 3 h. 17 m., after mean sunrise—on Tuesday, the 29th August A.D. 999, which was the third day of the month of Kanyā⁴ (and the full-moon day⁵ of the month of Bhādrapada).

The date reduces the period during which the reign of Rājarāja must have commenced to the time from the 24th December A.D. 984 to (approximately) the 29th August A.D. 985.⁶

B.—KULOTTUNGA-CHOLA I.

No. 26.—Inscription in the Rājagōpāla-Perumāḷ temple at Maṇṇārguḍi in the Tanjore district.⁷

1 Svasti śrīḥ ॐ Puṇaḷ-mādu vi[laṇ]ga kōv:
 Irājakēsariyaṇmar-āna Tr[i]bhuvanachakrava[rti]i[gaḷ] śrī-Kulōttuṅga-Śōḷa-

¹ Compare *South-Ind. Inscr.* Vol. III. p. 9 and note 4.

² The first 8 lines of this inscription are published above, p. 45 (No. 6, E).

³ *I.e.* either 'on the night of the third solar day,' or 'on the fourth solar day.'

⁴ The moon also was in Pūrva-Bhadrpadā on Monday, the 25th September A.D. 999, which was the 30th day of the month of Kanyā.

⁵ The full-moon *tiṭhi* ended 13 h. 36 m. after mean sunrise.

⁶ [According to the Śuchindram inscription C. (p. 44 above) it commenced in the month of Kāṭkāka.—E H

⁷ No. 103 of the Government Epigraphist's collection for 1897.

2 dē[va]rkk-iyāṇ[ḍu] 48 āvadu Makara-nāyaru pūrvva-pakshattu trayōdaśiyum
Tiṅgaṭ-kilamaiyum perṛa Tiru[v]ādirai-nāḷ.

"In the 48th year (of the reign) of king Rājakēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva,—on the day of Ādrā, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Makara."

Above, Vol. IV. p. 263, we have seen that a day in the month of Kumbha of the 48th year of the reign of Kulōttuṅga-Chōḷa I. corresponds to the 25th January A.D. 1118. This date, of the month of Makara which immediately precedes the month of Kumbha, of the same 48th year, will therefore be expected to fall within a month before the 23rd January A.D. 1118, the first day of the month of Kumbha of that other date. And so it really does. For, the date corresponds to Monday, the 7th January A.D. 1118, when the 13th *tithi* of the bright half (of the month Māgha¹) ended 15 h. 1 m., and when the *nakshatra* was Ādrā, by the equal-space system for 14 h. 27 m., by the Brahma-siddhānta for 0 h. 39 m., and according to Garga for 2 h. 38 m., after mean sunrise.

No. 8.— RAYAKOTA PLATES OF SKANDASISHYA.

By E. HULTZSCH, PH.D.

This inscription is edited from two sets of Sir Walter Elliot's ink-impressions, which I owe to the kindness of Dr. Fleet. On the wrapper in which I received the impressions are the following remarks in Dr. Fleet's hand:—"The original copper-plates belong to Sir Walter Elliot. Three plates, about 8½" by 3½". In good order. They are quite smooth; the edges are not raised into rims. The ring *has* been cut. It is about ½" thick and 3½" in diameter. The seal is circular; 2" in diameter. It has, in relief on the surface of the seal, a kneeling bull facing to the proper left, and some small emblems, which I do not quite understand, above it; and a line of writing, which I cannot read, all round it. The label on them says that they were received from Captain Campbell of Royakota." Royakota is the former spelling of Rāyakōṭa (properly Rāyakōṭe in Kanarese), a hill fort, village and post office in the Kṛishṇagiri tāluka of the Salem district.²

The inscription consists of three Sanskrit verses, a passage in Tamil prose (ll. 11 to 33), and a fourth Sanskrit verse at the end. The four Sanskrit verses must have been written or copied by a person who had only a very faint knowledge of that language. The Tamil portion is more correct, but shows many cases of doubling of initial and final consonants which are not sanctioned by the Tamil grammars.³

The alphabet of the four Sanskrit verses is Grantha. The prose passage is written in Tamil characters, occasionally interspersed with Grantha words. The alphabet of the inscription is decidedly more developed than that of the Kūram and Kaśākūḍi plates,⁴ but more archaic than that of the Hastimalla plates.⁵ If it is admissible to compare the characters of stone inscriptions, which sometimes retain older forms, I would say that the alphabet of

¹ The *tithi* of the date therefore is one of the *Kalpādis*.

² Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 195.

³ Wherever the doubling is inadmissible, I have enclosed one (or two) of the consonants in round brackets.

⁴ *South-Ind. Inscr.* Vol. I. No. 161, and Vol. II. No. 73.

⁵ *Ibid.* No. 76.

the Râyakôṭa plates lies between the two Kîl-Muttugûr inscriptions of Narasimhavarman as the upper limit, and the two Âmbûr inscriptions of Nripatunga-Vikramavarman as the lower one.¹

After an invocation of Vishnu (verse 1), the inscription furnishes the same genealogy as three inscriptions of the Pallava dynasty (*viz.* the Kailâsanâtha inscription of Râjasimha,² the Kaśâkûḍi plates,³ and the Udayêndiram plates of Pallavamalla⁴) as far as Âsvatthâman. But while the Pallava inscriptions⁵ continue the line from Âsvatthâman to his son Pallava, the Râyakôṭa plates seem to state that Âsvatthâman had, by a Nâga woman, a son named Skandaśishya, a descendant of whom was another Skandaśishya, or, as he is called in the subsequent Tamil passage (l. 11), *kô vijaya-Skandaśishya-Vikramavarman*.

The Tamil portion states that, in his fourteenth year, the king issued a written order to the inhabitants of the district of Paḍuvûr-kôṭṭam and to the inhabitants of Mēl-Aḍaiyâru-nâḍu, a subdivision of this district, by which he granted to a Brâhmaṇa the village of Śârugûr (l. 14) in the same subdivision. This village received the surname Skandaśishyamaṅgalam (l. 22 f.) in honour of the donor. Among its boundaries we find (the hill named) Tiruvēlâlamuḍi (l. 26). This is the Tamil equivalent of Vēlâlaśikhara, a hill which is mentioned in the Udayêndiram plates of Pallavamalla⁶ among the boundaries of Udayachandramaṅgalam—the modern Udayêndiram in the Guḍiyâṭam tâluka of the North Arcot district.⁷ Consequently Śârugûr must have been situated near Udayêndiram, which, like Śârugûr and Âmbûr,⁸ belonged to Mēl-Aḍaiyâru-nâḍu.⁹

The etymological meaning of Skandaśishya is 'the pupil of the war-god.' The dynasty to which he belonged is not named in the inscription. That he claimed connection with the Pallavas is evident from the two facts that his seal bears a bull,¹⁰ and that he derived his descent from the same mythical ancestors as the Pallava kings of Kâñchî. On the other hand, the two words *kô vijaya* which are prefixed to his name, and the title Vikramavarman which follow it, in line 11, connect him with certain other princes who profess to have been descendant both of the Pallavas and of the Western Gaṅgas.¹¹ As I have stated before, the alphabet of the Râyakôṭa plates would well suit this allocation. The legend according to which Skandaśishya was a remote descendant of another Skandaśishya, who was born to the sage Âsvatthâman by a Nâga woman, seems to be connected with a similar legend, the heroes of which are the Chôḷa king Kôḱkilli and the Tondaimân (*i.e.* the Pallava king) Iṇḍiraiyan.¹² An inscription at Tirukkalukkuṇṇam mentions a Skandaśishya who was anterior to the Pallava king Narasimhavarman I.¹³ and who, accordingly, must have reigned long before the king who issued the subjoined grant.

According to line 12, the grant was made at the request of Mahâvali-Vânarâja, who must have been a feudatory of Skandaśishya. The title Bânâdhirâja or Mâvali-Vânarâya was bestowed on the Western Gaṅga king Prithivîpati II. by the Chôḷa king Parântaka I.¹⁴ and appears to have been the hereditary designation of the Bâṇa chiefs, who derived their descent from the demon Bali.¹⁵

¹ See above, Vol. IV. pp. 182 and 360, Plates.

² *Ibid.* Vol. II. p. 342.

³ See, in addition to the three inscriptions quoted in the last sentence, the Amarâvatî pillar inscription of Simhavarman II. (*ibid.* Vol. I. p. 25) and the Kûram plates (*ibid.* p. 144).

⁴ *Ibid.* Vol. II. p. 368, text line 70 f.

⁵ Above, Vol. IV. p. 180.

⁶ See page 49 above.

⁷ *South-Ind. Inscr.* Vol. II. p. 377, note 5.

⁸ *South-Ind. Inscr.* Vol. II. p. 381, and above, Vol. IV. p. 222.

⁹ See above, Vol. III. p. 74.

² *South-Ind. Inscr.* Vol. I. p. 9.

⁴ *Ibid.* p. 363.

⁷ See *ibid.* p. 365.

⁹ *South-Ind. Inscr.* Vol. II. p. 382.

¹¹ Above, Vol. IV. p. 181 f.

¹³ Above, Vol. III. p. 277.

i.

1
2
3
4
5
6
7
8

The plate contains eight lines of text in an ancient script, likely Grantha or Tamil. The script is finely inscribed on a dark, rectangular stone plate. A circular hole is visible on the left side, approximately one-third of the way down the plate.

ii a.

9
10
11
12
13
14
15
16

The plate contains eight lines of text in an ancient script, likely Grantha or Tamil. The script is finely inscribed on a dark, rectangular stone plate. A circular hole is visible on the left side, approximately one-third of the way down the plate.

TEXT.¹

First Plate.

- 1 ²Svasti śrī[h —] ³Lakishmīdhāma radhā. hēta-vasudhāsambhatta-Kamsat visnah⁴
 2 patmāksha[h⁵ ga]ganātalakshanaraprasissisinduvvidhih kshirambōdhi⁶
 3 śayālu-Dānavavadhūvaidhavyadānō Hari[h*] || [1*] Āsīd-Ambōjayōni⁷
 4 s=tribhuvana-janaga⁹ Śrīpadēnnābhipatmaputratasy-Āngirā svan samaja-
 5 ni Dishanātasya¹⁰ sūnur=vvabhūvaḥ Śayutasyamayō=bhūt samabhavad=anur-
 6 dhah¹¹ śrī-Bharadvāja-nām[ā*] drōṇah¹² Drāṇah pravīṇah charaṇam=upagatām¹³
 labdha-
 7 vān janma tasmān || [2*] Āsvarttām=āsya¹⁴ tarntur=bhavati khalu purā
 vikramānyaktra-¹⁵
 8 tāriyātō Dvijihv-āngini-putrāhvahritiyatajagatām ¹⁶Skandhaśi-

Second Plate; First Side.

- 9 shy-ādhirājā¹⁷ || tat¹⁸ vamsē ¹⁹(śrī-)Skandhaśishyah samachani²⁰ chaturasy=āka-
 10 rān=yātum=īśah karttā vēlā-vināśah Kalasabhava iva bhrāmayasākshi-
 11 rājā²¹ || [3*] Svasti śrī [1*] kō visaiya-Kandaśishya-Vikkiramaparuma²² Irkku
 yāṇḍu
 12 paṇḍalāvadu Mahāvali-Vānarājar vinnappattāl Mahē-
 13 svara(h)-bhaṭṭar ānattiy-āga=Ppaḍu(v)vūr-kkōṭṭa[ttu*] Mēl-Adai-
 14 (y)y[ā*]ru-(n)nāṭṭu Śārugūru(m)m=adaṇai=chchurriy ²³seṇṇ=ulū-[p]ālum ētta-p.
 15 pāḍum=aṇu-kāḍum pīḍiligaikum ulū-kollaiyum eṇi-kāḍum(m) ma[ṇ*]ru-
 16 m (k)kālum (k)karaiyum (p)pariṣum (k)kurambum (t)talai-ppēlaiyum

Second Plate; Second Side.

- 17 (m)maṇṇum ²⁴[e]ppōr-ppaṭṭa nil[a]ṇum Vatsa-gōtrattu Prāvachchanna-²⁴
 18 sūtrattu Mā[dha*]vaśarmma-bhaṭṭar[k*]ku=kkūḍu(r)ttō(mm)m=enṇu²⁵ kōṭṭattār-k-
 19 kun=nāṭṭārkku(m)m=eḷugu-²⁶tirumugam ²⁷arūlu=cheheydu vidutar²⁸ [1*] adu kaṇḍu
 20 kōṭṭa[t]tāru(m)n=nāṭṭārum (t)tolūdu talaiḷku vaiy[t*]tu=kkōyik-²⁹
 21 karaṇattukku=kkōyil-āṇaiḷkum muṇṇ=āy=kkall[un]=galliyu(m)-
 22 n=nāṭṭu=kkūḍuttu [1*] eḷudi vidunda³⁰ aṇaiy-ōlai=ppaḍi i-Kandashishya-³¹

¹ From Sir W. Elliot's ink-impressions.² Before this word there seem to be traces of a symbol, perhaps om.³ Read Lakshmi°.⁴ Read *radhāṅgahēti-vasudhāsambhartri-Kamsadvishah*.⁵ Read *padmākshō*. I am unable to correct the remainder of this *pāda*.⁶ Read *kshirāmbōdhi*. ⁷ This verse contains only three *pādas*. ⁸ Read =*Ambhōja*°.⁹ Read *-janakah Śrīpatēr=nābhi-padmat=putras=tasy=Āngirāh svah*.¹⁰ Read *Dishanās=tasya sūnur=babhūva* | *Samyus=tasy=ātmajō*.¹¹ Read *taḥ*. ¹² Read *drōṇē Drōṇah*.¹³ Read *ksharaṇam=upagatāl=labdhavān=janma tasmāt*.¹⁴ Read *Āsvatthām=āsya tantur*.¹⁵ Read *vikrama-nyakkrit-ārīr=jātō*. I am unable to correct the remainder of line 8 as far as *jagatām*.
Dvijihv-āngini is probably meant for *Dvijihv-āṅgānā* (i.e. *Nāga-kanyā*), which, however, offends against the metre.¹⁶ Read *Skanda*°.¹⁷ Read *°rājah*.¹⁸ Read *tad-vamsē*.¹⁹ Read *Skanda*°.²⁰ Read *samajani*.²¹ Read *bhrāmayaṇn=Abdhirājam* (?).²² Read *seṇṇa ulū*.²³ Read *eppēr*.²⁴ Read *Pravachana*.²⁵ The engraver has himself cancelled the (r) by placing a horizontal line above it.²⁶ Read =*eḷudu*.²⁷ Read *arūli*.²⁸ Read *viduttār*.²⁹ Read =*kkōyik*.³⁰ Read *vidutta*.³¹ Read *i-Kandashishya*.

23	maṅgalattukku=kkil-pā(l)l-e[l*]lai	[Ma]ṇittidaliṇ	mē[r](k)kum	to
24	pā(l)l-e[l*]lai	Kuṛumaḍiyiṇ	vaḍakkum	mēl-pā(l)l-e[l*]lai

Third Plate ; First Side.

25	t[ai]yppāḍiy=ēṇṇum	mudun-paḍi[yi]ṇ(kku) ¹	kiḷakkurū	(v)vaḍa-]
26	ṛ(k)k=ellaṭṭi	Tiruvēḷāla(m)muḍiyiṇ	mēlaiṭ=Kkuṛukku[ḍi*]ṇ	
27	(t)teṭṭum [i*]	ikkūṭi[l*]	aga-ppaṭṭa	perun=nāṇ(k)g=ellaṭṭiyiṇ
28	gambāḍi-ppaṭṭa	bhōmi	² uṇi-nīla(m)m=oliv=iṇṇi	uḍumb=ōḍi ām
29	y	³ (n)nagāl(v)vaḍ=ellāṛ	i-brāhmaṇar[k*]ku=kkuḍuttu=kkuḍutta	
30	rihāra(m)m=āvaṇa	taṭṭiyum	(L)kūlamum	(t)taṭṭi[ā*]-kkaṇamum (t)taṭṭi-kkū[r]
31	yu(m)n=nall-āvu(m)n=nall-erudum		ī(i)ḷa-ppūchehiyum	iḍai-[
32	pūchehiyum	uḷi-irukkaiyum	(m)maṇṇum	⁴ ēppōr-ppaṭṭa sa[r]v

Third Plate ; Second Side.

33	⁵ pāda-[paṇi]bhāratāt || Vāsubhir ⁶	vasu[āh]ā dattā	rājabhi[h]	Savirājabhi[h] ⁷ ||
34	y[a]ṣya	yasya yadhā ⁸	bhōmitasya	tasya śatā ⁹ phalam [4 i*]

TRANSLATION.

A.—Sanskrit portion.

(Line 1.) Hail! Prosperity! [Verse 1, which is incomplete, seems to enumerate various epithets of Hari (Vishṇu)].

[Verses 2 and 3, which are very corrupt, contain the following genealogy:—From the lotus on the navel of Śrīpati (Vishṇu) was produced the lotus-born (Brahmā). His son was Āṅgira; his son Dhishāṇa (Bṛhaspati); his son Śamya; his son Bharadvāja; his son Drōṇa; his son Aśvatthāman. His son (?) by a Nāga woman (*Drījīh-āṅgan[ā]*) was the overlord (*cākirāja*) Skandaśishya. In his family was born (another) Skandaśishya, who resembled the pitcher-born (Agastya)].

B.—Tamil portion.

(L. 11.) Hail! Prosperity! In the fourteenth year (of the reign) of the king, victorious Skandaśishya-Vikramavar[ma]n,—(the king) was pleased to issue the following written order to the inhabitants of the *kōṭṭam* and to the inhabitants of the *nāḍu*:—“At the request of Mahāvali-Vānarāja, Mahēśvara-bhaṭṭa being the executor,¹⁰ we have given Mā[ḍha]vaśarma-bhaṭṭa, of the Vatsa *gōtra* (and) of the Pravachana *sūtra*,¹¹ (the village Śārugūr in Mēl-Aḍaiy[ā]ṇu-nāḍu, (a subdivision) of Paḍuvūr-kōṭṭam,—the waste land under cultivation which surrounds this (village), (the land) irrigated by water-levers, cut jun *pīḍiligaḷ*,¹² dry land under cultivation, burnt jungle, commons,¹³ channels, embankments, ferry-boats, causeways, *talaippēḷai*,¹⁴ and all other kinds of land.”

¹ The engraver has himself cancelled the *ku* of (*kku*) by placing a horizontal line above it.

² Read *un-pilam*—, १००

³ Read *nagarvaḍi*—.

⁴ Read *eppōr*—.

⁵ Read *baddhā*—.

⁶ Read *bakubhir*—.

⁷ Read *Sagar-dibhik*—.

⁸ Read *yadhā bhōmis=tasya*.

⁹ Read *śatā*—.

¹⁰ *ṇṇaṭṭi* is the Tamil form of the Sanskrit *ājñāpti*; compare line 106 f. of the Kaśikāḍi plates.

¹¹ According to Professor Jolly (*Recht und Sitte*, p. 4), *Pravachanasūtra* is the same as *Baudhāyanas*. The same term occurs in two of the Udayēndiram grants; see above, Vol. III. p. 144, and *South-Ind. Inscr.* II. p. 373.

¹² The same term occurs in line 282 of the large Leyden grant.

¹³ *Maṇṇu* occurs in line 281 of the same grant.

¹⁴ The same term occurs in line 80 of the Kūram plates.

(L. 19.) Having seen this (*order*), the inhabitants of the *kōṭṭam* and the inhabitants of the *nāḍu* reverently placed (*it*) on their heads and planted stones and milk-bush (*along the boundaries*)¹ before an accountant of the royal palace and an elephant of the royal palace.²

(L. 22.) According to the royal order which was issued in writing, the eastern boundary of this (*village of*) *Skandaśishyamaṅgalam* (*is*) to the west of *Maṇittidai*; the southern boundary (*is*) to the north of *Kuṛumaḍi*; the western boundary (*is*) to the east of the ancient village called *Ilattaippāḍi*; and the northern boundary (*is*) to the south of *Kuṛukku[ḍi]* on the west of the *Tiruvēlālamuḍi* (*hill*).

(L. 27.) The land enclosed within the four great boundaries thus proclaimed, wherever the iguana runs and the tortoise crawls,³ not excluding the cultivated land,⁴ was given to this *Brāhmaṇa*.

(L. 29.) The exemptions granted are (*the tax on*) looms and (*the tax on*) shops,⁵ the rent of the goldsmiths,⁶ the cloth on the loom,⁷ the best cow and the best bull,⁸ the tax on toddy,⁹ the tax on weights,¹⁰ and (*the tax on*) residence within (*the village*); with exemption (*from these*) and all other kinds of burdens (*the village was granted*).

[Verse 4 contains one of the customary admonitions to future kings.]

No. 9.—KONKUDURU PLATES OF ALLAYA-DODDA; SAKA-SAMVAT 1352.

By G. V. RAMAMURTI, B.A.; PARLAKIMEDI.

These plates were discovered in 1887, deposited in a small square receptacle in a brick mound in the village of *Konkuduru*,¹¹ 5 miles north of *Rāmachandrapuram* in the *Gôḍavari* district. They were not claimed by any one as private property, and Mr. S. H. Wynne, the Collector of the *Gôḍavari* district, sent them in September 1893 to Dr. Hultzsch, to be kept in the Madras Museum. The set consists of seven copper plates with raised rims and strung on a ring. The ends of the ring are secured in the crescent-shaped base of an oblong pedestal, which bears a recumbent figure of the sacred bull *Nandi*, with the symbols of the sun and the moon in front of it. One end of the ring is loose, and the plates may be detached from the ring by bending it. The size of each of the plates is about 10 $\frac{1}{4}$ " by 5 $\frac{1}{2}$ ", and the ring-hole is about $\frac{3}{4}$ " in diameter. The ring measures about 4 $\frac{1}{2}$ " in diameter and is about $\frac{1}{2}$ " thick.

I edit the inscription from two sets of ink-impressions, kindly sent to me by Dr. Hultzsch. All the plates except the fifth and the seventh are numbered by Telugu numerals, engraved

¹ Compare line 110 f. of the *Kaśākūḍi* plates.

² Compare ll. 174-176 of the large *Leyden* grant; and *Ind. Ant.* Vol. XX. p. 288 f. and Vol. XXII. p. 75.

³ See *South-Ind. Inscr.* Vol. II. p. 360, note 1.

⁴ See *ibid.* Vol. III. p. 26, note 2, and l. 305 f. of the large *Leyden* grant.

⁵ The two terms *taṛi* and *kūlam* occur in the same order in line 77 of the *Kāraṇ* plates. Instead of this, two later inscriptions have *taṛiy-ṛai*, 'the tax on looms,' and *kāḍaiy-ṛai*, 'the tax on shops;' see *South-Ind. Inscr.* Vol. I. p. 88 f.

⁶ With *tattār-kkēṇam* compare *tattār-ppāṭṭam*, *ibid.* Vol. II. p. 114, line 2 from below; Vol. I Index, s. v. *tattār*; and l. 303 of the large *Leyden* grant.

⁷ Instead of *taṛi-kkūṛai*, the same grant (l. 303) has the synonymous term *tari-pundarai*.

⁸ The same two terms occur in line 127 of the *Kaśākūḍi* plates and in line 304 of the large *Leyden* grant.

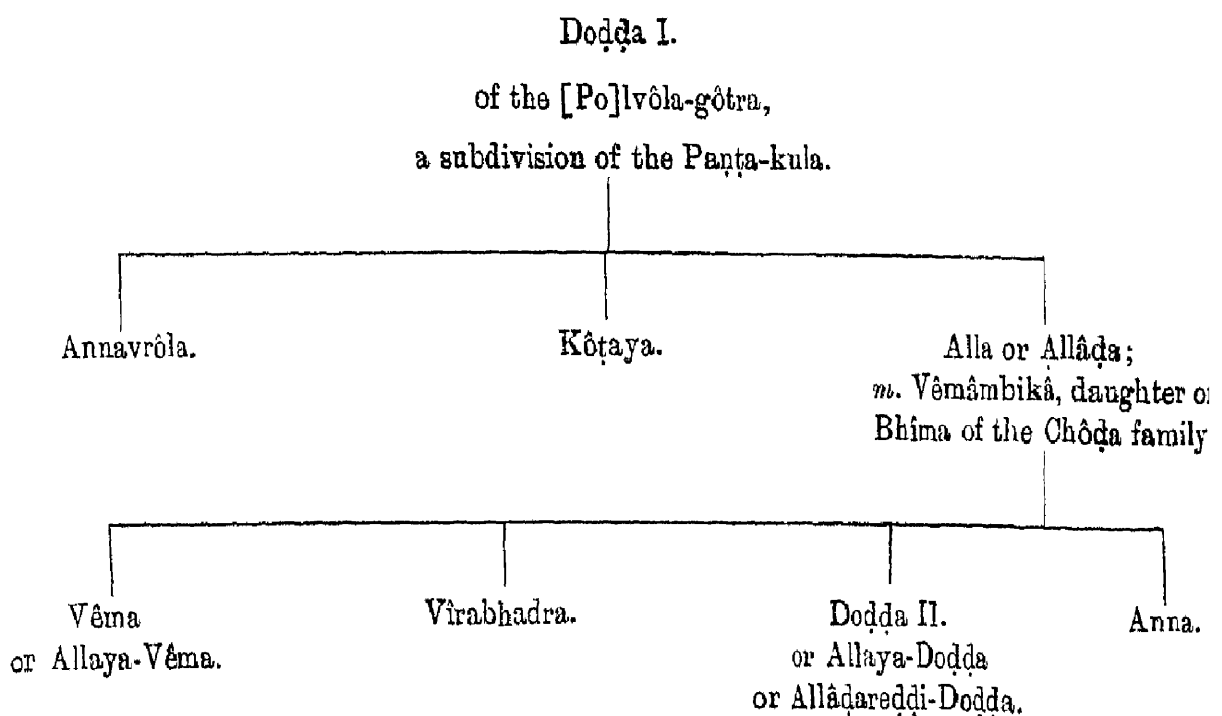
⁹ Instead of *īla-ppūchchi*, the same grant (l. 286) reads *īlam-pūchhi*.

¹⁰ With *idai-ppūchchi* compare *idai-ppāṭṭam* in the same grant (l. 304) and *idai-vari* in *South-Ind. Inscr.* Vol. II. p. 117.

¹¹ No. 18 on the *Madras Survey Map* of the *Rāmachandrapuram* taluka.

on the left margin of the second side of each. Each plate bears writing on both sides. A few letters on the first side of the first plate and a few others of the other plates, which are indistinct, being excepted, the inscription is on the whole well engraved and in good preservation. The language is, from line 1 to 130 and again from line 179 to 190, Sanskrit verse of various metres, while the intervening description of the boundaries of the village granted (ll. 130-179) is in Telugu prose. Some ungrammatical and archaic as well as obsolete words occur in the Telugu portion. The *anusvāra* in such words as *dāṁka* (l. 135) and *vāṅgu* (l. 139) is now omitted or attenuated into half-*anusvāra*.¹ The following are some of the peculiarities of the alphabet and orthography of this inscription:—(1) The alphabet closely resembles the modern Telugu character; *ḍ*, *ḷ*, *ṣ*, *ṣ̣*, *ḍ̣* in *ṭḍ*, and a few other letters, however, present older forms. (2) In such conjunct consonants as *ṅa*, the *anusvāra* is used instead of the proper nasal. (3) The *anusvāra* is improperly used in several cases, as *prasanna* (l. 126) for *prasanna*; in *tuṁma* (l. 138) the *m* is superfluous. (4) In *ṇuṁḍḍi* (l. 158) and *aṁtta*^o (l. 174), *ḍ* and *t* are incorrectly doubled; the doubling of *y* in *pālaniyyaḥ* (l. 182) appears to compensate for the shortening of the preceding long vowel, though it is incorrect. (5) Except in the word *svargga* (l. 184), consonants are not doubled after *r*. (6) The vertical bottom-stroke which the modern alphabet employs to mark the aspirates is here generally dispensed with, except in the case of *bh*.² Where the top-stroke is not used, a small vertical stroke or a mark like a circumflex is placed beneath or by the side of the letter (ll. 35, 37). The *bhā* of *viḥhāti* (l. 33) is distinguished from the *bā* of *bāla* (l. 34) by the angle under which the *ā* is affixed to the consonant. (7) The secondary form of *l* has two different shapes; compare (in l. 99) *Mallayārya* with *Jallipalli*. (8) Conjunct consonants as *rya*, *ryō*, *rva* are expressed, as in modern Telugu, by the full form of *r*, to which the secondary form of *y* or *v* is attached (ll. 44, 47, 54); but *rvō* and *rvē* are also expressed by the *rēpha* mark on the top of *vō* and *vē*. (9) No distinction is made between the short and long sounds of *e* and *o* even in Telugu words. (10) Two ways of marking *ē* and *ō* are noticeable. (11) In conjunct consonants the secondary form of *v* is not distinct from that of *p* (ll. 31, 32, 35). (12) The second *k* in *dikkāntā* (l. 35) is a full *k* without the top-stroke. (13) The *ri* of *Ṛigvēda* (l. 100) has a top-stroke.

As may be seen from the abstract of contents (p. 67 below), the inscription contains the following pedigree of the Redḍi chief Allaya-Dodḍa of Rājamahēndra:—



¹ See above, Vol. IV. p. 315.

² Compare Mr. Krishna Sastri's remarks, above, Vol. III. p. 21.

The date of the grant was the time of *Ardhodaya* in the month *Pausha* of *Śaka-Saṃvat* 1352 (expired), which corresponded to the cyclic year *Sādhārana* (v. 23). Professor Kielhorn kindly contributes the following remarks on this date:—"The *Ardhodaya* takes place on the new-moon *tithi* of the *amānta* *Pausha*, provided this *tithi* falls on a Sunday, when during day-time the *nakshatra* is *Śravaṇa* and the *yōga* *Vyatīpāta*. This most auspicious conjunction for making donations *did* take place in the given year. For in that year the new-moon *tithi* of the *amānta* *Pausha* ended 2 h. 20 m. after mean sunrise of Sunday, 14th January A.D. 1431, when the *nakshatra* was *Śravaṇa* for 17 h. 4 m. and the *yōga* *Vyatīpāta* for 18 h. 56 m. after mean sunrise."

The object of the grant was the village of *Gumpinī* (v. 23), which was surnamed *Allāda-reddidodḍavaram* (v. 24) or *Dodḍavaram* (ll. 146, 155, 159, 169, 173, and v. 89). This village cannot be traced on the map. But its position is defined by several villages which are mentioned in the description of its boundaries, and which, as Dr. Hultsch informs me, are found on the *Madras Survey Map* of the *Amalāpuram tāluka*. These are *Dēvarapalli* (No. 27 on the map), *Palavela* or *Palevela*—now *Palivela* (No. 42 on the map), *Mummaḍivaram*—now *Mummaḍivarapāḍu* (No. 26 on the map), *Īnthakōṭa*—now *Ītakōṭa* (No. 22 on the map) *Kētarājupalli* (No. 19 on the map) and *Vedurēśvaram*—now *Vedirēśvaram* (No. 20 on the map). The northern boundary of *Gumpinī* was the *Kauntēya* river. This must be another name of the *Gantamī*, or of its southern branch which passes to the north-east of *Palivela*.

I may here insert some facts mentioned in two Telugu poems composed by *Śrinātha*,¹ viz. the *Kāśīkhaṇḍam* and the *Bhīmakhāṇḍam*,² as they confirm and even add to the information recorded in this inscription. The poet was contemporary with the last three Redḍi princes of the dynasty and dedicated the former poem to *Virabhadrareḍḍi*, the brother of the *Dodḍaya-reḍḍi* who issued the present charter, and the latter poem to the minister of *Virabhadra*. The *Kāśīkhaṇḍam* contains the following account:—Among the divisions of the *Śūdra* caste, one is famed by the name of *Panta-kula*,³ of which *Perumāḍireḍḍi*, of the village *Dūvūru*, became celebrated as a devotee of *Śiva*. He belonged to the *Dēsati-vaṃśa*. His wife was *Annamāmbā*, by whom he had five sons, *Allaya*, *Pedakōṭa*, *Annaprōla*, *Dodḍaya* and *Pinnakōṭa*. The fourth, *Dodḍaya*,⁴ is styled *Pantakularāja*. He married another *Annamāmbā* and had three sons, *Prōla*, *Kōṭa* and *Allāda*. The last is described as a great conqueror, and from the description the poet gives of his achievements, he seems to have risen to some importance and perhaps established a petty principality. His wife⁵ was *Vēmāmbā*, the grand-daughter of king *Anavēma*, who bore four sons,—*Vēma*, *Virabhadra*, *Dodḍaya*, and *Annaya*.⁶ The eldest of them is said to have led an expedition as far as the *Vindhyas* and to have conquered *Sapta-māḍiya-rāya*, the king of *Jhūde-jantaru-nāḍu*, the chiefs of *Bārahadonti*, and the kings of *Oḍḍādi* and *Kāṭaka*. He is also said to have received tribute from *Panduvāsuraḍhāni*, the king of *Oḍḍe-dēsa*, the king of *Karnāṭa*, the king of the *Yavanas* (?), and the chiefs

¹ This famous Telugu poet lived about the year 1435 A.D. He was patronized by the Redḍi chiefs of *Rājamahendra*. Of his many works, the *Paṇḍitarāyaṇa* was dedicated to *Māmiḍi-Praggaḍayya*, commander-in-chief of *Vēmāreḍḍi*'s forces; the *Naishadham* to *Mantri-Singana*, *Praggaḍayya*'s brother; the *Bhīmēśvara-khaṇḍam* to *Benḍapūḍi Annaya*, minister to *Virabhadrareḍḍi*; and the *Kāśīkhaṇḍam* to *Virabhadrareḍḍi*; see *Rao Bahadur K. Viresalingam's Telugu Poets*, Part I. p. 66.

² The introductory verses in the first canto of this poem and generally the initial and the final verses of each canto contain numerous references to incidents in the lives of the Redḍi chiefs.

³ Compare verse 4 of this inscription.

⁴ The inscription traces the genealogy of the dynasty from this chief.

⁵ *Vēmāmbā* was, according to the inscription, the daughter of *Bhīma* of the *Chōḍa* family.

⁶ There is a peculiarity in the nomenclature of these Redḍis. The name of a chief is often prefixed to that of his son. *Allāda*'s sons are known as *Ala-Vēma*, *Ala-Vīra* or *Allanripa-Virabhadra*. So also, *Kāṭa*'s son is called *Kāṭaya-Vēma* or *Kāṭamareḍḍi-Vēmāreḍḍi*; see above, Vol. IV. p. 328.

of Bārahadonti-manne and Saptamāḍiya.¹ The titles by which he was well known are—Rāyavēśyābhujanga, Saṁgrāmapārtha, Karpūravasantarāya and Jaganobbagaṇḍa. The second chief, Virabhadra, is described as even more powerful than his brother. The chiefs of Kasimikōṭa, Venkatāyi, Kappakoṇḍa, Killeda and others are said to have been subdued by him. He was crowned during the life-time of Vēmāreḍḍi. Virabhadra married Anitalli, the daughter of Vēma, the son of king Kāṭa.² He was a votary of Śiva and a great warrior. The third chief, Doḍḍaya,³ is also reported to have made many conquests. He led an expedition to the north and reduced Oddādi, Śringāramkōṭa and Lōtugedḍa.⁴ He was a very skilful horseman. On the race-courses he made his horse jump over a space of twenty-four cubits in one bound.⁵ After briefly describing the virtues of the youngest, Annaya, the poet expresses the wish that his patron might rule the whole country including Chikati, Kalinga, Chilkasamudra and Simhaśaila⁶ from his capital Rājamahēndra.⁷

As regards the connection between the Reddis of Koṇḍaviḍu⁸ and those of Rājamahēndra nothing definite is known. The *Bhīmakhandaṁ* states that the chief Allāḍa became the ruler of a kingdom extending as far as Simhādri, with his capital at Rājamahēndra, by the influence of his relationship with Prōlaya, Anavēma, Anapōta, Alavēma, Kumāragiri and others, who were the rulers of Pākanāḍu.⁹ It is probable that the Anavēma whose grand-daughter, Vēmāmbā, according to the *Kāśikhandaṁ*, was married to Allāḍabhūpati, is the Anavēma of Koṇḍaviḍu.¹⁰ But the present inscription says that Vēmāmbikā was the daughter of Bhīma of the Chōḍa family. To reconcile these two statements, it may be conjectured that Vēmāmbikā was the daughter of Anavēma's daughter and that Bhīma was his son-in-law. We learn from the Tottaramūḍi plates that Kāṭaya-Vēma's wife and mother were, respectively, the daughter and sister of Anavōta, the elder brother of Anavēma;¹¹ and the *Kāśikhandaṁ* tells us that this Kāṭaya-Vēma's daughter was married to Virabhadra, the second son of Vēmāmbikā. Though the relationship between these two Reddi dynasties is thus established, it is not easy to explain how the kingdom of Rājamahēndra came into the hands of Vēma and Virabhadra. Kāṭaya-Vēma is said to have received it as a gift from Kumāragiri of Koṇḍaviḍu;¹² and he must have possessed it until at least A.D. 1416, the date of the latest inscription

¹ *Sapta-māḍiya* probably means 'seven hills' and *Bārahadonti-manne* 'twelve hill states' (?). Oddādi is in the Vizagapatam district and Kāṭaka in Orissa. There is a village called Pāṇḍuva in the Gōḍāvarī district. The Yavanas are the Muḥammadans.

² This is the Reddi chief Kāṭaya-Vēma of Rājamahēndra, on whom see above, Vol. IV. Nos. 46 and 47.

³ This is the Reddi chief who issued the present grant.

⁴ These places are in the Vizagapatam district.

⁵ Compare verse 19 of the inscription.

⁶ Chikati is at present a Zamindārī in the Gañjām district. The extent of Kalinga was perhaps at this time much reduced. Chilkasamudra is the lake Chilka to the north of Gañjām. Simhaśaila is a hill with a temple in Vizagapatam.

⁷ The position of Rājamahēndra is described in the *Kāśikhandaṁ* as follows: The river (Gōḍāvarī) along the western city wall, the temple of Śrī-Mullagūri-Śakti in the N.E. corner, and the temple of Madana-Gōpāla in the fort.

⁸ Regarding the Reddis of Koṇḍaviḍu Mr. Sewell says in his *Lists of Antiquities*, Vol. II. p. 187:— "After the subversion of the Gajapati Rājas of Orāṅgal by the Muḥammadans in A.D. 1323, the Reddi chiefs in different parts of the eastern coast rose to power. Amongst these the Koṇḍaviḍu chiefs were for a century so important that their government rises to the dignity of a kingdom, and their family to that of a dynasty." Then he gives a list of six chiefs with dates which do not tally with those given at p. 53 ff. Kumāragiri-Reddi is said to have ruled from A.D. 1381 to 1395 (p. 187); but on p. 58 two inscriptions referring to him are recorded, which are dated in A.D. 1405 and 1407.

⁹ The tract of country from Koṇḍaviḍu in the Kistna district to Kandukūru in the Nellore district is said to be called Pākanāḍu. Compare above, Vol. III. p. 24

¹⁰ No. 4 in the genealogical Table of the Reddis of Koṇḍaviḍu; above, Vol. IV. p. 321.

¹¹ Above, Vol. IV. p. 321.

¹² *Ibid.* p. 311.

referring to him.¹ He had a son,² but it is not known whether the latter inherited the principality.³

From the foregoing facts and from the inscriptions noted by Mr. Sewell, it is evident that this dynasty exercised but an ephemeral sovereignty. Dodḍaya, the fourth son of Perumāḍi, first rose to some importance, probably as an officer of the Koṇḍaviḍu Redḍis. Then his third son, Allāda, improved that position and transmitted it to his adventurous sons, who established a principality with Rājamahēndra as their capital. But neither Vēma's sons, if any, nor those of any of his brothers seem to have inherited their throne. The Gajapatis of Orissa or the kings of Vijayanagara must have driven the Redḍis from Rājamahēndra. The encouragement which these Redḍis gave to Telugu poets is one noteworthy fact of their short-lived government, which entitles them to the gratitude of posterity.

TEXT.⁴

First Plate ; First Side.

- 1 * ल[क्ष्मी] पद्मकितां तनोतु भवतां लक्ष्मीपतिसंततं [के]लीकोलतनुस्स-
- 2 मस्तजगतां रक्षाविधौ दक्षिणः । स्नेहाद्रां धरणीं नि[जै]करमणीं कर्तुं र-
- 3 [स]ाधुहृन्⁵ तत्संज्ञकतूहलात्पुलकिती य[ः]* स्तब्धरोमाभवत् ॥ [१*] अस्तु
- 4 [म]हो हस्तिमुखं स्वस्तिकरं [व]स्मस्तजनिहेतुः । यत्कटरदक्षिभाला
- 5 [विलस]ति हरिनीलहारसमलक्ष्मीः ॥ [२*] कळापतेस्तां कलयामि बालां
कलां⁶
- 6 कलकेन⁷ विभिन्नरूपां । यदंतरस्यंदिसुधाद्रमौर्जिर्मुख्यंज-
- 7 यः पीतविषः शिवोभूत् ॥ [३*] अस्ति प्रशस्तमहिमा पुरुषः पुरा-
- 8 णस्तस्य क्रमान्मुखभुजोरुपदादभूवन् । वर्णा द्विजप्रभृतय[ः]*
- 9 [पद]पद्मजानां वंशेष्वभूजगति पटकुलं प्रतीतं ॥ [४*] तत्रासीन्महितो
- 10 महीपतिलको मान्यस्सतामुन्नतस्यागी दीडमहीपतिसुव्रतवान्
- 11 [पी]ल्लोलगोत्राग्रणीः । दानैर्यस्य विनिर्जितो मतिर्युतैस्साम्याय कल्प-
- 12 दुमो मौनी वल्कलसंवृतसुरगणं भक्त्या भजत्वाधरात्⁸ ॥ [५*] श्रीयन्न-
- 13 ब्रोलप्रभुकोटया[ल]भूमीस्वरास्तस्य सुताः प्रसूताः । सत्ये-

First Plate ; Second Side.

- 14 न सत्वेन जयेन धर्मतनूजभीमार्जुनतुल्यरूपाः ॥ [६*] तेषां कनिषीपि⁹ च
- 15 [ज]न्मनाभूज्येष्ठो¹⁰ गुणैरक्षधरातलेन्द्रः । चंद्रोपदीपाकरतामुपेत-
- 16 सौम्योपि भून्दनतां प्रयातः ॥ [७*] प्रतापभानौ प्रकटं यदीये विजृं-

¹ *Ibid.* p. 328.

² See *ibid.*

³ In his *Lists of Antiquities*, Vol. I. p. 41, Mr. Sewell notes two inscriptions at Pālakōl, dated A.D. 1415 and 1416, which refer to Allāda-bhūpāla (the father of Vēma and Virabhadra).

⁴ From ink-impressions supplied by Dr. Hultzsch.

⁵ Read °साधुहृन्°.

⁶ The *anusvāra* stands at the beginning of the next line.

⁷ Read कलङ्केन.

⁸ Read °व्याधरात्.

⁹ Read कनिष्ठीपि.

¹⁰ Read °ज्येष्ठो.

- 17 भिते वैरिविलासिनीनां । सुखांबुजातानि मुहुः[*] स्वकित्या¹ विकासलीलां
 18 विसृजन्ति चित्रं ॥ [८*] शचीव शक्रस्य शिवेव शंभोः पद्मेव सा
 पद्मविलोचनस्य । वेमां-²
 19 विका चोडकुलेंदुभीमभूपात्मजाभून्महितास्य जाया ॥ [९*] श्रीवेमभू-
 20 श्रीश्वरवीरभभ्रभूनाथदोड्डक्षितिपान्नभूपाः । अल्लाडभूपस्य सु-
 21 ता अभूवन् गुणैर्यथा पडितरथस्य पुत्राः ॥ [१०*] गुणैस्स तेषां निजजन्म-
 22 ना च ज्ञायानभूदक्षयवेमभूपः । रामो यथा रम्यगुणाभिराम[*] स्वसो-
 23 ध(ना)राणां³ निजभक्तिभाजां ॥ [११*] वेमप्रभो राजमहेंद्रनामा⁴ रामाभि-
 24 रामाजनि राजधानी । अनेकमातंगतुरंगपूर्णा शशांकसंकाशविराजिसौ-
 25 धा ॥ [१२*] धर्मानुन्नमयन् रिपून्विनमयन् राज्यश्रियं वर्धयन् पापं सं-
 26 शमयन् प्रजाश्च रमयन् विद्वज्जनान् स्थापयन् । कीर्तिं संरचयन् दिशासु
 27 निखिललोणीभृतामाश्रयो राजा राजमहेंद्रनामनगरे वेमेश्वरी जृम्भ-
 28 ते ॥ [१३*] तस्यानुजो राजमहेंद्रराज्यपटाभिषिक्तो⁵ विलसन्नतापः । त्यागश्रि-

Second Plate; First Side.

- 29 या संभृतवीरभद्र[*] श्रीवीरभद्रक्षितिपो विभाति ॥ [१४*] अल्लनृपवीरभद्रं
 विभवस-
 30 मुद्रं⁶ वितीर्णितरुभद्रं । पूजामोदितरुद्रं बलजितबलभद्रमाहुर-
 31 तिभद्रं ॥ [१५*] आकारजितजयंतौ जगति जयंतौ द्विषीश्वरेवंतौ । अमित-
 दय[१]-
 32 गुणदांतौ वेमेश्वरवीरभद्रभूकांतौ ॥ [१६*] राज्ञीस्तयो रम्यगुणोनुजात[*] श्री-
 33 दोड्डभूपो विजितारिभूपः । विभाति कर्पूरवसंतरायस्संग्रामभीमो ज-
 34 गनीब्जगंडः ॥ [१७*] आनन्दक्षितिपालकम्मकुटप्रप्रोतनानामणिच्छायावा-
 35 लरविप्रभापटलिकादीव्यत्पदांभोरुहः । दिक्कांताकुचचंदनायि-
 36 तयशस्संपूर्णरोदोतभूरल्लादक्षि[ति*]पात्मजो¹⁰ विजयते दोड्डक्षमाना-
 37 यक्तः ॥ [१८*] ¹¹धारामंडलभंजणीमुरडिकाख्यातेन दोड्डप्रभौ वाहं लंघय-
 38 ति द्विधा¹² त्रिगुणिताष्टारक्षिमात्रां भुवं । चित्रं किन्नु तदीयकीर्तिरव(१)लारो-
 हत्य-
 39 हो दिग्गजान् सूर्याश्वान्विधमानुपर्युपरि च प्रक्रीडति प्रत्यहं ॥ [१९*] भुव-
 नचित-

¹ Read स्वकौयां

² The *anuvāra* stands at the beginning of the next line.

³ Read भद्र.

⁴ Read पडित्.

⁵ Read दराणां.

⁶ Read नाक्षी.

⁷ The *anuvāra* stands at the beginning of the next line.

⁸ Read पद्मासि.

⁹ Read वितौष.

¹⁰ Read ल्लाड.

¹¹ Read भञ्जनौ.

¹² The word *dividhā* has to be taken with *lāṅghayati* and not with *triguṇita*, as the description of the same incident in the *Kāśīkhaṇḍam* gives the length of the jump as 24 cubits.

- 40 ये धवळे विशदैर्यत्कीर्तिपूरकपूरैः । चित्रं चकोरयूनां दिवापि संभव-
 41 ति चंद्रिकामोदः ॥ [२०*] धाटीघोटिखुराग्रखंडितमहीधूळीकराळीकृतप्रांत-
 42 भ्रान्तनतारिवीरपटले श्रीदोड्डभूमीश्वरे । चित्रं शत्रुनृपा निमज्य विम-

Second Plate ; Second Side.

- 43 ले तत्खड्गधाराजले प्रोन्नज्जल्यमरांगनाकुचतटीसंघट्टिगंगाजले ॥ [२१*] कदा-
 44 चिदधींदयपुण्यकाले दोड्डक्षितिशोर्वितपार्वतीशः । दानानि रम्याणि विधा-
 45 य गंगातटेग्रहाराणपि दातुमैच्छत् ॥ [२२*] श्रीशक्ते करवाणविश्वगणिते
 साधा-

- 46 रणे वत्सरे पौषेधींदयनान्नि पुण्यसमये कौतियगंगातटे । ग्रामं गुं-
 47 पिणिनामकं सहलिकं सैश्वर्यभोगाष्टकं विप्रेभ्योऽक्षयदोड्डभूपतिरदादा-
 48 चंद्रमातारकं ॥ [२३*] अनवरतक्रतुरचनासंमोदितभूमिदेवदेवेन्द्रं । तं ग्रा-
 49 मं निजनाम्ना कृतवानल्लाडरेड्डिदोड्डवरं ॥ [२४*] * ॥ वृत्तिमंतो
 द्विजव-

- 50 रा लिख्यंते सांप्रतं क्रमात् । अत्राग्रहारतिलके सर्वेष्ट्यैकैकभागिन-
 51 : ॥ [२५*] ब्रह्मा यजुषि शास्त्राणां व्याख्याता नृपपूजितः । गौतम[*]
 श्रीशिंगयज्व-

- 52 पैरुमाडिमघी^१ सुखी ॥ [२६*] षड्दर्शनीव्याक्रियाभिर्जिह्व[*] यस्य विजृम्भते
 । पन्नाल-

- 53 कोन्मयप्राज्ञः कौडिन्यो यजुरुज्ज्वलः^२ ॥ [२७*] श्रीशिंगमहेदिपौत्री मीमां-
 54 साशब्दतर्कभूः । साहित्यसीमा हरितः शिंगयार्यो महीदयः ॥ [२८*]
 षड्दर्श-

- 55 न्यादिविद्यानां यस्य जिह्वा विहारभूः । मल्लवमाधवसुधीः कौडिन्यो य-
 56 जुषा पटुः ॥ [२९*] मीमांसामांसकः शब्दपटुस्तर्कपि कर्कशः । आत्रेयो
 यजु-

Third Plate ; First Side.

- 57 षि प्रौढ[*] श्रीक^३भरतसुधीः ॥ [३०*] षड्दर्शनी नर्तकीव जिह्वाग्रे
 यस्य नृत्यति । इंगुवुश्री-

- 58 मल्लभट्टः शौनको यजुषान्निधिः ॥ [३१*] व्याख्याताखिलशास्त्राणामन्नदो
 राजपूजि-

^१ Read °ष्ट्यैकैक°.

^२ Read मखी,

^३ Read °रुज्ज्वलः.

- 59 तः । हरितो गुडिमृश्रीसर्वदेवमखीश्वरः ॥ [३२*] अमीर्यामकृतः पुत्रः[*]
श्रोतुरप्य-
- 60 ययज्वनः । विद्यान्वितश्रीहरितः[*] श्रीमामिडिमखी सुखी ॥ [३३*]
वेदशास्त्रपुराणेषु
- 61 वेदव्यास इवापरः । वैष्णवः काश्यपो वल्लभार्यनारायणस्तुधीः ॥ [३४*]
विद्योतं-¹
- 62 ते मुखे यस्य विद्यास्त्वा विजृम्भिताः । सरस्वतीप्रोलुभट्टः कौडिन्यो राज-
- 63 पूजितः ॥ [३५*] सांगायवेदनिशितः शास्त्रकाव्यादिभव्यधीः । चरित्रेण
च गोत्रेण
- 64 वसिष्ठो रामयस्तुधीः ॥ [३६*] भारद्वाजोऽग्रवेदाग्रः[*] क्रमधाडी गुण-
- रुणः । श्री-
- 65 मानन्मयज्वेद्रशिङ्गयार्यस्त दोक्षितः ॥ [३७*] यजुर्जटादेशचर्चाद्यवधानप्र-
- 66 चंडधीः । श्रीवेष्टियावधानीन्द्रः कौडिन्योऽप्ययव्यभूः ॥ [३८*] चित्रावधानी
- 67 यजुषि शौनको विस्मयार्यभूः । इंगुवुश्रीमंचनावधानीन्द्रो मखदीक्षितः
॥ [३९*]
- 68 यजुस्सामार्णवौ येन निपीतो कपिमोचभूः । गुंटूरिनागयवेदी साध्व-
- 69 रौद्रात्रभाग्यवान् ॥ [४०*] गोळपत्त्यप्ययार्याम्बिचन्द्रः[*] श्रीवत्सगोचजः ।
अनन्ता-
- 70 यंसांगयजुथापस्तंब इवापरः ॥ [४१*] पीनुंगोटिपोतिभट्टो यजुःक्रमवि-

Third Plate ; Second Side.

- 71 शारदः । आत्रेयस्तुयशा मानी पीतयार्यतनूभवः ॥ [४२*] कौशिकः[*]
श्रीयादव[नि]-
- 72 नरहृर्यार्यगोपयः । अग्रवेदक्रमावृत्तिभाग्यवानाश्वलायनः ॥ [४३*] वेल्धे-
विश्री-
- 73 केशवार्यः काश्यपः शिङ्गयाक्षजः । श्रीमान् सांगयजुब्रह्मा² गुणी सर्वोप-
- 74 कारकः ॥ [४४*] श्रीवत्स[*] श्रीकंदुगुलमाधवार्यसुताप्ययः³ । यजुःक्रम-
प्रौ[दि]-
- 75 युक्तो दाता श्रीमान् गुणप्रियः ॥ [४५*] कौडिन्यः[*] श्रीवीनगिरि-
माधवार्याम्बि-

¹ The *anusvāra* stands at the beginning of the next line.

² Read मस्तुब्रह्मा.

³ Read सुतो.

- 76 चंद्रमाः । नृसिंहशिष्टसुजनो यजुर्वेदचतुर्मुखः ॥ [४६*] श्रीयाकुदूरिना-
 77 गार्यशिष्टो विष्णुतनूभवः । यजुरस्त्वलितावृत्तिः कौशिकी विनयी-
 78 न्नतः ॥ [४७*] पामलपाटिनरहरिधीर[*] श्रीरामयार्यतनुजातः । कौशि-
 79 कगोत्रो गुणवान् यजुरावृत्या समस्तबुधनंद्यः ॥ [४८*] हरितः कलु-
 वक्कश्रीव-
 80 ल्लभहेदिशेखरः । प्रतापवानृग्यजुषोः पूतं कृन्मल्लयात्मजः ॥ [४९*] श्रीयंपदौ-
 81 भळ्हेदी हरितो गंगयार्यजः । ऋग्यजु[*] श्रीतशास्त्रज्ञसलक्षणजटापटुः
 82 ॥ [५०*] भारद्वाजो देवरपुनरहर्यार्यनंदनः । शूराध्येता यजुर्वेदे श्रीमान्
 गण-
 83 पतिस्सुधीः ॥ [५१*] सुदिळ्ळकणभट्टस्य सुतो नरहरिस्सुधीः । भारद्वाजो
 १यजुर्वेदप-
 84 टुराचार्यकीर्तिमान् ॥ [५२*] भारद्वाजः पेद्दयार्यः कौत्सरंनमभट्टजः । र-

Fourth Plate; First Side.

- 85 म्यायवेदनिपुणो दयावान् दीक्षितो महान् ॥ [५३*] काश्यप[*] श्रीशिं-
 गरेमियळ्ळ-
 86 यार्यतनूभवः । पीतयार्यो यजुर्वेदमहावृत्तिमतां वरः ॥ [५४*] श्रीको-
 87 ठुंगंटिकोटार्यपुत्रः शांडिल्यगोत्रजः । माचनार्यो यजुर्वेदजटाव-
 88 ल्लभनामवान् ॥ [५५*] श्रीकोडयळ्ळपेद्दयार्यसत्पुत्रो हरितान्वयः । श्रीय-
 89 ल्लाडार्यविप्रेद्री यजुर्वेदविदां वरः ॥ [५६*] आदित्यार्यसुतः शृंगभार-
 90 द्वाजो यजुःपटुः । श्रीमान् बोंदलपाटिश्रीपेद्दयार्यो महायशा-
 91 : ॥ [५७*] श्रीमान्पूरिदेचार्यपुत्रो गंगयकीविदः । आत्रेयो यजुरा-
 92 वृत्तिविख्यातो विप्रनंदितः ॥ [५८*] कौंदाटिपोचनार्यस्य सूनुरा-
 93 त्रेयगोत्रजः । श्रीपीतनार्यो गुणवान्वितीयो यजुःक्रमे ॥ [५९*] गौतम-
 [*] श्रीका-
 94 मयार्यतनयो नयभूषणः । श्रीतंसयार्यो मतिमान् यजुरध्या-
 95 पकोत्तमः ॥ [६०*] रांपल्लिकूचनार्यस्य सूनु[*] श्रीवत्सगोत्रजः । तिप्प-
 यार्यो यजुः-
 96 प्रौढः शब्दकाव्यादिभयधीः ॥ [६१*] शांडिल्यो जल्लिपल्लिश्रीशिंगयार्यसुतः
 क्तो । स्वप्ने-
 97 प्यभंगाध्ययनः प्रौल्यार्यो यजुःक्रमे ॥ [६२*] रम्योदयो राजुकौडपेद्दि-

98 भट्टो यजुःकृती । यास्कान्वयो गौतमार्यजतस्सवज्ञतान्वितः¹ ॥ [६३*]
वसिष्ठश्चो-²

Fourth Plate; Second Side.

99 टिपेद्दिश्रीमल्लयार्यतनूभवः । जल्लिपल्लिनृसिंहार्यो यजुः[*]श्रुतिविशारदः
100 ॥ [६४*] ऋग्वेदाध्यापने दक्षो वल्लूरिमंचनात्मजः । भारद्वाजः शिंगयार्यसं-
101 पदुन्नतकीर्तिमान् ॥ [६५*] वड्डुंगुंटलकामार्यगर्भपुण्योदयस्सुखी । भारद्वा-
102 जो वल्लभार्यश्चोती यजुषि शातधीः ॥ [६६*] नलूरिश्च्रीमल्लयार्यो मल्लयार्यत-
103 नूभवः । वाधूलो ब्राह्म(र)णावृत्तियुक्त ऋग्वेदपारगः ॥ [६७*] श्रीयर्तगूरि-
104 कामार्यो भारद्वाजः सुलक्षणः । यजुर्वेदालयः पुत्री वल्लभार्यस्य व-
105 ल्लभः ॥ [६८*] उड्डुकोडलपेदार्यकुमारी गौतमान्वयः । श्रीयन्नमा-
106 र्यो विनयी यजुः[*]श्रुतिविशारदः ॥ [६९*] कौडिन्यः कंचरेपल्लिनाराय-
107 णतनूभवः । यजुरावृत्तिसिंह[*] श्रीनरसिंहसुधीः सुधीः ॥ [७०*] हरितो
मारटू-

108 रिश्च्रीकृष्णमार्यशुभोदयः । अध्वर्यु[*] श्रुतिविख्यातस्तिष्पनार्यो दयापरः
॥ [७१*]
109 भारद्वाजः सुब्रुवीटियल्लयार्यप्रियात्मजः । श्रीमाचनार्यो यजु-
110 षि क्रमावृत्तिविचित्रधीः ॥ [७२*] काश्यपो विश्रुतोऽध्वर्यु[*] श्रुतौ
मल्लेलगंगनः । श्रीम-

111 ल्लयार्यसंज[र]*तो धैर्यगांभीर्यभूषितः ॥ [७३*] श्रीकोडश्रीनृसिंहार्यतन-
112 य[*] श्रीदयान्वितः । चिद्वनार्यः कण्वगोत्रो यजुर्वेदधुरंधरः ॥ [७४*]
श्रीमंड-

Fifth Plate; First Side.

113 वेल्लिनागार्यतनयः केशवः सुधीः । काश्यपो निशितः शुक्लयजुर्वेदे गुणो-
114 न्नतः ॥ [७५*] काश्यपो मंडवेल्लिश्च्रीवल्लभार्यसुतः कृती । विद्वान् शतपथी
काम-

115 यार्यः शुक्लयजुःपटुः³ ॥ [७६*] गुडिवाडानमार्यस्य कुमारः कौशिका-⁴
116 न्वयः । पीतार्यः शुक्लयजुषा कांतः शांतो गुणप्रियः ॥ [७७*] नूतकिश्च्री-
117 गंगनार्यगर्भरत्नमुदारधीः । कौडिन्यः सूरयवुधः सशुक्लयजु-
118 रंचितः ॥ [७८*] गुणी कलंगुल्यातकीमयामात्यनंदनः । कौडिन्यो मा-
119 चमंचीशो राजकार्यधुरंधरः ॥ [७९*] वल्लूरयल्लुमंचीशो गुणवान्

¹ Read 'जातः सर्वज्ञतान्वितः.

² Read वसिष्ठश्चो.

³ The letters टुः ॥ गुडिवा are written on an erasure.

⁴ The का at the end of the line is badly engraved.

- 120 कीर्त्तिभूषणः । आपस्तम्बी राजमान्यः कौडिन्यः शिवभक्तिमान् ॥ [८०*]
सुडि-
- 121 यश्रीशिंगनार्यः कौडिन्यो यजुषा घटुः । विद्वान् संगीतसाहित्यशास्त्र-
122 मार्गविचक्षणः ॥ [८१*] श्रीबीताप्ययविप्रेन्द्रः कौडिन्यो राजवल्लभः । प्रि-
123 यवादी यशोहारी सुखवान् सुजनप्रियः ॥ [८२*] मौनभार्गवगोत्रः[*]
श्रीकेसपा-
- 124 र्यतनूभवः । येऽवश्रीगोपणार्यो गुणवान्[र]खलायनः ॥ [८३*] चेऽवु-
125 श्रीयप्यार्यतनयो विस्मयाह्वयः । का[श्यप]ान्वयसंजातो य[जु]-
126 वेदी महामतिः ॥ [८४*] प्रसन्नवल्लभहरेर्ब्रह्मनागे[श्वरस्य] च । अन्नाग्रहारे
ललिते [द]-

Fifth Plate; Second Side.

- 127 तं वृत्तिद्वयं द्वयोः^१ ॥ [८५*] अग्रहारवरस्यास्य ग्रामया[सा]र्थ्यमुत्सुकः^२ ।
प्रादादन्नव-
- 128 रग्रामं कृत्स्नं श्रीदोड्डभूपतिः ॥ [८६*] [श्री]भळामात्यतनयनारनाथ्यस्य
मन्त्रिणः ॥ खं-
- 129 डिकान्नवरिचास्ति सार्धंस्वारिचतुष्टयं । [८७*] अस्य ग्रामस्य सी[म]ानो
दिक्षु पूर्वादिषु क्रमा-
- 130 त् । सर्वेषां सुप्रबोधाय लिख्यन्ते देशभाषया ॥ [८८*] * ॥ अल्लाडरेडि-^३
दोड्डवरपु सीमा-
- 131 निर्णयमु^४ ॥ ईशान्यादि कौत्तेयमध्यमादि दक्षिणमुखमै धरिमीद पुंतदंड-
132 नु पलवेलपोलसंधु^५नदिकंवाननुडि कौतमेर वच्चि मलंगि पश्चिममुखमै कौ-^६
133 तमेर वच्चि मेडितापवंक दक्षिणमुखमै कौतमेर वच्चि मळि^७ मेडिताप-
134 वंकनु पश्चिममुखमै कौतमेर वच्चि एप्पटि ^८दक्षिणमुखमै रावुलकु व-
135 च्चि आ पुंते पट्टि वरवंकलधांका^९ वच्चि मळि पडुमळिमुखमै ताळ्ळु व-
136 च्चि कोटिकि वेळ्ळु आ नडुमु पट्टुकोनि आग्नेयमुखमै कौतमेर वच्चि
तूळुपुमुखमै
- 137 रावुल पुंतने कलशि^{१०} चक्का दक्षिणमुखमै ऊरिवाकिटि तूळुपु पडुमटि
चालुरावु-

^१ The first six syllables in this line are engraved on an erasure.

^३ Read रेडिड.

^६ The anusvara stands at the beginning of the next line.

^९ Read दक्षिण.

^४ Read निर्णयमु.

^९ Read दांका.

^२ Read ग्रामार्थ.

^५ Read पोलसंधि.

^७ Read मळियु.

^{१०} Read कलसि.

- 138 लं गलशि¹ तूळुपुमुखमै कौतमेर वच्चि दक्षिणमुखमै रेंडु पेह तुंमल न-
 139 डुमंगानु रेंडूळ्ळ नडुसु वांगु वट्टुकोनि चिंतल तूळुपुनंगा देवरपल्लि ऊ-
 140 रि मुंदटि वयलिकि² वेळ्ळ पुट्टचायकु वच्चेनु तूर्पुसीमकु ॥ अंतनुंडि³
 दक्षिणसी-
 141 मकु पश्चिममुखमै ऊरि दक्षिणपु पुंतनडुसु वट्टुकोनि वरवंकल पुट्ट-

Sixth Plate; First Side.

- 142 कु वेळ्ळ ताळ्ळ दक्षिणसु पुंतनडिमि पुट्टकु वेळ्ळ गन्नैरतीट
 दक्षिणपु पुंतनडिमि पु-
 143 ट्टकु वेळ्ळ पश्चिममुखमैये चेळुवु दक्षिणपु पुंतमध्यमानकु वेळ्ळ अंतनुंडि
 144 चका दक्षिणमुखमै पुंतनडिमि पुट्टकु वेळ्ळ अट्टे दक्षिणमुखमै देवरपल्लि-
 मनसं-⁴
 145 धिनंदिकंभानकु वेळ्ळ वेलंगकु वेळ्ळ चकानु पलवेलनुंडि वच्चिन
 पेह पुंतकु वे-
 146 ळ्ळ अंतनुंडि⁵ तूर्पुमुखमै पुंतनडुमे पट्टि पोंगानु देवरपल्लि पलवेल
 दोड्डवरपु
 147 पोलमेर⁶ मुख्यलगुट्टनंदिकंभानकु वेळ्ळ अंतनुंडि दक्षिणमुखमै पुंतन-
 148 डुसु वट्टुकोनि कौतमेर पोयि अंतनुंडि⁷ ⁸पश्चिममुखमै गट्टे पट्टि कौत-⁹
 149 मेर पोयि मेडितापवंकनु गट्टे पट्टि दक्षिणमुखमै कौतमेर पोयि अं-
 150 तनुंडि पश्चिममुखमै मेडितापवंकनु कौतमेर पोयि पुंतं गलशि¹⁰ दक्षिण-
 151 मुखमै पुंतनडुसु वट्टुकोनि नीळ्ळपडियनडिमिकि वेळ्ळ अंतनुंडि पश्चिममुख-
 152 मै पलवेलसंधुगट्टे¹¹ पट्टि चकानु तुंमकु वेळ्ळ गट्टे पट्टि कौतमेर
 वच्चि पलेवेलसंधि-
 153 ¹²नंधिकंवानकु वेळ्ळ उत्तरमुखमै गट्टे पट्टि वच्चि मेडितापवंकनु ¹³पश्चिम-
 मुखमै
 154 कौतमेर वच्चि अंतनुंडि मेडितापवंकनु ¹⁴दक्षिणमुखमै वच्चि येप्पट्टिन्नि¹⁵ पश्चि-
 155 ममुखमै गट्टे पट्टि पलेवेल मुंमडिवरपु दोड्डवरपु ¹⁶पोलमेर मुख्यल-

¹ Read गलसि.

² Read वयटिकि.

³ Read ०नुंडि.

⁴ Read मीनसं. The *anusvara* stands at the beginning of the next line.

⁵ Read अंतनुंडि.

⁶ Read पोलमेर.

⁷ The second *anusvara* in अंतनुंडि is marked by a dot on the left side of नु.

⁸ Read पश्चिम.

⁹ Read कौत.

¹⁰ Read गलसि.

¹¹ Read संधि.

¹² Read नंदि.

¹³ Read पश्चिम.

¹⁴ Read दक्षिण.

¹⁵ Read येप्पट्टि पश्चि.

¹⁶ Read पोलि.

Sixth Plate ; Second Side.

- 156 गुट्टनंदिकंबानकु वच्चेनु [॥*] यी¹ पोलां दक्षिणानं बलवेलपोलां नडुम खंड-
पोलां ओ-
- 157 क पुट्टे² । यी³ मूयलगुड[नं]दिकंबाननुडिड उत्तरमुखमै कुंटपश्चिमानकु
वेळ्ळिळ पुं-
- 158 तनडुमे पट्टि पेह पुंतकु वच्चि अंतनुडिड पुंतनडुमे पट्टि पश्चिममुखमै यीं-
- 159 थकोट दोड्डवरपु 'संधुपुंतकु वेळ्ळेनु । अंतनुडि पश्चिमपु सीमकु उत्तर-
मुख-
- 160 मै पुंतनडुमे पट्टि अन्नवरपुपाट्टि⁴ नैर्कृतिमूल⁵ कुंटदक्षिणानकु वेळ्ळिळ अंत-
नुडि पश्चिममुखमै गट्टे पट्टि कोतमेर पोयि अंतनुडि उत्तरमुखमै
- 162 कोतमेर वच्चि अंतनुडि गट्टे पट्टि तूर्पुमुखमै अन्नवरपुपाट्टि पडुम-
ट्टि⁶ पुंतं गलशि⁷ उत्तरमुखमै पुंतनडुमे पट्टि केतराजुपल्लि
- 164 अन्नवरपुपाट्टि नडिमि पलानकु⁸ वेळ्ळिळ अट्टे केतराजुपल्लि कुंटदक्षि-
णानकु वेळ्ळिळ अंतनुडि आग्नेयमुखमै केतराजुपल्लि अट्टे दिरिसमु दक्षिणा-
- 166 न करमीद वेळ्ळिळ मरिन्नी कोतमेर वच्चि अंतनुडि दक्षिणमुखमै वेदुरे-
श्वर-
- 167 पु अन्नवरपुपाट्टि¹⁰ नडिमि गट्टु वट्टुकोनि कोतमेर वच्चि अंतनुडि तू-
पुमुखमै गट्टे पट्टि कोतमेर वच्चि अंतनुडि दक्षिणमुखमै वच्चि वेधुरे-¹¹
- 169 श्वरपु दोड्डवरपु नडिमि पुंतं गलशि¹² अंतनुडि तूर्पुमुखमै पुंतन-
डुमे पट्टि कोतमेर वच्चि रावुल पुंतं गलशि¹³ अंतनुडिड उत्तरमुख-

Seventh Plate ; First Side.

- 171 मै पुंतनडुमे रावुल पश्चिमानंगा वच्चि अंतनुडि वेदुरेश्वरपु दोड्डवर-
- 172 पु ¹³संधुगट्टु वट्टुकोनि ¹⁴वायव्यमुखमै कोतमेर वीयि¹⁵ अंतनुडि के-
- 173 तराजुपल्लि दोड्डवरपु नडिमि गट्टु वट्टुकोनि उत्तरमुखमै कोत[मे]र वीयि
- 174 अंतनुडि एण्टट्टि¹⁶ गट्टे [पट्टि*] पश्चिमं कोतमेर वीयि अंतनुडि गट्टे
पट्टि उत्तरमु-

¹ Read ई.⁴ Read संधि.⁶ The secondary form of *ṛi* is also added to *ṛ*; read नैर्कृत.⁸ Read गलसि.¹¹ Read वेदुरे°.¹⁴ Read वायव्य.² Read पुट्टिये.⁵ Read °पाटि.⁹ Read पोलांनकु.¹² Read गलसि.¹³ Read वीयि.³ Read ई.⁷ Read °टि.¹⁰ Read °पाटि.¹⁵ Read संधि.¹⁶ Read एण्टटि.

- 175 खमै कौतमेर वोयि एप्पटिगट्टे¹ पट्टि पश्चिमं कौतमेर वोयि अंतनुंडि
ग-
- 176 ट्टे उत्तरं गोतमेर वोयि दोड्डितिप्प वेळ्ळि श्रीनृसिंहुनि पश्चिमान वेळ्ळि
संगडि-
- 177 रावुलकु वेळ्ळि ओटि राविकि वेळ्ळि ²पोलमेरगट्टे पट्टि कौतियमध्य-
- 178 मानकु वेळ्ळेनु । इदि पश्चिमसीमान्नियसु³ । उत्तरानकु कौत्ते-
- 179 यम(र)ध्यमान वेळ्ळि ईशान्यादि गलशेनु⁴ ॥ * ॥ आरामैरभिरामैर्भूदेवैः
सं-
- 180 पन्ननोहरैः । आदिकुतातटे भाति ग्रामो दोड्डवरो महान् ॥ [८८*]
अल्लाडभू-
- 181 मोश्वरदोड्डभूपो भविष्यतः प्रार्थयते नृपालान् । समैष धर्मः
- 182 परिपालनियः⁵ सौजन्यतो वा सुकृतेच्छया वा ॥ [८९*] स्वदत्ताध्विगुणं⁶
पु-
- 183 एषं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फलं⁷ भवेत् ॥ [९०*]
दान-
- 184 पालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नोति⁸ पालनादच्यु-
- 185 तं पदं ॥ [९१*] स्वदत्तां परदत्तां वा यो हरेत वसुंधरां । ¹⁰षष्टिवर्ष-
- सह-
- Seventh Plate; Second Side.*
- 186 स्नाणि विष्ठायां जायते क्रिमिः ॥ [९२*] एकैव भगिनी लोके सर्वेषामेव
भूभुजां । न भो-
- 187 यथा न करग्राह्या विप्रदत्ता वसुंधरा ॥ [९३*] गामेकां रत्निकामेकां
भूमेरप्ये-
- 188 कमंगुळं । हरन्नरकमाप्नोति याव[द]भूतसंप्लवं ॥ [९४*] न विषं विषमि-
- 189 त्याहुर्ब्रह्म[स्व] विषमुच्यते । विषमेकाकिनं हन्ति ब्रह्मस्व¹¹ पुत्रपौत्र-
- 190 कं ॥ [९५*] * ॥ श्री श्री [॥*]

ABSTRACT OF CONTENTS.

The inscription opens with an invocation of the boar incarnation of Vishnu (verse 1), of Ganapati (v. 2), and of the crescent of the moon on the head of Śiva (v. 3). From the mouth, arms, thighs and feet of Vishnu were produced the four castes. A well-known division of the

¹ Read एप्पटि गट्टे.

⁴ Read गलशेनु.

⁷ Read परदत्तानु.

¹⁰ Read षष्टि वर्ष.

² Read पोलि.

⁵ Read पालनीयः.

⁸ Read निष्फलं.

¹¹ Read ब्रह्मस्व.

³ Read निर्णयसु.

⁶ Read साद्विगुणं.

⁹ Read द्वाप्रीति.

feet-born (*i.e.* the Śūdras) was the Paṇṭa-kula¹ (v. 4). To this family belonged prince Dodḍa (I.) of the [Po]lvôla-gôtra (v. 5). His sons were the princes Annavrôla, Kôṭaya and Alla (v. 6). The youngest of these, Alla (v. 7), married Vemâmbikâ, the daughter of prince Bhîma of the Chôḍa family (v. 9). Allâḍa (*i.e.* Alla) had four sons,—Vema, Virabhadra, Dodḍa (II.) and Anna (v. 10). The eldest of these, Allaya-Vêma (*i.e.* Vêma, the son of Alla) (v. 11) or Vêma, had for his capital Râjamañḍranagara (v. 12 f.). His younger brother Virabhadra was also anointed to the kingdom of Râjamañḍra[nagara] (v. 14). Verse 16 praises Vêma and Virabhadra, who were apparently joint rulers. Their younger brother, Dodḍa (II.),² had the surnames Karpûravasantarâya,³ Saṅgrâmahîma and Jaganobbagaṇṇa⁴ (v. 17).

(V. 22.) “Once, on the auspicious occasion of *Ardhodaya*, king Dodḍa (II.), having worshipped Śiva (*and*) given away handsome donations on the bank of the Gaṅgâ, also desired to grant *agrahâras*.

(V. 23.) “In the prosperous Śâka (*year*) reckoned by the hands (2), the arrows (5), and the *Viśvas* (13),—*i.e.* 1352,—in the (*cyclic*) year Sadhârana, in (*the month of*) Pausa, at the auspicious time named *Ardhodaya*, on the bank of the Kañtêyagaṅgâ, king Allaya-Dodḍa gave to Brâhmanas the village named Gumpiṇi, with its cultivators (*and*) the eight kinds of *bhôgas*,⁴ (to be enjoyed by them) as long as the moon (*and*) as long as the stars (*endure*).”

This village he named after himself Allâḍaredḍidodḍavarana (v. 24). Each of the following donees received one share in the *agrahâra* (v. 25).

List of donees (vv. 26-34).

Name of donee.	Father's name.	Gôtra.	Rel.
Śiṅgayaiva-Perunâḍimakhin .	...	Gautama . . .	Vajus.
Pannâla-Kommaya . . .	...	Kaṇḍinya . . .	Do.
Śiṅgaya	Son of Śiṅgamadvēdin . . .	Harita . . .	..
Mahâva-Mâdhava . . .	...	Kaṇḍiṅga . . .	Vajus.
Kaṇṇa-Bharata . . .	...	Âtrôya . . .	Do.
Inguvu-Mallubhaṭṭa . .	...	Śaunaka . . .	Do.
Gudimeṭṭa-Sarvadêvamakhin .	...	Harita . . .	..
Mâmiḍimakhin . . .	Krottûr-Appayayavan . . .	Do. . . . .	...
Vallabbârya-Nârâyana . .	...	Kâṭyapa . . .	..
Sarasvatî-Prôlubhaṭṭa . .	...	Kaṇḍinya . . .	...
Râmaya . . . . .	...	Vaṇiṣṭha . . .	Do.
Annamayajva-Śiṅgayaḍikshita .	...	Bhâradvāja . . .	Do.
Yerrayâvadhânin . . .	Appaya	Kaṇḍinya . . .	Vajus.
Inguvu-Maṇḍanâvadhânin .	Viasaya	Śaunaka . . .	Do.

¹ See above, Vol. IV, p. 319.

² See above, Vol. III, p. 60, note 4.

³ See *ibid.* p. 64, note 9.

⁴ The eight reputed *bhôgas* are : habitation, bed, raiment, jewels, women, flowers, perfumes, and areca-nuts and betel-leaves.

List of donees—*contd.*

<i>Name of donee.</i>	<i>Father's name.</i>	<i>Gotra.</i>	<i>Vēda.</i>
Guntūri-Nāgavadvēdin . . .	...	Kapi . . .	Yajus and Śaman.
Aranta	Gōlapalli-Appaya . . .	Śrīvatsa . . .	Yajus.
Ponungōṭi-Pōtibhātta . . .	Pōlaya	Ātrēya . . .	Do.
Adavani-Narahari-Gōpaya . . .	...	Kauśika . . .	Rich.
Beldhēvi-Kōśava	Śīngaya	Kāśyapa . . .	Yajus.
Appaya	Kandugula-Mādhava . . .	Śrīvatsa . . .	Do.
Nṛisimha	Bonagiri-Mādhava . . .	Kaundinya . . .	Do.
Ākunūri-Nāga	Vishnu	Kauśika . . .	Do.
Pāmalapūti-Narahari . . .	Rāmaya	Do.	Do.
Katavalka-Vallabhadvēdin . . .	Mallaya	Harita	Rich and Yajus.
Ś'yanupad-Anbhajadvēdin . . .	Gāngaya	Do.	Do.
Gaṇapati	Dēvarapu-Narahari . . .	Bhāradvāja . . .	Yajus.
Narahari	Sundila-Kṛishṇabhātta . . .	Do.	Do.
Peddayadvēshita	Kollūr-Annamabhātta . . .	Do.	Rich.
Pōlaya	Śīngarēmi-Yaraya . . .	Kāśyapa . . .	Yajus.
Mādhava	Korunguntī-Kōṭa[ya] . . .	Śāṇḍilya . . .	Do.
Alāda	Koṇḍayaya-Pedda[ya] . . .	Harita	Do.
Bondalapūti-Peddaya	Āditya	Śūnga-Bhāradvāja . . .	Do.
Gāṅgaya	Mānapūri-Dōcha[ya] . . .	Ātrēya	Do.
Pōtala	Kondūri-Pōkhana	Do.	Do.
Tamaya	Kāmaya	Gautama . . .	Do.
Tippaya	Rāmpalli-Kāchana	Śrīvatsa	Do.
Pōlaya	Jallipalli-Śīngaya	Śāṇḍilya . . .	Do.
Pāṅkōṇḍa-Pōtibhātta	Gautama	Yaska	Do.
Jallipalli-Nṛisimha	Chītipeddi-Mallaya	Vasishtha . . .	Do.
Śīngaya	Vallūri-Mafichana	Bhāradvāja . . .	Rich.
Vēluchāsmatin	Vaḍḍāṅgunṭala-Kāma[ya] . . .	Do.	Yajus.
Narhūri-Mallaya	Mallaya	Vādhōla	Rich.
Artanḍūri-Kāma[ya]	Vallabha	Bhāradvāja . . .	Yajus.
Annama	Uṇḍrakōṇḍala-Pedda[ya] . . .	Gautama . . .	Do.
Narasimha	Kaṇcharēpalli-Nārāyana . . .	Kaupḍinya . . .	Do.

List of donees—*conold*.

<i>Name of donee.</i>	<i>Father's name.</i>	<i>Gōtra.</i>	<i>Vēda.</i>
ppana	Māraṭūri-Kṛishṇama	Harita	Yajus.
lehana	Subruvīṭi-Yallaya	Bhāradvāja	Do.
llela-Gaṅgana	Mallaya	Kāśyapa	Do.
iṭṭana	Koṇḍa-Nṛisīrṇha	Kaṇva	Do.
śava	Maṇḍavelli-Nāga[ya]	Kāśyapa	White Yajus.
lmaya	Maṇḍavelli-Vallabha	Do. . . .	Do.
ta[ya]	Guḍivāḍa-Annama	Kauśika	Do.
raya	Nāntaki-Gaṅgana	Kauṇḍinya	Do.
lehamantrin ¹	Kalaṅgara-Kommayānātya	Do. . . .	...
llār-Ayyalumantin . . . .	... . . . .	Do. . . .	...
ādiya-Śiṅgana . . . .	... . . . .	Do. . . .	Yajus.
nta-Appaya . . . .	... . . . .	Do. . . .	...
ṛuva-Gōpaṇa	Kāṣapa	Mauna-Bhārgava . . . .	...
ssaya	Cheṛuvu-Appaya	Kāśyapa	Yajus.

Two further shares in the *agrahāra* were given to the Viṣṇu temple called **Prasanna-labha** and to the Śiva temple of **Brahmanāgēśvara** (v. 85). Finally **Dodḍa (II.)** gave to the *agrahāra* the village of **Annāvaram** for subsistence (*grāmagrāsārtham*²), with the exception (?) $4\frac{1}{2}$ *khāris* belonging to **Nāranamantrin**, the son of **Aubhaḷāmātya** (v. 86 f.). The boundaries of the granted village are written in the language of the country (i.e. Telugu) (v. 88).

In the detailed description of the boundary-line of **Allāḍareddidodḍavaram** (ll. 130-179), the following villages are mentioned :—**Dēvarapalli**, **Palavela** or **Palevela**, **Mummaḍivaram**, **ṭhakōṭa**, **Annāvarapupāḍu**, **Kētarājupalli** and **Vedurēśvaram**. The northern boundary as the **Kauntēya** river.³

Verse 89 praises the village of **Dodḍavaram** on the bank of the **Ādikuntā**. In verse 90, **Dodḍa (II.)**, (the son) of king **Allāḍa**, requests future kings to protect the grant. Verses 1-96 are six of the usual imprecatory verses.

¹ The addition of the titles *mantrin* and *amātya* shows that the donee was a *niyōgin*.

² [Compare *grāmōpahāra*, above, Vol. III. p. 28, text line 100, and *grāmagrāsamugānu*, Vol. IV. p. 359, text line 51.—E.H.]

³ In the Telugu portion (ll. 131, 177 and 178 f.) this river is called **Kauntēya**. In the Sanskrit verses occur the forms **Kauntēyagaṅgā** (v. 23), **Gaṅgā** (v. 22) and **Ādikuntā** (v. 89).

No. 10.—PITHAPURAM PLATES OF VIRACHODA,

DATED IN HIS TWENTY-THIRD YEAR.

BY H. KRISHNA SASTRI, B.A.

The copper plates which bear this inscription were forwarded to Dr. Hultzsch by the Government of Madras. They were sent by the Raja of Pithâpuram to Mr. D. F. Carmichael when he was Chief Secretary, i.e. between the years 1875 and 1878. Mr. Carmichael had lent the plates for examination to Dr. Burnell, who figured the second side of the third plate in his *South-Indian Palaeography*, second edition, Plate xxix.¹

The plates are nine in number. Each of them bears writing on both sides, except the first and last which are engraved only on their inner sides. They are not of uniform size; but each measures, on the average, 10" by 5½". To the proper right of each plate is a hole, ¾" in diameter.² Through these holes is passed a massive ring which is now cut. It is ½" thick and 7¼" in diameter. Its ends are secured in a circular seal which measures 3⅛" in diameter. As may be seen in the collotype No. 2 on the Plate facing p. 104 of Vol. III. above, the seal rests on an expanded lotus flower and bears, in relief on a counter-sunk surface, the legend *śrī-Tribhuvan[ām]kuśa* in Telugu letters. Above the legend it bears a boar which faces the proper left and has an elephant-goad overhead. In front of the boar are a *chaurī*, a conch, and the moon; and behind it, another *chaurī*, a *svastika*, and the sun. Below the legend there is a drum (?), an expanded lotus flower, and apparently a wooden stand for supporting the *abhishêka* dish.

As observed by Dr. Burnell, the inscription is written in the transitional Telugu alphabet.³ This is shown e.g. by the two forms, one the earlier and the other later, in which the *mû* of *Dakṣiṇāmûrti* in ll. 162 and 163 appears. The final *m* is used in two cases, viz. in ll. 45 and 63; but in all other cases the *anusvâra* takes the place of final *m*. The only groups in which the nasal is not represented by *anusvâra* are *ṇṭa*, *ṇḍa*, *ṇṭa* and *ṇḍa*. The difference in the secondary forms of *a* and *â*, *i* and *î*, *u* and *û*, *o*, *ô* and *au* is not kept up throughout. In three cases the long *û* is marked by *û* and *u*, viz. in the *û* of *mûṇḍunu* in l. 215 and the *û* of *dûrppuna* in ll. 262 and 263. The *ê* of *pyê* of *bhûmêr=apy=êka*^o in l. 278 is added to the secondary *y*. The writing is protected by raised rims and is consequently in a state of perfect preservation, except certain letters written over erasures. The language of the inscription is Sanskrit poetry (verses 1-35) and Sanskrit prose (ll. 2-17; 18-31; 68-71; 80-186; 271-277; and 279 to 280). The description of the boundaries (ll. 187-271) is in a mixture of Telugu and Sanskrit prose. As regards orthographical peculiarities, it may be noted that a consonant, besides being, as usual, doubled after the secondary form of *r*, is frequently doubled after an *anusvâra*, as in ll. 2, 21, 23, 28 etc.; that *ri* is used for *ṛi* in *kṛita* for *kṛita* (ll. 2 and 20) and *Hṛishîkêśa* for *Hṛishîkêśa* (l. 115); and that in conjunct consonants the secondary *r* is not only omitted in several cases, but is mistakenly represented by *ê* in *sâddhê* for *sârdha* (l. 12), by *i* in *niggitya* for *nirgatyâ* (l. 15), and by *â* in *Vishṇuvaddhânô* for *Vishṇuvardhanô* (l. 22). *Stnâna* for *snâna* (l. 20) and *sârtraṁ* for *sârtham* (l. 61) are due to the vernacular pronunciation of Sanskrit words. The symbol for *r* is used in the following cases:—(1) in proper names,—*Chiriyâṇḍân*, *Erasêvaka*, *Eriyapôta*, *Kadalusirukâla*, *Perumburakkadal* and

¹ See Dr. Burnell's prefatory note, p. v. paragraph 3.

² On the margins of the ring-holes of plates III. a, IV. a and IV. b, and V. a, respectively, the Telugu numerals 3, 4 and 5 are scribbled. The last figure is not so clear as the first two.

³ See note 1 above.

Tirukurugudi; (2) in the endings of Telugu names of towns,—*kurru*, *parru* and *torra*; (3) in the Telugu words,—*cheruvu* (a tank), *éru* (a stream), *karru* (a bank), *koradu* (the stump of a tree), *kridarasulka* (?), *munniṛu* (the sea), *pāru* (to flow), *podaru* (a bush) and *rāyi* [(a stone)]; and (4) in the Telugu names of trees or plants,—*avuru*, *rōla*, *rellu*, and *vedaturu*.

The only copper-plate inscription of Vira-Chôḍa, which has been published before, are the Chellûr plates of his 21st year.¹ Like these plates and other inscriptions of the later Eastern Châlukyas, the subjoined inscription opens with a mythical genealogy of the Châlukya family (ll. 1-18) and a historical account of the Eastern Châlukya kings (l. 19 ff.). This part of the inscription contains nothing new to us, but agrees in every detail with the account given in the Chellûr plates.² The reign of Vira-Chôḍa is described in verses 18-26. Of these verses, 18-21 correspond to verses 18-21 of the Chellûr plates. Verse 20 gives the correct reading of the town where Vira-Chôḍa was crowned, viz. *Jananâthanagari*,³ which is perhaps a poetical form of Râjamahêndrapura, the modern Râjamahêndri. In verse 21 the Śaka date of Vira-Chôḍa's accession is expressed by the numerical words *śaśi-kh-âmbar-êndu*. This various reading shows that Dr. Hultzsch was right in understanding the word *khadvaya* in *śaśi-khadvay-êndu*, as the corresponding verse of the Chellûr plates reads, to represent 'two cyphers,' and not a 'cypher' and a 'two,' which would be another possible explanation.⁴ Verse 22 states that Vira-Chôḍa bore the title *Samastabhuvanâśraya*.⁵ Verses 25 and 26 state that his father, the emperor, viz. Kulôttunga-Chôḍa I., recalled him, but sent him back "for the conquest of the north" in the fifth year, apparently of Vira-Chôḍa's reign. The recall of Vira-Chôḍa and his temporary stay with his father may be considered either as a punishment for misbehaviour and rebellion, or he may have been recalled to help his father against a foreign enemy, perhaps against the Pândya king who, according to the Piṭhâpuram pillar inscription of Prithivîsvara, was defeated by Vedula II., a vassal of Vira-Chôḍa.⁶ On the same occasion the Pândyas may have adopted the title *Râjiga-Chôḍa-manôbbhaṅga*, 'one who frustrated the wishes of Râjiga-Chôḍa,' i.e. of Kulôttunga I.⁷ Vira-Chôḍa's subsequent return to Vêṅgî may have been due to political troubles in his province, his absence from which may have contributed to the rise of feudatory families like the Velanânḍu and Kôna chiefs, who, later on, obtained possession of the Vêṅgî country.⁸

The object of the inscription is to record that Vira-Chôḍa granted, at a summer-solstice, the village of *Virachôḍachaturvêdimangala*, which was formed by uniting three different villages, viz. *Mâlavelli* with its twelve hamlets (*pûṇḍi*) and *Ponnatorra*, both in the district of *Prôlunânḍu*, and *Âlami* in the district of *Uttaravarusa* (ll. 68-71 and 182-186). Lines 80-180 contain a list of the donees. The description of the boundaries of the granted village is given in ll. 186-271. Lines 271-274 assign twelve shares in *Virachôḍachaturvêdimangala* for the maintenance of certain village officers. Seven further shares were assigned to the presiding deities in the centre, in the west, and in the other quarters of *Virachôḍachaturvêdimangala* (ll. 274-276). The date of the grant was the twenty-third year of the king's reign (l. 279 f.), i.e. two years after the Chellûr plates. The inscription ends with the statement that the executors (*âjñapti*) of this edict were the five ministers (*pañcha pradhânâh*), and that the composer was *Viddayabhaṭṭa*⁹ and the engraver *Pennâchârya*. The very same persons are mentioned at the end of the Chellûr plates.

¹ See *South-Ind. Insor.* Vol. I. p. 49 ff., and *Ind. Ant.* Vol. XIX. p. 423 ff.

² The only difference, probably due to a mistake of the writer, to be noted in this portion, is the length of the reign assigned to Guṇaga-Vijayāditya. He is said to have ruled forty (*chatvāriṃśat*) years (l. 26), instead of forty-four (*chatuśchatvāriṃśat*) as in all the other Eastern Châlukya inscriptions.

³ Compare *Ind. Ant.* Vol. XIX. p. 431, note 55.

⁴ Compare *ibid.* p. 426, note 6.

⁵ This title was borne by all the Western Châlukya kings.

⁶ See *above*, Vol. IV. p. 36.

⁷ See *Ind. Ant.* Vol. XX. p. 276, note 28.

⁸ See *above*, Vol. IV. p. 36 and p. 84.

⁹ The name *Viddayabhaṭṭa* occurs also in the list of donees.

The donees of the grant were no less than five hundred and thirty-six Brāhmanas, who are grouped according to their *gôtras*. Appendices A. and B. contain the names of these Brāhmanas, and the names of the various *gôtras* to which they belonged, in alphabetical order. The titles which are added to their names are :— *sahasra*, *śhaḍaṅgavid*, *bhaṭṭa*, *Daśapurībhaṭṭa* or *Daśapurīyābhaṭṭa*,¹ *trivēdin* or *trivēdībhaṭṭa*, and *sômayājīn* or *bhaṭṭasômayājīn*.² Arasabrahmā and Pārthasārathi are the only two names that occur without any titles. The majority of the names are of Tamil origin. For most of the following explanations of these names I am indebted to Mr. V. Venkayya, M.A. Tillanāyaka and Ambalattāḍi are names of the god Natarāja at Chidambaram. The former means 'the lord of Tillai' (Chidambaram), and the latter 'the dancer in the (Golden) Hall.' Kāmakôṭisahasra is called after the goddess Kāmakôṭi at Kāñchi. Tanīyaperumān stands for Tanigai-perumān, i.e. the god of Tanigai, which is another name of Tiruttani near Arkonam. The temple at Tiruttani is dedicated to the god Subrahmanya. Kanda is a Tamil (or Prākṛit) form of the Sanskrit Skanda. Venṇakūta is a modified form of Venṇeykkūttan, i.e. Kṛishṇa, who was very fond of butter (*venṇey*). Ulahamundān means 'one who swallowed the universe.' This may perhaps refer to Kṛishṇa, who, while yet a child, was one day suspected by Yāśôdā of having swallowed mud. On being asked by her to open his mouth, he did so, and to her astonishment Yāśôdā found that the whole universe was within him. Karimākya is probably a mistake for Karimāṇikya, 'the black gem,' a Tamil surname of Kṛishṇa. Kariyakō, 'the black king,' also refers to Kṛishṇa. Ohendāmarakanna has to be dissolved into *śen-dāmarai-kanna*, i.e. 'he whose eyes resemble red lotuses.' This is the Tamil equivalent of the Sanskrit Puṇḍarikāksha, an epithet of Viṣṇu. Palligoṇḍān, 'he who is sleeping,' refers to Śeṣhaśāyin (Viṣṇu). Simhapirān is the lion-god Nṛsiṃha. Śīralaṅgō stands for *Śīr-ilāṅ-gō*,³ which means 'the illustrious yuvarāja.' This refers to Lakshmana, who is often called Ilaiya-Perumāl in Vaishṇava works. Kaḍalusirukāla refers to Hanumat, who jumped over the sea (*kaḍal*) as if it were a small canal (*śīru-kāl*). Malahiniya-ninḍrān⁴ is properly *Malai-kuṇiya-ninḍrān*, meaning 'one who stood so that the mountain bent.' This refers to the sage Agastya, who commanded the Vindhya mountain to prostrate itself before him. Tiruvaraṅgamuḍayān and Tirumalayudayān are named, respectively, after the gods at Śīraṅgam and Tirumalai (or Tirupati). Arulāra or Arulāla is derived from the Arulāla-Perumāl temple at Little Kāñchi. In Attiyārālibhaṭṭa, Attiyār is perhaps a mistake for Attiyūr, the Tamil name of Little Kāñchi. Ohelva stands for Selva, i.e. Śelvappillai, the god at Mēlukōṭe in the Mysore State. Tirupoliyaninḍrān means 'one who stood resplendent.' This is the name of the god at Tirukkurugūr, as mentioned in the *Guruparamparāprabhāva*. Tirivāyikkulamudayān is perhaps derived from Tiruvāyikkulam, one of the names of the Rājagōpāla-Perumāl temple at Maṇimaṅgalam in the Chingleput district.⁵ Viṭṭirindān, 'one who is pleased to sit,' is the name of the Vaishṇava temple at Dūsi in the North Arcot district.⁶ Tirukunṅuṇḍibhaṭṭa is called after the village of Kunṅuṇḍi in the Tinnevely district. According to the *Guruparamparāprabhāva*, Yajñamūrti was the name of a certain *saṃnyāsīn* of the Advaita school. It is said of him that he held a disputation with Rāmānuja and, being defeated, became a convert to the Vaishṇava faith. Ālidēvayabhaṭṭa is named after Tirumaṅgai-Ālvār, who in Tamil works bears the

¹ According to Dr. Fleet (*Gupta Inscriptions*, p. 79, note 2) Daśapura is the ancient name of the modern Mandasôr; see also above, p. 38.

² The title *paṇḍita* occurs only in the erased word Prabhōdhaśivapaṇḍita (l. 177, foot-note), which seems to be the name of a Śaiva (*Ārādhyā*) Brāhmana.

³ The name Śīralaṅgō occurs in two inscriptions at Maṇimaṅgalam; *South-Ind. Inscr.* Vol. III. Nos. 35 and 38.

⁴ The name Malaiginiyaninḍrān occurs in three inscriptions at Maṇimaṅgalam; *ibid.* Nos. 35, 39 and 41.

⁵ *Ibid.* Nos. 33 and 36.

⁶ See the Government Epigraphist's *Annual Report* for 1892-93. The name Viṭṭirundān also occurs in an inscription at Maṇimaṅgalam; *South-Ind. Inscr.* Vol. III. No. 40.

epithet Tiruvālināḍaṅ, i.e. 'he who comes from the prosperous Āli country.' Ālavandān and Adahiyamaṇavāla are the names of two Vaishṇava Āchāryas. The first of these was the grandson of Nādamuni,¹ and the second name is a corruption of Aḷagiyamaṇavāla or, in Sanskrit, Rāmyajāmātri, i.e. 'the beautiful bridegroom.'² Ghrītāsi is probably a Sanskrit rendering of Neyyūṇḍa, which forms part of the name of Neyyūṇḍālvār, one of the Vaishṇava Āchāryas mentioned in the *Guruparamparāprabhāva*. The list of Āchāryas given on pp. 82 and 83 of this work,³ includes, among many others, the names of Sundarattōḷudaiyāṅ, Periyāṇḍāṅ and Chiriyāṇḍāṅ, while that of Periyānambi occurs on p. 153. Sundarattōḷudaiyāṅ also occurs in the Tirupparaṅkunṅram inscription of Sundara-Pāṇḍya⁴ and means 'the god who has beautiful arms.' Tirunāṇḍudaiyāṅbhaṭṭa is called after Tirunāṇḍu, which occurs in Vaishṇava works as a synonym for Vaikunṭha, the abode of Viṣṇu. The title Naḍavirukkum, which means 'one who is in the middle,' 'an arbitrator' (*madhyastha*), occurs in l. 177 of the subjoined inscription and is found also in the large Leyden grant, l. 138. Chīḍa in Chīḍabhaṭṭa is the same as Śīḍaṅ, a Tamil form of *śishya*, 'a pupil.' Tēvaḍi means 'the feet (i.e. the servant) of god.' Ārāmudu means 'fresh nectar'; Manattukkiniyāṅ means 'one who is pleasing to the mind'; and Āyirāṁjōti is 'the thousand-rayed,' i.e. 'the sun.' Two of the Maṇimaṅgalam inscriptions⁵ mention the names Dōṇaya and Dōṇaiya; the similar name Dōṇaya occurs repeatedly among the donees. Such an abundance of Tamil names in the list of donees of Vīrachōḍachaturvēdimāṅgala leads one to infer that a large immigration or importation of Tamil Brāhmanas to the north must have taken place during the reign of Kulōttuṅga-Chōḷa I. The large proportion of Vaishṇava names among the donees further suggests that about this time the Rāmānuja faith counted many devotees, who adopted as their names the Tamil equivalents of Sanskrit names, which occur in the sacred works of Vaishṇavas.⁶ Three of the donees bear the title *Brahmamahārāja*, which must have been an invention of the Chōḷa king Rājārāja I. in whose inscriptions it is first found.⁷ Of these three donees one was called Kulōttuṅgachōḍa-brahmamahārāja after the reigning sovereign. The second was a military officer (*sēṇapati*) and had the title Rājārājabrahmamahārāja, which, as we know from the Chellūr plates, had been conferred on a certain Pōtana. The third had the name Kumāranārāyaṇabrahmamahārāja, which was perhaps derived from a surname of Vīra-Chōḍa himself.

The boundaries of Vīrachōḍachaturvēdimāṅgala were: in the south, Ponnavaḍa and Mallavōḷu; in the west, Kolliprōlu and Chembrōlu; in the north, Polakumbarra, Daṅkalapūṇḍi and Beṇḍapūṇḍi; and in the east, the sea (ll. 186-188). With line 188 begins a second, much more detailed description of the boundary-line of the granted village. This passage enumerates various canals, tanks, ponds, hamlets, hills, boulders, pieces of waste-land and high ground, foot-paths, ant-hills, valleys etc. It also includes the names of a number of trees, an alphabetical list of which is given in Appendix C. Of the villages that are mentioned

¹ [An abbreviated form of this name is Nātha in Sanskrit, as will be seen from the expression *sādhyabhaktinīṣṭhā Nāthādayaḥ*, which occurs on p. 36 of the *Yatīndramatadīpikā* of Śrīnivāsadaśa, Telugu edition, Madras, 1868. In his remarks on this work (*Report on the Search for Sanskrit Manuscripts* for the year 1883-84, p. 70, No. 154), Dr. Bhandarkar gives a list of the Vaishṇava Āchāryas mentioned at the beginning of the *Yatīndramatadīpikā*. In this list occurs Śrīparāṅkuśanātha as the name of one of the Āchāryas. But the term Śrīparāṅkuśanātha evidently denotes two individuals, Śrīparāṅkuśa and Nātha, the former being the name of Naumālvar, alias Śaṭhāri or, in Tamil, Śaḍagōpa. The latter, Nātha, refers to Nādamuni.—V.V.]

² This is the name given to Rāma in Vaishṇava works.

³ Madras edition, Kaliyugādi 4990, Virōdhin.

⁴ *Archaeological Survey of Southern India*, Vol. IV. p. 52.

⁵ *South-Ind. Inscr.* Vol. III. Nos. 31 and 36.

⁶ The *Nāḷāyiraprabandham*, which is called the "Drāviḍa-Vēda," is a collection of Tamil poems written by the Ālvārs. The Rāmānuja Vaishṇavas, especially those of the Teṅṅalai sect, have a greater regard for Tamil which is the language of their sacred texts, than for Sanskrit, just as the Mādhva Vaishṇavas prefer the Kannaḍa language.

⁷ *South-Ind. Inscr.* Vol. III. p. 14.

in the grant, the following admit of identification. One of the two villages¹ which formed the southern boundary of Virachôdachaturvêdimangala, Ponnavaâda, may be identified with Ponnada which is found to the east of Pithâpuram on the *Madras Survey Map* of the Pithâpuram division. The western boundaries, Kolliprôlu and Chembrôlu, are found on the same map as Gollaprol and Chebrolu, on the high-road from Pithâpuram to Kattipudi. Bendapûndi, one of the northern boundaries, is Bendapudi, on the road to Vizagapatam. Two other villages between which the northern boundary passed, Singavikrama and Dontengi (l. 258), are found on the map as Srungarrukham and Tondangi between Bendapudi and the sea. Among the boundaries of Navavâda, a hamlet of Virachôdachaturvêdimangala (l. 266), we find Bendapûndi (the modern Bendapudi) and Duggavâda. This village is identical with the modern Durgada, which is found on the map between Bendapudi and Chebrolu. Chembrôlu, the modern, Chebrolu, belonged to the district of Bottepinându (l. 209).² The district of Prôlunându, in which Mâlavelli and Ponnatorra were situated (ll. 69 and 182), is already known from two inscriptions in the Kuntimâdhava temple at Pithâpuram, and included also Navakhaṇḍavâda (near Pithâpuram) and Sarpavaram.³

TEXT.⁴*First Plate.*

- 1 * श्रीमान्⁵ जगन्नयमिदं हरिरादिदेव[*] स्रष्टुं विरिचिमसृजन्नजनाभि-⁶
पद्मात् [1*]
- 2 तस्मादभूत्किल भहामुनिरनिरवेस्सोमो महेश्वरशिखात्तक्रितप्रतिष्ठः⁷ [॥ १*]
तस्माद्बुधः त-
- 3 तस्रन्नवत्ती⁸ पुरुरवाः तस्मादायुः ततो न[हु]षः ततो ययातिः ततः पूरुः
ततो जनमेजय-
- 4 : ततः प्र[1*]चीशः ततस्त्वेन्ययातिः ततो ह्यपतिः [त*]तस्मात्सर्वभौमः
ततो जयसेनः ततो महाभौमः
- 5 तस्माद्देशानकः ततः क्रीधाननः ततो देवकिः तस्मादृभुकः तस्मादृक्षकः
ततो मतिवरः ततः कात्यायनः
- 6 ततो नीलः ततो दुष्यंतः ततो भ[र*]तः ततो भूमन्तः ततो हस्ती
ततो विरोचनः तस्मादजमीलः ततस्संव-
- 7 रणः ततस्सुधन्वा ततः परिचित् ततो भीमसेनः [ततः*] प्रदीपनः
ततस्सन्तनुः ततो विचित्रवीर्यः ततः
- 8 पाण्डुराजः ततः पाण्डवाः तेषु वंशकरादर्जुनादभिमन्यु[*] ततः परिचित्
ततो जनमेजय-

¹ According to the Telugu portion (l. 204) these two villages belonged to the district of Uttaravarusa, in which, according to line 183, Âlami, one of the three components of Virachôdachaturvêdimangala, was situated.

² The same district is mentioned in l. 202 as Bontepinându.

³ See *above*, Vol. IV. p. 230 and note 1.

⁴ From the original plates.

⁵ Read श्रीमान्जगन्नयम्.

⁶ Read नाभि.

⁷ Read कृत.

⁸ Read ष्वी.

- 9 : ततः क्षे[मु]कः ततो नरवाहनं¹ ततश्शतानीकः तस्मादुदयनः ततः
प्रभृत्यविच्छिन्न-
- 10 संतानेष्वयोध्यासिंह[१*]सनासीनेष्वेकान्नपट्टिचक्रवत्तिषु² गतेषु तदंशो विज-
यादि[त्यो]
- 11 नाम राजा विजिगीषया दक्षिणापथं गत्वा त्रिलोचनपत्नवमधिक्षिप्य देव-
दुरीहया लो-
- 12 कांतरमगम[त्] [१*] तस्मन्³ संकुले पुरोहितेन वृद्धामात्यैश्च⁴ साधेमंतर्व्वी
तस्य महादेवी सुडिवे-
- 13 सुनामाग्रहारमुपगम्य तदास्तथ्येन विष्णुभट्टसोमयाजिना दुहितृनिर्व्विशेषमभिर-
क्षिता सती विष्णुवर्द्धननन्द-
- 14 नमस्तुत [१*] सा च तस्य कुमारकस्य⁵ कलक्रमोचितानि कम्म[१]णि⁶
क[१*]रयित्वा तमवर्द्धयत् [१*] स च मात्रा विदि-
- 15 तद्वृत्तांतो निगित्य⁷ चलुक्यगिरौ नंदाभगवतीं गौरीमाराध्य कुमारनारायण-
मातृगणांश्च सं-⁸
- 16 त्तर्प्य⁹ श्वततपत्रैकशंखपञ्चमहा[श]ब्दादी[नि] कुलक्रमागतानि¹⁰ निक्षप्तानीव
साम्राज्यचिह्ना-

Second Plate; First Side.

- 17 नि समादाय कडंबगंगादिभूमिपान्नित्य¹¹ सेतुनर्मदामद्य¹² दक्षणापथं
पालयामा-
- 18 स [१*] तस्यासीद्विजयादित्यो विष्णुवर्द्धनभूपतेः [१*] पत्नवान्वयजाताया
महादेव्याश्च नन्दनः ॥ [२*] तस्मत्-
- 19 : पुलकेशिवत्सलः तत्पुत्रः¹³ कीर्तिवन्म[१] तस्य तनयः । श्रीमतां सकल-
भुवनसंस्तूयमानमानय-
- 20 सगीत्र[१*]णां हारीतिपुत्राणां¹⁴ कौशिकीवरप्रसादलब्धराज्यानामश्वमेदाव[भृ]यस्त्वा-
नपवित्रीकृतवपुषां¹⁵ चा-
- 21 लुक्यानां कुलमलंकरिणोस्तत्याश्रयवत्सभद्रस्य¹⁶ भ्राता कुञ्जविष्णुवर्द्धनोष्टोदश¹⁷
वर्षाणि वेंगीदेशमपालयत् [१*]

¹ Read °वाहनः.

² Read °वर्तिषु.

³ Read तस्मिन्.

⁴ Read सार्धमन्.

⁵ Read कुल.

⁶ The word कर्माणि is written partly on and partly below an erasure.

⁷ Read निर्गत्य.

⁸ The anusvāra stands at the beginning of the next line.

⁹ Read श्वेतातप.

¹⁰ Read निक्षिप्य.

¹¹ Read °त्रिजित्य.

¹² Read °मध्यं दक्षि.

¹³ Read कीर्ति.

¹⁴ Read पुत्राणां.

¹⁵ Read °मेधावभयज्ञानपवित्रीकृत.

¹⁶ Read °भेन्द्रस्य.

¹⁷ Read °नोष्टादश.

- 22 तत्सुतो जयसिंहवल्लभस्त्रयस्त्रिंशतं⁽¹⁾ तदनुज इन्द्रभट्टरक[ः*]¹ सप्त दिनानि
तत्सुतो विष्णुवद्वा[नो]² नव वर्षाणि त-
- 23 त्सूनुर्मयुवराजः³ पञ्चविंशतिं तत्सुतो जयसिंहस्त्रयोदश तदवरजः कीकिलि-
षन्मासान्⁴ (त)तस्य भ्राता विष्णुव-
- 24 इन्द्रस्तमुच्चाय⁵ सप्तत्रिंशतं वर्षाणि⁶ तत्सुतो विजयादित्योषादश⁷ तत्तनया⁸
विष्णुवर्द्धन[ः*]
- 25 षट्त्रिंशतं तत्सुतो नरेंद्रमृगराजोष्टाचत्वारिंशतं तत्सुतः कलिविष्णुवर्द्धनोध्य-
व-
- 26 षं तत्सुतो गुणगविजयादित्यश्चत्वारिंशतं वर्षाणि त[द्वा]तुर्विक्रमादित्यस्य
तन[य]-
- 27 चालुक्यभीमस्त्रिंशतं तत्सुतः कील्लभिगण्डविजयादित्यष्वन्मासान्⁹ तत्सुतो[स्म]राज-
स्सप्त वर्षाणि तत्तनय¹⁰
- 28 बालमुच्च[ः*]य त[ः*]डपो मासमेकं तंजित्वा विक्रम[ः*]दित्य एकादश
मासान् तत्ताडपराजसुतो यु[द्ध]मल्लस्सप्त त-
- 29 मुच्चाय देशादम्भराजानुजो राजभीमो द्वादश¹¹ तत्सूनुरम्भराजः पञ्चविंशतिं
तस्य द्वैमातुरो दाननृपः¹² त्रीणि [ः*]
- 30 ततस्सप्तविंशतिवर्षाणि दैवदुरीहया वेंगोमहिरनायिकाभव[त्] [ः*] ततो
¹³[द]ानान्नवसुतः शक्तिवर्धनृपा¹⁴ द्वादश[ः*] वर्षा-
- 31 णि भु[व*]मपाल[य]त् [ः*] ततस्तदनुजस्सप्त वत्सरान् भूतवत्सलः [ः*]
विम(1)लादित्यभूपाल[ः पाल*]यामास मेदिनी[म्*] । [ः*] त-
- 32 तनयो नयशाली जयलक्ष्मीधाम राजराजनरेंद्रः [ः*] चत्वारिंशतमब्दानेक
च पुनर्महीमपालयदखि-
- 33 लाः¹⁵ [॥ ४*] यो रूपेण मनोभवं विशदया कात्या कला[न]ात्रिधिं
भोगेनापि पुरंदर¹⁶ विपुलया ल[क्ष्म]ा च ल-

Second Plate ; Second Side.

- 34 क्षीधरं । भीमं भीममुजाब[ले]न विहसन् भाति स्म भास्वद्यशः श्रीम-
त्सीमकुलैकभूषणमणि[र्ही]-

¹ Read इन्द्रभट्टरकः.

⁴ Read कीकिलिः षण्मासान्.

⁷ Read °लोष्टादश.

¹⁰ The *anusvara* stands at the beginning of the next line.

¹¹ Read द्वादश.

¹⁴ Read नृपो.

² Read °वर्षनी.

⁵ Read सप्त.

⁸ Read तत्तनयो.

¹² Read °नृपस्त्रीणि.

¹⁵ Read °दखिलाम्.

³ Read °नुर्मयुवराजः.

⁶ Read वर्षाणि.

⁹ Read °षण्मासान्.

¹³ Read दानार्णव.

¹⁶ Read °दर.

- 35 [नै]कचिंतामणिः ॥ [५*] राजासावनुरूप[रूप*]विभवाममंगनाम्ना भुवि
प्रखातामुपयच्छत¹ स्म विधिवद्देवीं जगत्पा-
- 36 वनीं ॥ या जङ्गोरिव² जङ्गवी हिमवतो गौरीव लक्ष्मीरिव चीरोदाहिव-
शेषवंशतिलकाद्राजेंद्रचोडादभूत् ॥ [६*] पु-
- 37 वस्तयोरभवदप्रतिघातशक्तिनिशेषितारिनिवहो महनीयकीर्तिः³ [१*] गंगाधरा-
द्रिसुत[यो]रिव कात्तिके[यो]⁴ राजेंद्र-
- 38 चोड इति राजकुलप्रदीपः⁵ । [७*] 'भासा[सु]न्नतिहेतुं प्रथम'⁶ वेंगोश्वरत्व-
मध्यास्य [१*] यस्तेजसा दिगंत[१*]नाक्र[मति*]
- 39 [स]हस्र[भानु]रुदयमि[व]⁸ । [८*] 'उद्यच्छण्डंतरप्रतापदहनप्लुष्टाखिलद्वेषिणा
मय्यान्¹⁰ केरलपाण्ड्य[कुं]-¹¹
- 40 [तलभुखं][१*]निर्जित्य देशान् [बलात्] [१*] आज्ञा¹² मौलिषु भूभृतां
भयकृत्वा चित्तेषु दुर्मोक्षसां प्रीतिस्तत्सु दि[श]ासु
- 41 कीर्तिरतला¹³ येनाप्यितो[जृम्भ]ते । [९*] भोगीशमीलभोगप्रति[म]निज-
भुज[१*]भक्तितान्यंतविभ्य[द्वा]ना-¹⁴
- 42 भूपाललोकप्रहितबहुविधानघरत्नाभिरामं [१*] धत्ते मौलिं पराङ्गो महति¹⁵
नृपकुले यः
- 43 कुलोत्तुंगदेवो¹⁶ देवेद्रत्नादनूने सुरपतिमहिमा चोडराज्येभिषिक्तः । [१०*]
हस्तभ्राजितशस्त्रच-¹⁷
- 44 क्रज्जजं यं रा[जन]ारायणं लोक स्तौति स सूर्यवंशतिलकाद्राजेंद्रदेवार्णवात्¹⁸
[१*] संभूतामधुरा-
- 45 न्तकीर्ति विदितामाम्नापरेण स्वयं लक्ष्मीमुदपति¹⁹ स्म लोकमहितां देवीं
जगत्पावनीम् ॥ [११*] गांगौघा इ-
- 46 व निर्मलाः क्षततमोर्ध्वसा दिनेशा इव क्षीणीव्रा²⁰ इव भूभरत्रयमसहा
जातास्तयोस्सूनवः । [१२*][न्म]-

¹ Read प्रखातामुपयच्छति.⁴ Read कार्तिकेयी.⁶ Before भा stands the first half of another, incomplete भ. The सु of भासासुन्नति looks almost like स.⁷ Read प्रथमं.⁹ Read उद्यच्छण्डतर.¹¹ A syllable, probably *mma*, has been erased at the end of this line.¹² The beginning of this line up to आज्ञा is written on an erasure; read आज्ञा.¹³ Read 'रतुला येनाप्यितोऽप्युन्नते.¹⁶ Read देवेन्द्र.¹⁹ Read 'मुदहति.² Read जङ्गोरिव जाङ्गवी.⁵ The *akshara* दी of प्रदीप seems to be corrected from धी.⁸ The syllables *sa*, *dhā*, *nu* and *va* are corrected from others.¹⁰ Read सर्वान्.¹⁴ Read भक्तितान्.¹⁷ Read शङ्ख.²⁰ Read क्षीणीव्रा.³ Read कीर्तिः.¹⁵ Read महति.¹⁸ Read देवार्णवात्.

- 47 ध¹ नयविक्रमैकनिलयं श्रीराजराज² प्रति [प्री]त्या वाचमिमा[म]वोचत
पिता ³सर्वोष्मराधी-
- 48 श्वरः । [१२*] वत्स वेंगीमहीराज्यं मया दिग्विजयैषिणा [*] मत्पि-
तृभ्ये पुरा न्यस्तं विजयादित्य-
- 49 भूभुजि ॥ [१३*] स च पंचदशब्दानि पंचाननपराक्रमः [*] मही⁴
⁵रचमहीना[यो] दिवं देवोपमो गतः । [१४*] कुलक-
- 50 मागता⁶ धीर धुरं वेंगीभुवो वह ॥ बाला अपि स्वकार्येषु⁷ चमास्तोज-
स्त्रिनः खलु ॥ [१५*] इत्युक्त्वा तां धुरं

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- 51 दत्ता⁸ गुरूणा चक्रवर्त्ति[न]ा⁹ । असह्यतद्वियोगोपि विनयाद्वहति स्म
सः । [१६*] श्रीपादसेवासुख[तो]
- 52 गुरूणां न जातु राज्य¹⁰ सुखमित्यवेक्ष्य [*] संरक्ष्य वेंगीभुवमेकमब्द¹¹
भूयस्स पित्रोरगमत्समीपं ॥ [१७*]
- 53 तदनुजमध¹² धीरं वीरचोडं कुमारं गुणमिव तनुवत्¹³ [वि]क्रमं चक्रवर्त्ती¹⁴
[*] स[द]यमिव रविस्त¹⁵ प्राप्य वेंगी-
- 54 श्वरत्वं¹⁶ वितनु¹⁷ शिरसि पादं भूभुतामित्यवोचत् ॥ [१८*] इत्याशिषं
समुपगम्य नृपादवंधान्मातुस्त-
- 55 दशजन्मपदितयात्क्रमेण [*] आनस्य तामवरजैः [प्रणतः*] कुमारस्सृष्ट[*]
स्वदेशगमनाय स [तैः] कथं¹⁸
- 56 चित् ॥ [१९*] शत्रुध्वान्तमपास्य राजनिकरानाच्छाय धात्वा परान्दु[र्वृ]त्ता-
न्निनिवर्त्य भूकमलिनीं कृत्वा त-
- 57 धा¹⁹ नन्दिनीं । आरुडो²⁰ जननायनामनगरीहर्म्यादयाद्वि²¹ विभुर्वेंगीभूतल-
भूषण²² नृपसुतो व[ि]-
- 58 लार्कविंबद्युतिः²³ । [२०*] शाकाम्दे शशिखांकरे[न्दु]गणिते सिं[ह]ाधिकुडे²⁴
रवौ चंद्र²⁵ वृ[द्धि]-

¹ Read °धै.

⁴ The ह्री of मही is corrected from म.

⁶ Read °मागतां.

⁹ Read °वर्तिना.

¹² Read °नय.

¹⁵ Read रविस्तं.

¹⁷ The five letters वितनु शिर are written on an erasure.

¹⁸ Read कथं ; the anusvāra stands at the beginning of the next line.

¹⁹ Read °धा.

²² Read विभुर्वेंगी.

²⁴ ह is corrected from घ ; read °हदे.

² Read °राज.

⁷ Read कार्येषु.

¹⁰ Read राज्यं.

¹³ Read वत्सं.

¹⁶ Read °श्वरत्वं.

²⁰ Read आरुडो.

²³ The * of dyuti is written on an anusvāra.

³ Read सर्वोष्मरा°.

⁵ Read रचमही°.

⁸ Read दत्तां गुरूणा.

¹¹ Read °मब्दं.

¹⁴ Read °वर्ती.

²¹ Read हर्म्याद°.

²⁵ Read चन्दे.

- 59 मति त्रयोदशतिथौ¹ वारे गुरोर्वाचिके । लग्नेय श्रवणे समस्तजगतीराज्याभि-
षिक्तो मुदे
- 60 लोकस्याद्वहति² स्म [प]ट्मनघ[ः*] श्रीवीरचोडो नृपः³ । [२१*] यो
दीनकोटिमभिवाञ्छितवस्तुदानैर्वीतो-⁴
- 61 नपाश्रितभयोपनुदा भुजेन । रत्नसमस्तभुवनाश्रयनाम सार्व⁵ धत्ते प्रजाश्च
निजधर्मपरि-
- 62 ग्रहेण । [२२*] भूलोकादुदिता महोन्नतिमती दिङ्मण्डलव्यापिनी संक्रा-
[ता*]खिलसत्यधा⁶ परिगता लोकानघोर्ह[ः*]न-⁷
- 63 पि । सन्मार्गाच्चलितां भुवीह पतितां पश्चाद[वी]गामिनी⁸ गंगा⁹ कीर्तिर-
मंगलप्रमधिनी¹¹ यस्यातिशेतेतराम् ॥ [२३*] त्व-
- 64 क्त्वा भूभारखेदं¹² पण्डितिरचलं प्राति पाताललोकं सत्त्वा¹³ निर्व्याकुला-
सीत् परकुपतिपरित्यागिनी [मे]-
- 65 दिनी च । लक्ष्मीभाजं[ः*] [हि]जानामपि मखनिवहैर्नदितं¹⁴ दवबृन्दैरित्यं
चैलोक्यमेतत्¹⁵ [ध्रु]वमतिमुदितं [य]-
- 66 च भूभारभाजि ॥ [२४*] अक्षत¹⁶ [यो] मही रत्नगुरुणा चक्रवर्तिना¹⁷
। आहुतो¹⁸ यव्वनोद्दामदेह[ः*]ल[क्ष्मी]-

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- 67 दिदृ[क्ष]या । [२५*] कं[ः*]तिन्नवामनुदिनन्नयनाभिरामां पुष्पंतमिन्दुमिव
यं तरु[णं] नृपेन्द्रः [ः*] पश्यन्नतुप्त-
- 68 नयनोप्यथ पञ्चमाब्दे प्रास्थापयत्पनरुदीचजयाय¹⁹ स्रु[म*] ॥ [२६*] स
सर्वलोकाश्रय[ः*] श्री[वि*]णुवर्धनम-²⁰
- 69 हाराज[ः*]धिराजो राजपरमेश्वरः परमभट्ट[ः*]रकः परमब्रह्मण्य[ः*] श्री-
वीरचोडदेवः प्रीतुनाण्डुविषयनि-
- 70 वासिनो राष्ट्रकूटप्रमुखान् कुटुम्बिनस्त्वान् समाहूय मन्त्रिपुरोहितसेनापति-
युवराज[ः*]दौवा-
- 71 [रि]कसमक्षमित्यमाज्ञापयति । यथा²¹ । वेदाना²² परिरक्षणे कृतमतिर्देवादि-
देवस्तपस्तप्त्वा संजनयावभूष भग-

¹ Read तिथौ.

⁴ Read °दानैर्भीतानुपाश्रितभयापनुदा.

⁶ Read सत्यथा.

⁹ Read °दधी.

¹² Read फणि°.

¹⁵ Read °मेतद.

¹⁸ Read आहुतो यौवनी°

²¹ Read यथा.

² Read °स्त्रीद्वहति.

⁷ Read °नधी°.

¹⁰ Read गंगां कीर्ति°.

¹³ Read सर्वा°.

¹⁶ Read अक्षतं.

¹⁹ Read °यन्मृग°.

²² Read वेदानां.

³ Read नृपः.

⁵ Read सार्व°.

⁸ Read सन्मार्गा°.

¹¹ Read प्रमथिनी.

¹⁴ Read °नन्दितं देव°.

¹⁷ Read °वर्तिना.

²⁰ Read °वर्धन.

- 72 वान्¹ ब्राह्मणान् [1*] यैराश्वर्यमहानुभावभवनेर[ग्नौ] यथाचो[दि]तं सायं
प्रातरिह[1*]र्षितेन हविष[1*] जीवन्ति देवा-
- 73 दिवि ॥ [२७*] दुष्टो जात्या प्र[क]त्या कलुषितहृदयः क्रूरकर्मा[पि] यथा-
मेकं विप्रं प्रसाद्य प्रशमितदुरितः स्वर्गमाप्त-
- 74 स्त्रियंक्तुः [1*] राज्ञां वंशे विराजन् बहुसुक्ततबलाद्देवराज्येभिषिक्तो येषामे-
कस्य कोपात् [प्र]भुरपि नहुषः
- 75 पातितो नाकलोकात् ॥ [२८*] आन्ना[विधे]यानि भवन्ति यस्य जगन्ति
सर्वाणि स चन्द्रमौलिः [1*] विधा[य*] येषां वि-
- 76 [धि]वद्^२ सप्रथ्यं त्रिलोकनाथस्त्रिपुरं विजिस्ते^३ । [२९*] येषां प्रभावेन^४
सहस्रधामा रक्षांसि संध्याद्वितय^५
- 77 विधूय [1*] विभाति निर्व्विघ्नविय[त्]प्रचारो जगन्ति रक्षन्^६ जगदेक-
चक्षुः । [३०*] वंशेषु तेषामृषिपुंगवानां विख्या-
- 78 तभूदेवकुलोत्तमेषु [1*] प्रशस्तवाक्याशुभलक्षणां गा ये भांति वेदा इव
मूर्त्तिमंतः ॥ ३१*] ये वाङ्मयांभी-
- 79 निधिसारतत्त्वज्ञानोज्ज्वलत्कौस्तुभरत्नभासा^{१०} [1*] कृतप्रकाशं हृदयं दधानाः
विभांति विष्णोरिव मूर्त्ति-
- 80 वेदाः^{११} ॥ ३२*] ते नामती गोत्रतश्च निरूप्यते । तत्र तावदभिराममूर्त्ति-
र[चो]रनिथिरस्यत्पुरोहि[तो]^{१२} भा-
- 81 गह्वयवान् [1*] चीडभट्टः । श्रीकृष्णभट्टः । श्रीधरभट्टः । आच्चभडारभट्टः ।
श्रीकृष्णभट्टः । सर्व्वदेवभट्टसोमयाजी ।
- 82 केशवभट्टः तिरुवरंगमुडया[न्]भट्टः । यन्नात्मभट्टः । नारसिंहभट्टः । तिरु-
वरंगमुडयान्भट्टः तिरुम-
- 83 लयुडयान्भट्टः सज्जनभट्टः श्रीधरभट्टः । ^{१३}मादवभट्टः श्रीरामभट्टः । कड[लु]-
सिष्ठाकाल[भ]ट्टः[*]

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- 84 केशवभट्टः नारसिंहभट्टः । केशवभट्टः [वे]ञ्जकूतभट्टः । वामनभट्टः ।
सर्व्वदेवभट्टः श्रीरंगशायिभट्टः[*]

¹ After this word four aksharas are missing; नारायणो would suit the metre.

² Read यथा.

³ Read विधिवत्.

⁴ Read द्वितये.

⁵ Read भेदाः.

⁶ Read येषां.

⁷ Read विजिस्ते.

⁸ Read रक्षन्.

⁹ Read °राक्षारविधि°.

¹⁰ Read चन्द्र.

¹¹ Read प्रभावेण

¹² Read तत्त्वज्ञानोज्ज्वलत्कौस्तुभ.

¹³ Read नाधव.

- 85 । गोविंदभट्टः । वेन्नयषडंगवित् । नंदिकुमारभट्ट¹ । तिरुमलयुडयान्भट्टः
 श्रीवासुदेवभट्टः सो-
- 86 मदेवभट्टः दा[मो]दरभट्टः² । जान्नियत्रिवेदी । नित्यानंदत्रिवेदी । ³नारा-
 यनषडंगवित् । कामियष-
- 87 डंगवित् । अरुलालदशपुरिभट्टः । गंगा[ध]रभट्टः अ(र)रुलालभट्टः
 श्रीकृष्णभट्ट । [मा]धवभट्टः । तिरु-
- 88 मलयुडयान्भट्टः । वामनभट्टः । माधवभट्टः । नारायणषडंगवित् । श्रीरंग-
 नाधभट्टः⁴ । तिन्ननाय-
- 89 कभट्टः । विष्णुभट्टः । तिरुवरंगसहस्रः । विष्णुभट्टः । नारायणभट्टः ।
 पार्थसारधिः⁵ । नारायणभट्टः । वेन्नकूत-
- 90 भट्टः । कुमारस्वामिभट्टः । नागदत्तभट्टः । कुप्पयभट्टः । नगदीनयभट्टः ।
⁶अंबलताडिभट्टः । चेंदामरकण्णभट्टः
- 91 श्रीकृष्णभट्टः । तिरुवेगडसहस्रः । नारायणभट्टः । त्रिविक्रमभट्टः । गोविंद-
 भट्टः । पोतिय-
- 92 भट्टः । ज[र*]त[वे]दिभट्टः । श्रीकृष्णभट्टः श्रीरामसहस्रः सिंहपिरान्सहस्रः
 कुमारस्वामिभट्टः ।
- 93 गुंडदेव[भ]ट्टः । [i] दीनय[भ]ट्टः । श्रीनारसिंहभट्टः । वामनभट्टः । वेन्नकूत-
 सहस्रः । नारायणस-
- 94 हस्रः । पोन्नयसहस्रः । [i] श्रीरामभट्टः । केशवभट्टः । का[म]यसहस्रः
 दीनयभट्टः श्रीरामभट्टः । दक्षिण[र*]मूर्ति-
- 95 भट्टः । लक्ष्मीधरभट्टः । नारायणभट्टः सोमदेवभट्टः । नारायणभट्टः । केश-
 वभट्टः । नारायणभट्टः । तिरुवरं-⁷
- 96 गनारायणसहस्रः । दामोदरभट्टः । मावयभट्टः । वामयभट्टः । तिरुमलयु-
 डयान्[भ]ट्टः । गंगाधर-
- 97 भट्टः । श्रीगण्डभट्टः । माधवभट्टः । तिरुमलयुडयान्भट्टः [आ]लसहस्रः ।
 विष्णुभट्टः । नागदेव-
- 98 सहस्रः । पोन्नयसहस्रः श्रीधरभट्टः । तणियपेरुमान्सहस्रः ⁸श्रीकैलानमुडयान्-
 सहस्रः
- 99 आलवंदान्भट्टः । पिट्टयभट्टः । घृता[शि]भट्टः । आरामुदुभट्टः श्रीकृष्णभट्टः ।⁹

¹ Read भट्टः.² This name is inserted in the place of शंकरनारायणभट्टः which has been erased.³ Read नारायण.⁴ Read नाथ.⁵ Read सारथिः.⁶ Read अम्बलताडि.⁷ The anusudra stands at the beginning of the next line.⁸ Read कैलास^o.⁹ The visarga at the end of this line belongs to the erased name मेडियभट्टः which is still partly seen.

100 गंगाधरभट्टः । गोविंदसहस्रः नारायणभट्टः । श्रीधरभट्टः । नारायणभट्टः
नारायणभट्टः

Fourth Plate; Second Side.

- 101 इत्येकान्विंशत्युत्तरशतसंख्या भारद्वाजगोत्रजाः । गोविंदभट्टः ¹कुमारस्वामिभट्टः ।
यज्ञात्मभट्टसोम-
- 102 याजी । ताडिकुमारभट्टः विष्णुभट्टः दीनयभट्टः । करि[य]कीसहस्रः नाराय-
णभट्टः दीनयभट्टः । इति संज्ञति-
- 103 गोत्रजा नव । श्रीकृष्णभट्टः दीडियभट्टः । तिरुवरंगमुडयान्भट्टः । दीन-
यभट्टः त्रिविक्रमभट्टः । वेन्नकृत-
- 104 भट्टः । गंगाधरभट्टः दामयषडंगवित् । गोविंदभट्टः उल्लहमुण्डान्भट्टः ।
श्रीरंगनाथभट्टः । कुमारस्वामिभ-
- 105 ट्टः नारायणभट्टः । माधवभट्टः । तिरुल्लुडयान्भट्टः । विष्णुभट्टः । मावन-
भट्टः चीडियषडंगवित् । दीनयभ-
- 106 ट्टः नारायणभट्टः । कोलवामनभट्टः । अत्ताडि[भ]ट्टः । अत्तामभट्टः । दा-
मोदरभट्टः । सीरलंगीभट्टः । अडहि-
- 107 यमणवालुभट्टः । आदित्यभट्टः । दीनियसहस्रः । कुमारपेरुमान्भट्टः । ति-
रुप्पनंगाडभट्टः । शिवदे-
- 108 वभट्टः । भीमनाथभट्टः । गोविंदभट्टः । यन्नदीणभट्टः । उत्तरीश्वरपडवित्
। अत्ताडिभट्टः । शक-²
- 109 रनाराय[ण]भट्टः । विष्णुसहस्रः श्रीर[³]*]मभट्टः । वासुदेवभट्टः चेल्वसहस्रः
। मधुसू[द]नभ-
- 110 ट्टः नाराय[ण]भट्टः । श्रीरामाभट्टः ⁴मादवभट्टः इति पंचीत्तरचत्वारिंशत्
कश्यपगोत्रजाः । श-⁵
- 111 भुभट्टः । कुमारस्वामिभट्टः । विष्णुभट्टः । माध[व*]भट्टः । देवकुमारभट्टः
विहयषडंग-
- 112 वित् । मल्लहिनियनिण्डान्भट्टः । श्रीकृष्णभट्टः । अरुलारभट्टः यन्नमूर्तिभट्टः ।
दीनियत्रिवेदिभट्टः । रेम-
- 113 नषविंगवित् ⁶ । श्रीधरषडंगवित् । ⁷मादवभट्टः । कामयत्रिवेदी । कुमार-
स्वामिभट्टः । श्रीकुमारभट्टः शं-⁸
- 114 करषडंगवित् । अय्यपिरान्सहस्रः । नामयभट्टः । वेन्नकृतभट्टः ईश्वरभट्टः ।
दीनयषडंगवित् । शंक-

¹ Read कुमार.

⁴ Read माधव.

⁷ Read माधव.

² Read षडङ्गवित्.

⁶ Read शंभु.

⁸ The *anusvāra* stands at the beginning of the next line.

³ Read शङ्कर.

⁵ Read षडङ्गवित्.

- 115 रनारायणभट्टः । तिरुमलुडयान्भट्टः ¹ऋषीकेशभट्टः । श्रीधरभट्टः । आको-
ण्डविल्लभट्टः । केशवभट्टः
116 अरुलारसहस्रः । तिरुनीलकण्ठभट्टः । तिरुवाक्कुलमुडयान्सहस्रः । यज्ञदीण-
भट्टः [I] सिंगपिरान्भ-
117 ट्टः । तिण्डयसहस्रः । कोलवामनसहस्रः । सुंदरतीलुडयान्सहस्रः । नारा-
यणभट्टः । वै[ण्ण]कू-

Fifth Plate; First Side.

- 118 तसहस्रः । च[द्र]शेखरभट्टः नंबियाण्डानुभट्टः² कामयभट्टः श्रीधरसहस्रः ।
विद्वयभट्टः । मा-
119 वियषडंगवित् । द[^{*}]³मोदरसहस्रः । सीरलंगीभट्टः । चेल्वयभट्टः ।
कंदयसहस्रः । रुद्रसहस्रः ।
120 चिठ्ठियाण्डान्[भट्ट](ः)सीमयाजी । पेरियाण्डान्भट्टसीमयाजी श्रीरामभट्टः ।
पेरिय(ः)नंबिभट्टः । इति ह-
121 [रि]तगो[त्र]जाः पंचोत्तरपंचोशत्⁴ [I] नारायणभट्टः । गंगाधरभट्टः ।
नारायणभट्टः । श्रीरामदशपुरिभट्टः । सी-
122 रलंगीभट्टः । सर्वदेवभट्टः । श्रीवासुदेवभट्टः । मेडयभट्टः । पीतियषडंग-
वित् । मनत्तुक्किनियान्भ-
123 ट्टः । भा[स्क]रभट्टः । [ए]ठ्ठसेवकभट्टः । मेडयषडंगवित् । नीलकण्ठभट्टः ।
तिरि-
124 वलथुडयान्भट्टः मा[ध]वभट्टः उलहमुण्डान्भट्टः । जस्रयसहस्रः श्रीहनुम-
सहस्रः अप्पयभट्टः [वि]न्न-
125 यभट्टः तेवडि[स]हस्रः । शंकरसहस्रः तिरुमलुडयान्भट्टः [I] पेरियाण्डान्भट्टः
श्रीधरभट्टः श्रीराम-
126 भट्टः । शिवदेभट्टः । आदित्यषडंग[ग]वित् दामोदरभट्टः [I] व[ा]सुदेवभट्टः ।
ज[^{*}]⁵तवेदिभट्टः माधवषडुं-⁶
127 गवित् । अत्तियषडंगवित् । नंदिकुमारभट्टः । [केश]वभट्टः वीट्टिरिंदान्भट्टः
। आयिरंजोतिस-
128 हस्रः । भट्टदेवभट्टः । वामनभट्टः । दामोदरभट्टः । पेरिया[ण्डा]^{*}न्भट्टः
। कुमारस्वामिभट्टः । दामं-⁸

¹ Read ऋषी°.

² Read °न्भट्टः.

³ Read पञ्चाशत्.

⁴ Read °मल°.

⁵ Read षडङ्ग. The *anusvāra* stands at the beginning of the next line.

⁶ Read दामय.

- 129 यसहस्रः । अडिह्नंविचतु[र्वे]दिभट्टः श्रीवेदव्यासभट्टः [I] इति कौशिक-
गोत्रजाः (I) अष्टोत्तरचत्वारिंशत् । श्री-
130 गरुडदशपुरीयभट्टः । वे[ण्ण]कूतभट्टः । इति द्वौ गर्गगोत्रजौ । रैमयभट्टः
। अरुलारदशपुरीयभट्टः ॥
131 चन्द्रशेखरभट्टः । भीमनाथभट्टः । आरामदुभट्टः । श्रीकृष्णदशपुरीयभट्टः ।
ति[रु]वरंगमुडयान्भ-
132 ट्टः । आदित्यभट्टः इत्यष्टौ बाधूलगोत्रजाः । श्रीकृष्णभट्टः । श्रीकृष्णभट्टः
। इति द्वौ कपिगोत्रजौ ॥ यन्न[मू]-
133 र्त्तिभट्टः । दारयषडंगवित् । दोनयत्रिवेदी ॥ भीमयभट्टः । इति चत्वार-
र(ः) कुत्सगोत्रजाः [I*] श्रीकृष्णभट्टः
134 नारायणभट्टः । यन्नकेशवभट्टः । केशवभट्ट[ट्ट*] । श्रीकुमारभट्टः । सूर्य-
देवभट्ट¹ । श्रीकृष्णभट्टः । वासुदे-
135 वभट्टः । इत्यष्टौ बादरायणगोत्रजाः । तिरुवरंगदेवभट्टः । सर्वदेवभट्टः ।
श्रीरामभट्टः । सर्वदेव-

Fifth Plate; Second Side.

- 136 भट्टः । वेण्णकूतभट्टः । श्रीधरभट्टः । श्रीकृष्णसहस्रः । कामियषडंगवित्
। वीटिरिंदान्भट्ट[ः]
137 कौवाण्डान्भट्टः । मनत्तिकिनियान्सहस्रः इत्येकादश लोहितगोत्रजाः । श्री-
कृष्णभट्टः । श्रीकृष्णभट्टः ना-
138 रायणभट्टः । इति त्रयो² [क]ामकायनगोत्रजाः । श्रीरामभट्टः । श्रीकृ-
ष्णभट्टः । परमेश्वर-
139 भट्टः । यन्नस्कंदभट्टः । देवदेवेशभट्टः । मधुसूदनभट्टः माधवभट्टः श्रीराम-
भट्टः । श्रीवासुदे-
140 वभट्टः । विष्णुभट्टः । रुद्रभट्टः । दोनयभट्टः । दक्षिण[I*]मूर्त्तिभट्टः ।
यज्ञात्मभट्टः । कुमारस्वामिभट्टः । श्री-
141 रामभट्टः । शीरलंगोभट्टः । शंकरनारा[य]णभट्टः । यन्नमूर्त्तिभट्टसोमयाजी ।
दामोदरभट्टः । श्री-
142 वासुदेवभट्टः नारायणभट्टः । भीमेश्वरभट्टः दोनयभट्टः । सुब्रह्मण्यभट्टः ।
अरुलारभट्टः । तिरिमलयुडय[I*]-

¹ Read भट्टः.

² Read त्रयो.

³ Read मधुसूदन.

- 143 नभटः¹ । वासुदेवभटः । दामोदरभटः । श्रीकृष्णभटः[.] । [स]र्वदेवभटः
 । वासुदेवभटः । मा[ध]व-
 144 भटः सिंगपि[र]ान्सहस्रः वेन्नकूतसहस्रः । अरुलारसहस्रः । पन्ननाभभटः
 दक्षिणामूर्ति-²
 145 भटः । श्रीरामदेवभटः । सिंगपिरान्भटः । श्रीकृष्णसहस्रः । ईश्वरभटः
 । माधवसहस्रः । अ-
 146 रसब्रह्मा । जनाईनभटः माधवभटः । दारयभटः । अरुलारसहस्रः तिरु-
 वरंगमुडयान्सहस्रः । ति-
 147 रिवा[यि]लमुडयान्सहस्रः नारायणभटः पुरुषोत्तिमभटः पोन्नयसहस्रः ना-
 रायणभट-
 148 [.] नित्यानंदभटः । सीमदेवभटः । पाल्यसारधिभटसीमयाजी । विद्य-
 भटः । सीरलंगी(व)भटः । निरवद्यभटः[.]
 149 वाजपेययाजी भागद्वयवान् इति षष्टिः कुं[डि]नगोत्रजाः । दत्तत्रिवेदिभटः
 । केशवभटः तिरुवेंगडभटः[.]
 150 [रम]ण्डयभटः । ईश्वरभटः । वेमनभटः । अत्तियारालिभटः वेन्नयभटः ।
 वेन्नकूतभटः । पट्टिरुद्रभ-
 151 टः । केशवभटः । मणिनागभटः श्रीकृष्णभटः । विष्णुदीनयभटः । कुमा-
 रस्वामिसहस्रः दक्षिणामूर्तिभटः
 152 दामोदरभटः क[ा]मकोटसहस्रः । तिरुपोलियनिण्डान्सहस्रः श्रीवासुदेव-
 सहस्रः श्रीरामभटः

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- 153 माधवभटः । शंकरनारायणसहस्रः सिंगपिरान्सहस्रः । रञ्जेनषडंगवित् ।
 आराम[दु]भटः । दीनयसहस्र-
 154 [.] दक्षिणामूर्तिभटः । सीमयभटः इत्यान्नेयगोत्रजास्त्रिंशत् ॥ पेरुंबुळुड-
 ल्लटः(.)सीम-
 155 याजी । आरामदुभटः । केशवभटः[*] गोविंदभटः इति चत्वारो
 रक्षितरगोत्रजाः । श्रीधरभटः । शंकरनारायण-
 156 भटः । लात्कीण्डवेत्तिभटः । न[ा]रायणभटसीमयाजी । तिरुकुळुगुडिभटः ।
 तिरुवरंगनारायणभटः । ति-

¹ Read °नभटः.

² Read पुरुषोत्तम.

³ Read रक्षितर.

⁴ Read °भूर्ति.

⁵ Read पार्थसारथि.

⁶ Read ईश्वर.

⁷ Read °कोटि.

- 157 रिवायिकुलमुडयान्भट्टः । माधवभट्टः । पक्षिगोण्डान्भट्टः¹ । यज्ञमूर्ति-
भट्टः । नारायणभट्टसीमयाजी । चंद्र-
- 158 शेखर[भ]ट्टः श्रीरा[म]भट्टः तिरिवाकुलमुडयान्भट्टः । गंगाधरभट्टः ।
श्री[र]गनाधभट्टः¹ । रुद्रकुमार-
- 159 भट्टः । श्रीरामभट्टः पीतयषडंगवित् । वैष्णवभट्टः नारायणभट्टः वेम[य]-
षडंगवित् । अप्पयषडं²
- 160 गवित् । माधवभट्टः [।] श्रीरामभट्टः श्रीरामभट्टः सुब्रह्मण्यभट्टः । श्री-
रामभट्टः । केशव[भ]ट्टः पुरुषोत्तमभट्टः
- 161 [न]ारायण(भ)सहस्रः दक्षिणामूर्तिभट्टः । वैष्णवभट्टः । सीमनाधभट्टः⁴
तिरिवायिकुलमुडयान्भट्टः
- 162 ट्टः । सिंगपिरा[न्][भ*][ट्ट]ः ईश्वरसहस्रः नारायणसहस्रः श्रीभ[र*]तसहस्रः
। श्रीकृष्णभट्टः । दक्षिणामूर्तिभट्टः
- 163 केशवसहस्रः तिरुवरंगमुडयान्भट्टः । तिरुप्पनंगाडुसहस्रः सीरलंगोसहस्रः
दक्षिणामूर्तिभट्टः
- 164 र्तिभट्टः गोविंदभट्टः केशवभट्टः [त्रि]विक्रमभट्टः । एठियपीतषडंगवित्
श्रीधरभट्टः शंकरनार[र]-
- 165 यणभट्टः आदित्यदेवभट्टः नारायणभट्टः श्रीधरभट्टः । दोनयभट्टः भीम(र)य
भट्टः । केशवभट्टः पद्मनाभभट्टः[.]
- 166 गंगाधरभट्टः इत्येकोत्तरषष्टिर्व्यसंगीचजाः [।*] मण्डयभट्टः त्रि[वि]क्रमभट्टः
रुद्रकुमा-
- 167 रभट्टः सिंगपिरानभट्टः । आलिदेवयभट्टः । पद्मना[भ]भट्टः नारायणभट्टः
तिरुवरंगमुडयान्भट्टः श्री-
- 168 धरभट्टः मणिनागभट्टः विष्णुभट्टः श्रीरामभट्टः नारायणभट्टः तिरिप्पोरिभा
तिरिमलुडयान्सह-
- 169 स[।*] वामनभट्टः कौण्डयसहस्रः आदित्यदेवसहस्रः इत्यष्टादश गीतमगं
[त्र*]जाः । अडशियमण्णाळभट्टः
- 170 तिरुप[नं]गाडभट्टः माधव[भ]ट्टः दोनयसहस्रः वामनभट्टः केशवस[ह]ः
गोविंदसहस्रः कुमार-
- 171 स्वामिभट्टः अरुलारभट्टः इति⁵ वशिष्टगीचजा नव । कुमारस्वामिभट्टः ।
श्रीधरभट्टः श्रीभरतभट्टः दामो-

¹ Read नाथ.² Read वैष्णव³ The *anuvada* stands at the beginning of the next line.⁴ Read °नाथभट्टः । तिरि°.⁵ Read वसिष्ठ.

Sixth Plate; Second Side.

- 172 दरभट्टः कुमारस्वामिभट्टः आण्डमणिभट्टः दामोदरभट्टः भागवद्वान् क[रि]-
माक्यभट्टः इति¹ अष्ट नितुं-
- 173 दि[गो]त्रजाः [1*] दीनयषडंगवित् । कीण्डयषडंगवित् जन्नयभट्टः
जन्नयषडंगवित् । दीनयभट्टः जनाईनप-
- 174 डंग[वित्] । इति शालावतगोत्रजाषट् । यज्ञात्मभट्टसोमयाजी² श्रीकृष्ण-
भट्टः गोविंदभट्टः श्रीभरतभट्टः । इति चत्वार-
- 175 री विश्व[1*]मित्रगोत्रजाः । सूर्यदेवसहस्रः । अप्ययभट्टः । कैगयभट्टः
कुलीतुंगचोडब्रह्ममहाराजः । सेनापतिः³ राज-
- 176 राजब्रह्ममहाराजो भागचतुष्टयव[ान्] कुमारनारायणब्रह्ममहाराजो भागवद-
वान् । दिवाकरभट्टः । न-
- 177 डविरुक्कं कालकालभट्टः । केशवभट्टः । इति सुहृत्तगोत्रजा नव । नारा-
यणसहस्रः प्र⁴
- 178 ॥ इति द्वौ वालखिल्यगोत्रजौ । दामोदरभट्टसोमयाजी । दुग्गयभट्टः[1*]
॥ तिरुनाण्डुडयान्भट्टः । आण्डम(र)णिभट्टः इ-
- 179 ति चत्वारशष्टगोत्रजाः । वासुदेवभट्टः । वेण्णकूतसहस्रः नाराय[ण*]भट्टः
। इति शाण्डिल्यगोत्रजास्तयः । निंब[दि]वभट्ट-
- 180 [ः ।] इत्येको विष्णुवृद्धः । नारायणभट्टः । गोविंदभट्टः श्रीकृष्णभट्टः इति
त्रयः पाराशर्यगोत्रजाः । इति ष-
- 181 [ट्]त्रिंशदुत्तरपंचशतसंख्येभ्यः (1) षट्कर्मनिरतभ्यं⁵ न्यूनाधिकभावेन 'चतु-
श्शत्वारिंशदधिकपं'-⁷
- 182 चशतसंख्यान् भागान् परिकल्प्य भवद्विषये द्वादशपूण्डिसहितमालवेक्षिनाम-
ग्रामः पोन्नतोळ्ळि[न]।-
- 183 मग्रामश्च उत्तरवरुसविषये आलमिनामग्रामश्चेति ग्रामत्रयमेकीकृत्य श्रीवी-
रचोडचतुर्विंशदिमंग-
- 184 लनाम्ना सुप्रतिष्ठ[1*]ग्रहारीकृत्य प्रतिसंवत्सरमन्त्रं⁶ प्रतिभागं साई निष्कं
क[रं] परिकल्प्य यदतोन्वत्सिद्धा[या]-

¹ Read इत्यष्ट.² Read सोमयाजी.³ Read सेनापती.⁴ The rest of this line after प्र has been erased; but the erased words प्रवीधशिवपंडितो भागवद्वान् are still faintly visible.⁵ Read निरतभ्यो.⁶ Read चतुष्टयं.⁷ Read 'क्षरमन्त्र.⁷ The anusvāra stands at the beginning of the next line.

- 185 वेण्डायाभिनवादिक¹ यच्च क्रीड²शुक्लनामकं यच्च वणिग्भ्यः पू[र्ण]पजी
विभ्य[श्च] राजग्राह्यं तत्स[र्व] परिहृत्य स-
186 र्वकरपरिहारेण धारापूर्वकमस्माभिराचंद्रार्कमुत्तरायणनिमित्त³ दत्तमिति
विदितमस्तु वः ॥ अस्य ग्रामसीमानः ।
187 दक्षिणतः ॥ पोन्नवाडयु मल्ल[त्रो]लुनु सीमा ॥ पश्चिमतः कील्लिप्रोलु
चेंब्रोलुनु सीमा ॥ उत्तरतः ॥ पोल्कुंब-
188 ळुनु । ⁴डकल[पू]ण्डिनि [वे]ण्डपूण्डिनि सीमा[न]ः ॥ क्षेत्रसीमाना⁵
पूर्वतः समुद्रः । आग्नेय्या दिशि पोन्नवाड पोल्-
189 मुनीयूरि पोल्मुं गूडिन चोटि मोवलि तोडि इमुकमेट्टु दीनि प
मटि रिट्टमानि तोडि ताडुनु सीमा ॥ दक्षिणतः
190 दीनि[के] नैर्ऋति मुच्चिंतल तोडि वयलुनु दीनिके नैर्ऋति बिं[च]नि
तोडि ताडुनु दीनिकि नैर्ऋति दीवसु[ट्टु]दा-

Seventh Plate; First Side.

- 191 डुनु दीनि [नै]रतिनि⁶ कुमडु तोडि ताडुनु दीनि पडुमटनुप्पुटे⁷
पोन्नवाडवु बोयिन वीरचोडच-
192 ⁸तुर्वदिमंगलमुन [पें]दरुवुन चेट्टिमेट्टु दीनि दक्षिणमुन बूरुवुकोनयुनु
[टेल्लु]नुं [ट्ट]प्पिंचि
193 पाळिन मेलवंककु दक्षिणमुन[व]डुपिंचनिकम्मानुनु दीनि आग्नेय
लिङ्गमुकु⁹नु बूरुवुकोनयुनु[प्पु]-
194 टेल्लुनुं गूडिन चोटि जाळू[मि]ट्टु दीनि दक्षिणमुन लिङ्गमुकु
आग्नेयमुन [अ]वुळुगुंटु दीनि द-
195 क्षिणमुन निगलपुंगालियुं गोडेळुनुं गूडिन चोटु¹⁰ दीनि दक्षिण
पुलुवंगुळी दक्षिणमुन गोडे-
196 टि पल्लमुनु दीनिकिं बडुमट ¹¹नैरतिमूल ¹²चेल्लुवुकट्टुन राविम्मानुनु
पडुमट शम्भिम[¹³]*नुनु दीनि पडुमट मायल-
197 ¹⁴ट्टि कट्टमीदि ताडि[मि]ट्टु दीनिक पडुमटि कट्टमीदि ळायुनु दी
पडुमटि कट्ट [स]मसिन चोटि चविट्टिमेट्टुनु
198 दीनिक पडुमटि ताडिमिट्टु तोडि मेट्टु दीनिक पडुमटि
उत्तरमिंचिमेलविनमेलवंकचोटि अवुळुनु दी-

¹ Read °दिकं.

⁴ Read सीमानः.

⁷ Read चोटुनु.

¹⁰ This line up to *ḡayunu* is written on an erasure.

² Read निमित्ते.

⁵ Read नैर्ऋतिनि.

⁸ Read नैर्ऋति.

³ Read डंकल°.

⁶ Read °तुर्वदि°.

⁹ Read चेल्लुवु.

- 199 निक वायव्यमुन रेण्डु से००१वुल नडिमि पुट्यु दीनिक वायव्यमुनं
लोन्नवेन्नकट्टु पडुमटि पु-
- 200 दृ तोडि जन्मिको००डुनु दीनिक पडुमटि अव००१गुंट ती०६ पुट्युनु
दीनिक पडुमट गारप००१-
- 201 कि नैरतिमुल¹ डेंतिपुट्ट नडिमि अव००१गुण्ट्यु दीनिक पडुमटि अव००१-
गुण्ट्यु दीनिक पडुमट²
- 202 वीत्तेपिनाण्टिकिं बीयिन पेदेरुवुन तूर्पुन पुट्यु दीनि पडुमटिनुत्तरदक्षिण-
मैन अव००१गु-
- 203 एट नडिमि तुम्माञ्जानुनु दीनिक पडुमट नरलोक[भै]रवुण्डनुनेटि क००१
पुट्यु सीमा ॥ नैर्ऋत्यां दि-
- 204 शि । उत्तरवरुसमल्लबालुनु³ बीन्नवाड्युं गूडिन चोटि ००१युनु दीनि
उत्तरमुन बबिल⁴ तोडि पुट्युनु
- 205 दीनि उत्तरमुन क[ट्टु] दक्षिणमुन गीकि तोडि अव००१गुण्ट[यु*]नु
दीनिक वायव्यमुन पुट्युनु दीनि पडुमट वड-
- 206 गीडि ये००१ उत्तरमिंचिमेलविनमेलवंक कोल्लिबालुनु⁵ मल्लबालुनु⁶ गुडिन⁷
चोटि पुट्यु⁸ सीमसु । पश्चिम[१]-
- 207 या⁹ दि[शि] । दीनिक वायव्यमुन पल्लमुन पडुमटि गीकिञ्जानुनु
दीनिक उत्तरमुन¹⁰ गुण्ट नैर्ऋति पुट्युनु दीनिक उत्तरमु-
- 208 न कडपगुण्ट नैर्ऋति पुट्यु दीनि उत्तरमुननोक तोडि पुट्यु दीनि
उत्तरमुन ग[१*]रम्मानुनु दीनि उत्तरमुन
- 209 बबिलको००१टि मेट्यु दीनि उत्तरमुनं कोल्लिबालुनु बीत्तेपिनाण्टि चेंब्रो-
लु[नु] गूडिन चोटि तंगडुंजेट्टुन पु-

Seventh Plate ; Second Side.

- 210 द्यनु¹⁰ दीनि तूर्पुन¹¹ उप्पि पोद[टि] तोडि पुट्युनु दीनि उत्तरमुन
वेलंगकु दक्षिणमुन गारम्मानुनु दीनि-
- 211 किं दूप्पुन¹² गारम्मानि तोडि तुम्माञ्जानुनु¹³ दीनि तूर्पुन तुम्माञ्जानुनु
दीनिक उत्तरमुन [मो]तुवुनु दी-

¹ Read नैर्ऋतिमुल.

³ Read ००१लुनु.

⁶ Read गूडिन.

⁹ Read ०मुन.

¹² Read दूप्पुन.

² The *anusudra* stands at the beginning of the next line.

⁴ Read बबिल as in l. 209 below.

⁷ Read पुट्यु.

¹⁰ Read ०युनु.

¹³ Read तुम्माञ्जानुनु.

⁵ Read ०ब्रीलुनु.

⁸ Read ०या.

¹¹ Read तूर्पुन.

- 212 निक उत्तरमुन मीतुवुनु दीनिक तूर्पुन वीरदरिण्टि कळि जुव्विम्मानुनु
दीनि उत्तामु वलनि कनुमकुनुत्त-
- 213 रमेन तुम्भम्मानुनु दीनि उत्तरमुन कनुम कळि गोंकिम्मानुनु दीनि उत्त-
रमुन वीरदरिण्टि कळिनु
- 214 दीनिक उत्तरमुन ऐल्लिगड्ड वीरदरिण्टं गूडिन चोटुनु दीनिक पडुमट
ऐल्लिगड्ड उत्तरमुन वलनि तुम्भ-
- 215 मांकुलु ¹मंडुनु दीनिक वायव्यमुन मे[ड*]पळिनु जेंबोलुनु गूडिन
चोटि चाकिगुण्टयुनु दीनिक उत्तर[र]मुन श-
- 216 मिम्मानुनु दीनिक उत्तरमुन शम्भि तोडि वेंपम्मानुनु दीनि उत्तरमुन
मेडपळिनुन्दारेकियुं गूडिन चोटि पोलमुन
- 217 रेंडु ऐलुनु सीममु ॥ वायव्यां दिशि । दीनिकिनाम्नेयमुनं द्रोचिम्मानि
तोडि गोंकिम्मानुनु दीनिक तूर्पुन वनिम्मा-
- 218 नुनु दीनिक तूर्पुन इलिंदिम्मानि तोडि पुट्टु सीममु ॥ उत्तरस्यां
दिशि । दीनि तूर्पुन² पुट्टु दीनि-
- 219 क तूर्पुन ओदिम्मा[नु]नु दीनिक आग्नेयमुन तुम्भ(र)म्मानि तोडि पुट्ट-
युनु दीनिक आग्नेयमुन वे-
- 220 सु तोडि पुट्टुनु दी[नि]क तूर्पुन चंडुम्मानि तोडि पुट्टुनु दीनिक
तूर्पुन वेलंगम्मानुनु
- 221 दीनिक आग्नेयमुन ओदिम्मानुनु दीनिक आग्नेयमुन गोडुम्मानुनु दीनिक
आग्नेयमुन चंडुम्मानुनु
- 222 दीनिक दक्षिणमुन मुलुमीतुवुनु दीनिक दक्षिणमुन दारेकियुं वीलकुंक्ळि
पोलमुनं गूडिन
- 223 चोटि अवुळुगुण्टयुनु दीनिक तूर्पुन पेन्देरुवुन पे[ह] ओदिम्मानुनु दीनिक
तूर्पुन² चेळुवु पडमटि
- 224 गट्ट ओदिम्मानुनु दीनिक तूर्पुन चेळुवु नडुमुगा वोच्चिन चोटि
तूर्पुन गट्ट तुम्भम्मानुनु दीनिक तूर्पुन²
- 225 उप्पि पोदळुन गोंकिम्मानि तोडि पुट्टुनु दीनि तूर्पुन पेन्देरुवुनुत्तरमु
वलनि तुम्भम्मानुनु दीनि तूर्पु-
- 226 न उप्पि पोदटि पुट्टुनु दीनिक वायव्यमुन तुम्भम्मानुनु दीनिक वायव्य-
मुन वेंडपुंडिकि³ बोयि-

¹ The *u* of *mu* is expressed by *ā* and *u*.² Read तूर्पुन.³ Read पुंडिकि.

- 227 न पेन्देरुवु तूर्पुन¹ पेह चिंतयुनु दीनि तूर्पुन¹ कोडु[ग]परि चिंतयुनु
दीनि तूर्पुन¹ चे००७वुनुत्तरमुन क-
228 इ वेलंग(र)म्भ[र*]नुनु दीनि तूर्पुन¹ गोंकि तोडि गूण्टयुनु² दीनि तूर्पुन¹
वेंपम्मानुनु दीनि तूर्पुन¹ वेलं³

Eighth Plate; First Side.

- 229 ग तोडि गा[र]म्मानुनु दीनिक ईशानमुननिलिंदिम्मानि तोडि वेमुनु
दीनि तूर्पुन¹ नलुवु वंकल वेलंक[म्भ]-
230 नुनु दीनि ई[श]ानमुन गुमुडु तोडियारिम्मानुनु दीनिक तूर्पुन¹
चोटि [अ]वु००गुंटयुनु दीनिक तूर्पुन¹ पेन्देरुवु-
231 न पेह ओदिम्मानुनु दीनिक तूर्पुन¹ ओदिम्मानि तोडि गोंकिम्मानुनु
दीनि तूर्पुन¹ तूम्भम्मानि तोडि पुट्टयुनु दीनिक ईशान-
232 मुन अलि[म्भ]नै००७वंडनुनेटि क००⁴ 'वोलकुप०००'नु डंकलपुंडि पोलमुन
गामयवेलंगम्भ[र*]नि तोडि [गों]किम्मानुनु-
233 नु दीनिक तूर्पुन¹ अलिमुने००७वंडिनुने००⁵ सीममुगानियेडि क००⁶
इलिंदिम्मानुनु दीनिक ईशानमुन पेह चिंतम्मानुनु
234 दीनिक वायव्यमुन गोंकि तोडि पुट्टयुनु दीनिक उत्तरमु वेंपम्मानि
तोडि चिंतम्मानुनु दीनिक उत्तरमुन डकल-⁹
235 पुंडि¹⁰ पेन्देरुवुनकु उत्तरमुन वनिम्मानि तोडि चिंतम्मानुनु दीनिक
ईशानमुन वेंपम्मानुनु दीनिक उत्तरमुनु¹¹ डक-
236 लपुंडिनि वेंडपुंडि पोलमुन वंटुनवनिगुण्ट तूर्पुन¹ कट्टयुनु दीनिक वायव्य-
मुन दुम्पकोम्भनिपोटि आग्नेय-
237 मुन चीकुवेंगुम्मानुनु दीनिक वायव्यमुन ¹²नेलियुनारिम्मानि पुट्टयुनु दीनिक
ईशानमुन वेंपम्मा-
238 नुनु दीनिक ईशानमुन डंगु तोडि पुट्टयुनु दीनिक ईशानमुन मुपुंग-
चिंतम्मानि पुट्टयुनु दीनि-
239 क ईशानमुन मूडु व[क]ल चिंतम्मानुनु दीनिक ईशानमुन जम्पप००कि
दक्षिणमु वलनि [ड]गु

¹ Read तूर्पुन.

² Read गुंटयुनु.

³ Read तूर्पुन.

⁴ The anusvāra stands at the beginning of the next plate.

⁵ Read तूर्पुन.

⁶ Read तुम्भ.

⁷ Read वोलकु?

⁸ Read 'वंडनु'.

⁹ Read डंकल. After this a letter has been erased.

¹⁰ Read 'पुंडि'.

¹¹ Read 'मुन डंकल'.

¹² Read नैलि.

- 240 तोडि चिंतमानुनु दीनिक ईशानमुन चौकुरेनुंगोळुनु¹ दीनिक तूर्पुन
पेह चिंतयुनु दीनिक ईशान-
241 मुन नेलि² तोडि पुट्युनु दीनिक ईशानमुन नुव्वुचेनियोह गीकिमानुनु
दीनिक ईशानमुन पुट्युनु दीनिक ईशा-
242 नमुन वेमु तोडि मुं³डु³ वंगल चिंतमानुनु दीनिक ईशानमुन वेनु-
वुनुवुटि⁴ तोडि पुट्युन⁵ दीनिक ईशानमुन
243 वेपमानुनु दीनिक ई[श]ानमुन वेमु तोडि चिंतमानुनु दीनिक तूर्पुन
भीमावरमुनु बेंडपूंडि पोलमुनु⁶
244 गूडिन चोटि चिंतमानि पुट्यु[नु] दीनिक तूर्पुन ॐल तोति⁷ चंडुमा-
नुनु दीनिक तूर्पुन चंडुमानि तो-
245 डि षयुनु⁸ दीनिक तूर्पुन⁹ गुचिचिंतमानुनु दीनिक तुप्पुन⁹ वेलंगमानुनु
दीनिकिनाग्नेयमुन वेलंग तो[डि] वें-
246 पमानुनु दीनि तुप्पुन⁹ तोरनपु वेलंगमांकुलुनु दीनि तूर्पुन⁹ चिंतमानि
तोडि वेंगमानुनु दीनिक
247 आग्नेयमुन गीकिमानि तोडि वेलंगमानुनु दीनिक आग्नेयमु[न]
कप्पनिपठि¹⁰ उत्तरमुन वेंगमानुनु

Eighth Plate ; Second Side.

- 248 दीनि तूर्पु इलिंदिमानुनु दीनि तुप्पुन¹⁰ गट्टुमेलविनमेलवंक तोडि चिंत-
मानुनु दीनिकि आग्नेयमुनना[लि]-
249 मुन्नीळवण्डुनेटि कठि¹¹ चिंतमानुनु दीनिक ¹¹तूर्पुननालिमुन्नीळवण्डुनेटि
उत्तरमु कट्ट चि[त*]मानुनु दीनिक तुप्पु¹¹
250 निथ्येटि कठि¹¹ मुचिंतमांकुलुनु दीनिक तुप्पुन¹² एटि कठि¹¹ चेमडुनु वेमुनु
मुसि[ण्डि]मांकुलुनु दीनिक ई-
251 शानमु इथ्येळुनु चेळुवु नडुमुगा वच्चि ईशानमु उत्तरमुन चिंतमानुनु
दीनिक ईशानमुननिथ्येटि कठि¹¹ चे-
252 मडु तोडि वेलंगमानुनु दीनि तूर्पुननिथ्येटि कठि¹¹ वेमु तोडि गीकि-
मानुनु दीनि तूर्पुन इथ्येटि क-

¹ Read °डुनु.

² Read नेलि.

³ Read मूंड वंकल.

⁴ Read °लुवुटि.

⁵ Read पुट्युनु.

⁶ The *anusvāra* stands at the beginning of the next line.

⁷ Read तोति.

⁸ Read पुट्युनु (P).

⁹ Read तूर्पुन.

¹⁰ Read तूर्पुन.

¹¹ Read तूर्पु.

¹² Read तूर्पुन.

- 253 वेसु तोडि गौकिमानुनु दीनि तूर्पुन इय्यटि¹ कठि² वेलंगमानि
तोडि पुट्टयुनु दीनि तूर्पुन³ सिंगविक्र[सु]-
- 254 नु भीमावुरमुनुयुं बोलमुन चोटि आलिमुनी⁴वरुडनुने⁵ वच्चि पंपावदिं
गूडिन चोटि नेट्टिसंगामुनु
- 255 दीनि दक्षिणमुन गौकि तोडि पुट्टयुनु दीनिक दक्षिणमुन पेह वेलंग-
युनु दीनिक आग्नेयमुन गामने⁶[य]-
- 256 नि गुंटयुनु दीनिक आग्नेयमुन गौकि तोडि वेलंगमानुनु दीनिक आ-
ग्नेयमुन गौकिमानुनु
- 257 दीनिक उत्तरमुन डगुमानुनु दीनिक उत्तरमुन डोतिपुट्टनुनु दीनिक
उत्तरमुन गौकि तो-
- 258 डि वेलंगयुनु दीनि उत्तरमुन सिंगविक्रमुं दोरुडिंगिं गूडिन चोटि
गौकिमानुनु दीनिकिनाग्ने-
- 259 यमुन गौकि तोडि सुप्यंगवेलंगय⁷ सीमा [॥*] ऐशान्या दिशि [॥*]
दीनि तूर्पुन⁸ वेडतु⁹मानुनु दीनि तू-
- 260 र्पुन [चि]तियबोयुनि सरिय तूर्पु वल्लनि ओदिमानुनु दीनियाम्नेयमुन
ओदिमानुनु दीनि तूर्पुन⁸ आय-
- 261 ए¹⁰पल्लमुन दीनि तूर्पुन चे¹¹वुनुत्तरमुन वनियुनु बळिलमानुनु दीनि
ईशा[न*]मुन डगुमानि तोडि मेट्ट[यु]-
- 262 [नु] दीनिक तूर्पुन विजयादित्यपेदेरुवनकुं [दू]र्पुन उप्पुटेटि कठि²किं
बोयिन ए¹⁰वुनु दीनिकि दक्षिणमु ए-
- 263 टि यडुमटि कट्ट ओड्डबोयिनि गुण्ट कठि² चिंतयुनु दीनिकं [दू]र्पुन
ए¹⁰ [सो]च्चि⁹ एटि तूर्पुन डगुमानि तोडि
- 264 रेण्डु सित्तलुनु¹¹ दीनि तूर्पुन⁸ चिंत तोडि ए¹⁰युनु दीनि तूर्पुनयोति
ताडुनु दीनियाम्नेयमुन रेकि
- 265 ताडुनु दीनियाम्नेयमुन पिंचनिक तोडि ताडुनु दीनि तूर्पुन⁸ समुद्रसु
कठि² गुमुडु तोडि इसुकमे-

Ninth Plate.

- 266 इयुनु दीनि तूर्पुन समुद्रम⁹ सीमा [॥*] यिय्यूरि¹⁰ पू[ण्डि न]ववाड
सीमानः [॥*] पूर्वतः¹¹ वेण्डपूण्डि पोलमे-

¹ Read इय्येटि.⁴ Read तूर्पुन.⁷ Read चिंतलुनु.¹⁰ Read इय्यूरि.² Read तूर्पुन.⁵ The *u* of *du* is expressed by *d* and *u*.⁸ Read तूर्पुन.¹¹ Read पूर्वतः.³ Read सुप्यंगवेलंगयु.⁶ Read जोच्चि.⁹ Read समुद्रसु.

- 267 रय सीमा । आग्नेय्यां दिशि वेण्डपूण्डि पोलगरुस सीमा । दक्षिणत
वेण्डपूण्डि पोलगरुस सीमा ।
- 268 नैर्ऋत्यां दिशि वे[ण्ड]पूण्डियु दुग्गवाडयुं गूडिन चोटि चण्डुम्मांकुलु मू
ण्डुनु सीमा ॥ प[श्चि]मतः
- 269 दुग्गवाडयु नागदमुं गूडिन पीलमुन वेत्तेकिम्मान¹ सीमा । वायव्यां दि
शि नागदमुन चुम्भिकिम्मान
- 270 गूडिन चिंतमानुनु सीमा । उत्तरतः चुम्भिकि पीलगिरुस सीमा ॥ ऐ
शान्यां दिशि चुम्भिकियु वेण्ड[पू]-
- 271 ण्डियुं गूडिन चोटि मुक्कुन काण्डय सीमा । अत्र व्याकरणं व्याचक्ष
नस्य² वृत्त्यं भाग एकः भो-
- 272 मं[१*]साव्याख्यात्रे द्वौ । वेदांतं व्याख्यातुरेकः ऋग्वेदमध्यापयितुरेकः³
यजुर्वेदमध्यापयितु-
- 273 रेकः स[१*]मानि गापयितुरेकः रूपावत[१*]रं व्याचक्षाणस्यैकः पुरा
वाचयितुरेकः वैद्यस्यैकः अंब-
- 274 ष्टस्यै[क][ः*] विषवादिन एकः ज्योतिर्विद एकः । इति गुणवृत्तिभा
द्वादश । ग्राममध्यवधिवसत⁴ विष्णुभट्ट[१*]र-
- 275 काय भागौ द्वौ । पश्चिमं दिग्भागमधिवसते च द्वौ श्रीकैलासदेव
द्वौ इतराभ्य⁵ वास्तुदे[व*][त]ाभ्यः एक इ-
- 276 ति सप्त देवभागोः । अस्योपरि न केनचित् बाधा कर्तव्या यः [क⁶
रोति स पंचभिर्भट्टापातकैर्युक्तो भवति
- 277 तदा⁶ चोक्त भगवता व्यासेन । स्वदत्तां परदत्ता⁷ वा यो हरेत वसुन्
[१*] षष्टिं वर्षसहस्राणि विष्ठायां जायते क-
- 278 मिः । [३३*] गा[मि]कां⁸ स्वन्न[मि]कां वा भू[मि]रप्येकमंगुलं [१*] ह्यर
रकमाप्नोति यावदाभतसंप्लवं । [३४*] बहुभिर्वसुधा
- 279 दत्ता बहुभिश्चानुपालिता [१*] यस्य यस्य यदा भूमिस्तस्य तस्य
पाल¹⁰ [॥ ३५*] श्रीविजयराज्यसंवत्सरे च्युत्त[१*]विंशति-
- 280 संवत्सरे दत्तस्यास्य शासनस्याज्ञप्तिः पंच प्रधानाः काव्यकर्त्ता विद्वय
लेखकः पेन्न[१*]चार्यः * *

¹ Read मानु.⁴ Read °मध्यमधिवसते.⁷ Read दत्तां.⁹ The *ś* of *pyē* is added to the secondary form of *y*.² Read °क्षाणस्य वृत्त्यर्थ.⁵ Read इतराभ्यो.⁸ Read स्वर्ण^०.³ Read पुराणं.⁶ Read तथा चोक्तं.¹⁰ Read फलम्.

ABRIDGED TRANSLATION.

(Verse 1.) The glorious Hari (Vishnu), the first of the gods, produced from the lotus of his navel Viriñchi (Brahmâ), in order to create these three worlds. From him was born, it is said, the great sage Atri; (and) from Atri the Moon, who has taken up his abode on the crest of Mahêśvara (Śiva).

[Lines 2-60, except verse 15 which is translated below, agree with the Chellûr plates of Vira-Chôda.]

(V. 15.) "O brave (*son*)! Take up the burden of the Vêngî country which is hereditary in (*our*) family. Powerful men, though young, are verily fit for their duties."¹

(V. 22.)² Protecting a crore of the poor by granting (*them*) the objects of (*their*) desires; those in fear by (*his*) arm which dispelled the fears of refugees; and the subjects by adhering to his duty, he bears the name *Samastabhuvanâśraya* (i.e. the refuge of the whole world), which is full of significance.

(V. 23.) Rising from the earth, attaining to great heights, spreading over all quarters, transcending all heavens and reaching still higher worlds, his fame, which destroys (*all*) evils, far excels the Gaṅgâ, which drops from heaven, falls upon this earth (*and*) takes a still more downward course.³

(V. 24.) The king of serpents (Śêsha), having abandoned the toils of the burden of the earth, protects the lower world undisturbed; the whole earth, too, avoiding other, bad rulers, is freed from agitation; and the hosts of gods enjoy the numerous sacrifices of the prosperous twice-born. Thus these three worlds are verily in great glee while this (*king*) is bearing the burden of the earth.

(V. 25.) While ruling the earth unopposed, he was called (*back*) by (*his*) father, the emperor, (*who was*) desirous of gazing on the beauty of (*his*) body which was blooming with youth.

(V. 26.) Looking at him, the youth, who, like the (*waxing*) moon, was day by day acquiring new splendour which gave delight to the eyes, the lord of kings could never satisfy his eyes, but sent (*his*) son back in the fifth year, in order to conquer the north.

(L. 68.) This asylum of the whole world, the glorious Vishṇuvardhana mahârâjâdhirâja, râjaparamêśvara, paramabhattachâraka, the most pious one, the glorious Vira-Chôdadêva, having called together all householders, (*viz.*) the *Râshtrakûtas* etc. inhabiting the district of Prôlunânḍu, thus issues his commands in the presence of the ministers, the family priest, the commander of the army, the heir-apparent and the door-keepers:—

[Vv. 27-32 are in praise of the Brâhmaṇa caste.]

(L. 80.) These (Brâhmaṇas) are enumerated with their names and *gôtras*.

[Ll. 80-180 contain a list of the donees.⁴]

¹ This verse follows verse 15 of the Chellûr plates. In these plates it is omitted by the engraver, though required by the context.

² This verse follows verse 21 of the Chellûr plates.

³ The attributes given to the fame and to the Gaṅgâ admit of a second explanation, suggesting that the former went to heaven and the latter to hell.

⁴ The names of 8 donees have been erased, *viz.* of [Ma]tīmānbhatta and Mēḍiyabhatta in l. 99; of Aḍahiyānbhatta in l. 111; of Śrī-Vāsudēvabhatta and Śrī [Rama]ṇḍa[ya*]bhatta in l. 123; of Ālavandānbhatta in l. 154; of Śrī-Ra[ṅga]nāthabhatta in l. 166; and of Prabôdhasivapaṇḍita in l. 177. On the other hand the following 8 donees received 8 extra shares:—Abhirāmamûrti who was the officiating priest (*purôhita*) of the king (l. 80),—1 extra share; Niravadyabhatta who performed the *Vâjapēya* sacrifice (ll. 148-149),—1 extra share; Dāmôdarabhatta (l. 172),—1 extra share; Râjarâjabrahmamahârâja who was the commander of the forces (*śatâpati*) (ll. 175-176),—3 extra shares; Kumâranârâyaṇabrahmamahârâja (l. 176),—1 extra share; and Prabôdhasivapaṇḍita (l. 177),—1 extra share. The totals of the donees and of the shares, as stated in ll. 181-182 of the text (536 and 544), may be arrived at by adding the 8 erased names to 528 which is the number of donees actually named in the plates, and by adding 8 extra shares to the single shares of the 536 donees.

(L. 180.) "Be it known to you that,—having assigned five hundred and forty-four shares — (*some getting*) less and (*some getting*) more—to these (Brâhmanas), five hundred and thirty-six in number, who are engaged in performing the six duties; having united three villages, *viz.* the village named **Mâlavelli** with its twelve hamlets (*pûṇḍi*) and the village named **Ponnatorra**, (*both*) in your district, and the village named **Âlami** in the **Uttaravarusa** district; having converted (*these three villages*) into a well-established *agrahâra*, by name the prosperous **Virachôdachaturvêdimangala**; having fixed an annual assessment of one and a half *nishka* on each of these shares; and having remitted the *siddhâya*, *avêṇḍâya*, *abhinava* and other (*revenue*) besides this (*assessment*), (*the tax*) called *krîḍarâsulka*, and what is due to the king from merchants and well-to-do people,—we have given (*the said village*), with exemption from all taxes, with libations of water, to last as long as the moon and the sun, on the occasion of the summer solstice.

(L. 186.) "The boundary villages of this (*village are*):—In the south **Ponnavâḍa** and **Mallavrôlu** (*form*) the boundary; in the west **Kolliprôlu** and **Chembrôlu** (*form*) the boundary; (*and*) in the north **Polakumbarra**, **Ḍaṅkalapûṇḍi** and **Beṇḍapûṇḍi** (*form*) the boundaries."

[Ll. 188-266 contain a more detailed description of the boundary-line of the grant village. In this passage the following villages are mentioned besides those already referred to in ll. 186-188:—**Lîngamakurru**, **Puluvaṅgurru**, **Gâraparru**, **Mêḍaparru**, **Dârel Jammapparru**, **Bhimâvura**, **Kappaniparru**, **Sîngavikrama** and **Donṭengi**. The boundary to the east was the sea (l. 188).]

[Ll. 266-271 contain a description of the boundaries of **Navavâḍa**, a hamlet (*pûṇḍi*) of **Virachôdachaturvêdimangala**. In this passage the villages of **Beṇḍapûṇḍi**, **Duggavâ Nâgada** and **Trummiki** are mentioned.]

(L. 271.) "In this (*village*) one share (*was assigned*) for the maintenance of one who expounds grammar; two to the expounder of *Mîmâṃsâ*; one to the expounder of *Vêdânta*; one to the teacher of the *Rîgvêda*; one to the teacher of the *Yajurvêda*; one to the teacher of singing of the *Sâmans*; one to the expounder of *Rûpâvatâra* (?); one to him who teaches reciting of the *Purâṇas*; one to the physician; one to the barber; one to the poison-doctor (*and*) one to the astrologer. These are the twelve shares for the maintenance (*of holders of*) offices. Two shares (*were assigned*) to the god **Vishṇu** who resides in the centre of the village; two (*shares*) also (to **Vishṇu**) who resides on the western side (*of the village*); two (*shares*) to **Śri-Kailâsadêva**; (*and*) one (*share*) to the other local deities. These (*are*) the shares of gods."

[Ll. 276-279 contain the usual imprecations.]

(L. 279.) The executors (*âjñapti*) of this edict (*śâsana*), which was given in the **two** third year of the years of the glorious and (*victorious* reign, (*were*) the five ministers (*pradhâna*). The author of the poetry (*was*) **Viddayabhaṭṭa**; the writer (*was*) **Pennâchâr**

APPENDIX A.—LIST OF DONEES.

Abhirâmamûrti, 80.

Âchchabhadârabhaṭṭa, 81.

Adâhiyamaṇavâlubhaṭṭa, 107.

Adâsiyamaṇavâlubhaṭṭa, 169.

Adîhanambichaturvêdibhaṭṭa, 129.

Âdityabhaṭṭa, 107, 132.

Âdityadêvabhaṭṭa, 165.

Âdityadêvasahasra, 169.

Âdityashadâṅgavid, 126.

Âkoṇḍavillabhaṭṭa, 115.

Âlasahasra, 97.

Âlavandânbhaṭṭa, 99.

Âlidêvayabhaṭṭa, 167.

Ambalattâḍibhaṭṭa, 90.

Âṇḍamanibhaṭṭa, 172, 178.

Appayabhaṭṭa, 124, 175.

APPENDIX A.—LIST OF DONEES—*contd.*

- Appayashadaṅgavid, 159.
 Ârâmadubhaṭṭa, 131, 153, 155.
 Ârâmadubhaṭṭa, 99.
 Arasabrahmâ, 146.
 Arulâlabhaṭṭa, 87.
 Arulâladaśapuribhaṭṭa, 87.
 Arulârabhaṭṭa, 112, 142, 171.
 Arulâradaśapurīyabhaṭṭa, 130.
 Arulârasahasra, 116, 144, 146.
 Attâdibhaṭṭa, 106, 108.
 Attâmbhaṭṭa, 106.
 Attiyârâlibhaṭṭa, 150.
 Attiyashadaṅgavid, 127.
 Âyirâmjôtisahasra, 127.
 Ayyapirânsahasra, 114.
 Bharatabhaṭṭa, 171, 174.
 Bharatasahasra, 162.
 Bhâskarabhaṭṭa, 123.
 Bhaṭṭadêvabhaṭṭa, 128.
 Bhîmanâthabhaṭṭa, 108, 131.
 Bhîmayabhaṭṭa, 133, 165.
 Bhîmêśvarâbhaṭṭa, 142.
 Chandrasêkharabhaṭṭa, 118, 131, 158.
 Chelvasahasra, 109.
 Chelvayabhaṭṭa, 119.
 Chendâmarakannabhaṭṭa, 90.
 Chîdabhaṭṭa, 81.
 Chîdiyashadaṅgavid, 105.
 Chiriyâṇḍânbhaṭṭasômayâjin, 120.
 Dakshinâmûrtibhaṭṭa, 94, 140, 144, 151, 154, 161, 162, 163.
 Dâmayasahasra, 128.
 Dâmayashadaṅgavid, 104.
 Dâmôdarabhaṭṭa, 86, 96, 106, 126, 128, 141, 143, 152, 172 (twice).
 Dâmôdarabhaṭṭasômayâjin, 178.
 Dâmôdarasahasra, 119.
 Dârayabhaṭṭa, 146.
 Dârayashadaṅgavid, 133.
 Dattatrivêdibhaṭṭa, 149.
 Dêvadêvêsabhaṭṭa, 139.
 Dêvakumârabhaṭṭa, 111.
 Divâkarabhaṭṭa, 176.
 Doddiyabhaṭṭa, 103.
 Dônayabhaṭṭa, 93, 94, 102 (twice), 103, 105, 140, 142, 165, 173.
 Dônayasahasra, 153, 170.
 Dônayashadaṅgavid, 114, 173.
 Dônayatrivêdin, 133.
 Dôniyasahasra, 107.
 Dôniyatrivêdibhaṭṭa, 112.
 Duggayabhaṭṭa, 178.
 Erasêvakabhaṭṭa, 123.
 Eriyapôtashadaṅgavid, 164.
 Gaṅgâdharabhaṭṭa, 87, 96, 100, 104, 121, 153, 166.
 Garudabhaṭṭa, 97.
 Garîḍadaśapurīyabhaṭṭa, 130.
 Ghrîtâsibhaṭṭa, 99.
 Gôvindabhaṭṭa, 85, 91, 101, 104, 108, 155, 164, 174, 180.
 Gôvindasahasra, 100, 170.
 Guṇḍadêvabhaṭṭa, 93.
 Hanumasahasra, 124.
 Hṛishîkêsabhaṭṭa, 115.
 Îśvarabhaṭṭa, 114, 145, 150.
 Îśvarasahasra, 162.
 Janârdanabhaṭṭa, 146.
 Janârdanashadaṅgavid, 173.
 Jannayabhaṭṭa, 173.
 Jannayasahasra, 124.
 Jannayashadaṅgavid, 173.
 Jânniyatrivêdin, 86.
 Jâtavêdibhaṭṭa, 92, 126.
 Kâdalusirukâlâbhaṭṭa, 83.
 Kailâsamudâyânsahasra, 98.
 Kâlakâlâbhaṭṭa, 177.
 Kâmakôtisahasra, 152.
 Kâmayabhaṭṭa, 118.
 Kâmayasahasra, 94.
 Kâmayatrivêdin, 113.
 Kâmiyashadaṅgavid, 86, 136.
 Kandayasahasra, 119.
 Karimâkyabhaṭṭa, 172.
 Kariyakôsahasra, 102.
 Kêśavabhaṭṭa, 82, 84 (twice), 94, 95, 115, 127, 134, 149, 151, 155, 160, 164, 165, 175, 177.
 Kêśavasahasra, 163, 170.
 Kôlavâmanabhaṭṭa, 106.
 Kôlavâmanasahasra, 117.
 Koṇḍayasahasra, 169.
 Koṇḍayashadaṅgavid, 173.
 Kôvâṇḍânbhaṭṭa, 137.
 Kṛishṇabhaṭṭa, 81 (twice), 87, 92, 99, 133, 180.
 Kṛishṇubhaṭṭa, 91, 103, 112, 132 (twice), 134, 137 (twice), 138, 143, 151, 162, 174.
 Kṛishṇadaśapurīyabhaṭṭa, 131.
 Kṛishṇusahasra, 136, 145.

APPENDIX A.—LIST OF DONEES—*contd.*

- Kulōttuṅgachōḍabrahmamahārāja, 175.
 Kumārabhaṭṭa, 113, 134.
 Kumāranārāyaṇabrahmamahārāja, 176.
 Kumāraperumānbhaṭṭa, 107.
 Kumārasvāmibhaṭṭa, 90, 92, 101, 104, 111, 113, 128, 140, 170, 171, 172.
 Kumārasvāmisaḥasra, 151.
 Kuppayabhaṭṭa, 90.
 Lakshmīdharabhaṭṭa, 95.
 Lālkoṇḍavellibhaṭṭa, 156.
 Mādhavabhaṭṭa, 83, 87, 88, 97, 105, 110, 111, 113, 124, 139, 143, 146, 153, 157, 160, 170.
 Mādhavasahasra, 145.
 Mādhavashadaṅgavid, 126.
 Madhusūdanabhaṭṭa, 109, 139.
 Malahiniyanindrānbhaṭṭa, 112.
 Manattikiniyānsahasra, 137.
 Manattukiniyānbhaṭṭa, 122.
 Maṇḍayabhaṭṭa, 166.
 Maṇināgabhaṭṭa, 151, 168.
 Māvanabhaṭṭa, 105.
 Māvayabhaṭṭa, 96.
 Māviyashadaṅgavid, 119.
 Mēdayabhaṭṭa, 122.
 Mēdayashadaṅgavid, 123.
 Nāgadattabhaṭṭa, 90.
 Nāgadēvasahasra, 97.
 Nagadōnayabhaṭṭa, 90.
 Nāmāyabhaṭṭa, 114.
 Nambiyāṇḍānbhaṭṭa, 118.
 Nandikumārabhaṭṭa, 85, 127.
 Nārasimhabhaṭṭa, 82, 84, 93.
 Nārāyaṇabhaṭṭa, 89 (twice), 91, 95 (thrice), 100 (thrice), 102, 105, 106, 110, 117, 121 (twice), 134, 138, 142, 147 (twice), 159, 165, 167, 168, 179, 180.
 Nārāyaṇabhaṭṭasōmayājin, 156, 157.
 Nārāyaṇasahasra, 93, 161, 162, 177.
 Nārāyaṇashadaṅgavid, 86, 88.
 Nīlakaṇṭhabhaṭṭa, 123.
 Nimbādēvabhaṭṭa, 179.
 Niravadyabhaṭṭa, 148.
 Nityānandabhaṭṭa, 148.
 Nityānandatrivēdin, 86.
 Padmanābhānbhaṭṭa, 144, 165, 167.
 Palligoṇḍānbhaṭṭa, 157.
 Paramēśvarabhaṭṭa, 138.
 Pārthasārathi, 89.
 Pārthasārathibhaṭṭasōmayājin, 148.
 Periyāmbibhaṭṭa, 120.
 Periyāṇḍānbhaṭṭa, 125, 128.
 Periyāṇḍānbhaṭṭasōmayājin, 120.
 Perumburakkadalbhaṭṭasōmayājin, 154.
 Pittayabhaṭṭa, 99.
 Ponnayasahasra, 94, 98, 147.
 Pōtayashadaṅgavid, 159.
 Pōtiyabhaṭṭa, 91.
 Pōtiyashadaṅgavid, 122.
 Purushōttamabhaṭṭa, 147, 160.
 Racheṇashadaṅgavid, 153.
 Rājarājābrahmamahārāja, 176.
 Rāmabhaṭṭa, 83, 94 (twice), 109, 120, 125, 135, 138, 139, 141, 152, 158, 159, 160 (twice), 168.
 Rāmānbhaṭṭa, 110.
 Rāmadaśapuribhaṭṭa, 121.
 Rāmādēvabhaṭṭa, 145.
 Rāmaṇḍayabhaṭṭa, 150.
 Rāmasahasra, 92.
 Rāṅganāthabhaṭṭa, 88, 104, 158.
 Rēmanashadaṅgavid, 112.
 Rēmayabhaṭṭa, 130.
 Rudrabhaṭṭa, 140.
 Rudrakumārabhaṭṭa, 158, 166.
 Rudrasahasra, 119.
 Sajjanabhaṭṭa, 83.
 Śāmbhubhaṭṭa, 110.
 Śāṁkaranārāyaṇabhaṭṭa, 109, 115, 141, 164.
 Śāṁkaranārāyaṇasahasra, 153.
 Śāṁkarasahasra, 125.
 Śāṁkarashadaṅgavid, 114.
 Sarvadēvabhaṭṭa, 84, 122, 135 (twice).
 Sarvadēvabhaṭṭasōmayājin, 81.
 Shasṭīrudrabhaṭṭa, 150.
 Siṁhapirānsahasra, 92.
 Siṅgapirānbhaṭṭa, 116, 145, 162, 167.
 Siṅgapirānsahasra, 144, 153.
 Śīralāṅgōbhaṭṭa, 106, 119, 122, 148.
 Śīralāṅgōbhaṭṭa, 141.
 Śīralāṅgōsahasra, 163.
 Śivadēbhaṭṭa, 126.
 Śivadēvabhaṭṭa, 107.
 Sōmadēvabhaṭṭa, 86, 95, 148.
 Sōmanāthabhaṭṭa, 161.
 Sōmayabhaṭṭa, 154.
 Śrīdharabhaṭṭa, 81, 83, 98, 100, 115, 125, 155, 164, 165, 168, 171.

APPENDIX A.—LIST OF DONEES—*concl.*

Śrīdharasahasra, 118.	Tiruvāṅgasahasra, 89.
Śrīdharashadāṅgavid, 113.	Tiruvēṅgaḍabhaṭṭa, 149.
Śrīraṅgaśāyibhaṭṭa, 84.	Tiruvēṅgaḍasahasra, 91.
Subrahmanyabhaṭṭa, 142, 160.	Trivikramabhaṭṭa, 91, 103, 104, 105.
Sundaratōludayānsahasra, 117.	Ulahamundānbhaṭṭa, 104, 124.
Sūryadēvabhaṭṭa, 134, 143.	Uttariśvarashadāṅgavid, 105.
Sūryadēvasahasra, 175.	Vāmanabhaṭṭa, 84, 88, 90, 103, 104, 170.
Tādikumārabhaṭṭa, 102.	Vāmayabhaṭṭa, 96.
Taniyaperumānsahasra, 98.	Vāsudēvabhaṭṭa, 85, 103, 122, 123, 144, 155.
Terupoliyaninḍrānsahasra, 152.	142, 143 (twice), 179.
Tēvaḍisahasra, 125.	Vāsudēvasahasra, 152.
Tillanāyakabhaṭṭa, 88.	Vēdayāsabhaṭṭa, 129.
Tipdayasahasra, 117.	Vēmanabhaṭṭa, 150.
Tirimalayudayānbhaṭṭa, 124, 142.	Vēmayashadāṅgavid, 152.
Tirimaludayānsahasra, 168.	Vennakūtabhaṭṭa, 84, 93, 103, 114, 155, 170.
Tiripporibhaṭṭa, 168.	Vennakūtabhaṭṭa, 100, 130, 161.
Tirivākkulamudayānbhaṭṭa, 158.	Vennakūtasahasra, 93, 144.
Tirivāyikkulamudayānbhaṭṭa, 157, 161.	Vennakūtasahasra, 117, 179.
Tirivāyikkulamudayānsahasra, 147.	Vennayabhaṭṭa, 124, 150.
Tirukuruṅṇūḍibhaṭṭa, 156.	Vennayashadāṅgavid, 85.
Tirumalayudayānbhaṭṭa, 83, 85, 88, 96, 97.	Viddayabhaṭṭa, 118, 148.
Tirumaludayānbhaṭṭa, 105, 115, 125.	Viddayashadāṅgavid, 111.
Tirunāṇḍudayānbhaṭṭa, 178.	Vishṇubhaṭṭa, 89 (twice), 97, 102, 105, 111.
Tirunīlakanṭhabhaṭṭa, 116.	140, 168.
Tirupanāṅgaḍabhaṭṭa, 170.	Vishṇudōṇayabhaṭṭa, 151.
Tiruppanāṅgaḍabhaṭṭa, 107.	Vishṇusahasra, 109.
Tiruppanāṅgaḍasahasra, 163.	Vīttirindānbhaṭṭa, 127, 136.
Tiruvākkulamudayānsahasra, 116.	Yajñadōṇabhaṭṭa, 108, 116.
Tiruvāṅgaḍēvabhaṭṭa, 135.	Yajñakēśavabhaṭṭa, 134.
Tiruvāṅgamudayānbhaṭṭa, 82 (twice), 108,	Yajñamūrtibhaṭṭa, 112, 132, 157.
131, 163, 167.	Yajñamūrtibhaṭṭasōmayājin, 141.
Tiruvāṅgamudayānsahasra, 146.	Yajñaskandabhaṭṭa, 139.
Tiruvāṅganārāyaṇabhaṭṭa, 156.	Yajñātmabhaṭṭa, 82, 140.
Tiruvāṅganārāyaṇasahasra, 96.	Yajñātmabhaṭṭasōmayājin, 101, 174.

APPENDIX B.—LIST OF GOTRAS.

No.	Names of gotras.	Number of donees belonging to each gotra.
1	Ātrēya	29
2	Bādarāyana	8
3	Bhāradvāja	117
4	Garga	2
5	Gautama	18
6	Harita	54
7	Kāmakāyana	3
8	Kapi	2
9	Kaśyapa	45
	Carried over	278

APPENDIX B.—LIST OF GOTRAS—*concl'd.*

No.	Names of gôtras.	Number of donees belonging to each gôtra.
	Brought forward .	278
10	Kauśika	46
11	Kuṇḍina	60
12	Kutsa	4
13	Lôhita	11
14	Mudgala	9
15	Nitundi	8
16	Parâśarya	3
17	Rathitara	4
18	Śâlâvata	6
19	Samkṛiti	9
20	Śaṇḍilya	3
21	Śaṭa	4
22	Vâdhûla	8
23	Vâlakhilya	1
24	Vasishṭha	9
25	Vatsa	60
26	Vishṇuvṛiddha	1
27	Viśvâmitra	4
TOTAL NUMBER OF DONEES .		528

APPENDIX C.—LIST OF TREES.

Âri.	movali.
avaḍu, avuṇu, auru,—rushes, bulrush.	môvi.
babbila, s. a. prabbali,—the rattan tree.	musiṇḍi, s. a. musidi,— <i>Strychnos nux vomica</i> .
bûrava, bûruga, s. a. bûraga,— <i>Bombax heptaphylla</i> .	nelli,— <i>Emblia myrobalan</i> .
chandrû, s. a. chandra,— <i>Mimosa catechu</i> .	odi, s. a. oddi,— <i>Odina pinnata</i> .
chevuḍu, chemuḍu, s. a. jemuḍu,— <i>Euphorbia tirucalli</i> .	puṅga. ¹
chîkureṅgu, chîkurênu, s. a. chîkirêni,—a medicinal plant.	râvi,— <i>Ficus religiosa</i> .
chiñchanika.	rêgu,— <i>Zysyphus jujuba</i> .
chinta,—the tamarind tree.	ṛêla,—the <i>Cassia</i> tree.
ḍaṅgu, ḍaggu.	ṛellu,— <i>Saccharum sara</i> .
droñchi.	ritṭa. ²
goṅki.	tâḍa,—the palmyra tree.
gottu, s. a. gotti,—bramble.	taṅgaḍu, s. a. taṅgêḍu,— <i>Cassia auriculata</i> .
îda, s. a. îta,—the date tree.	trummi, s. a. trumika,— <i>Diospyrus glutinosa</i> .
ilindi, s. a. ilinda.	tumma,— <i>Mimosa arabica</i> .
jammi, sammi, s. a. samî,— <i>Prosopis spicigera</i> .	uppi,— <i>Volkameria capparidifolia</i> .
juvvi,— <i>Ficus infectoria</i> .	vani. ³
kâra, s. a. gâra,—bramble.	veḍatugu.
kumuḍu, gumuḍu,— <i>Gmelinia arborea</i> .	velaṅga, s. a. velaga,— <i>Feronia elephantum</i> .
	velleki.
	vêmpa, s. a. vêpa,—the margosa tree.
	vênga, s. a. vêngisa,— <i>Pterocarpus bilobus</i> .

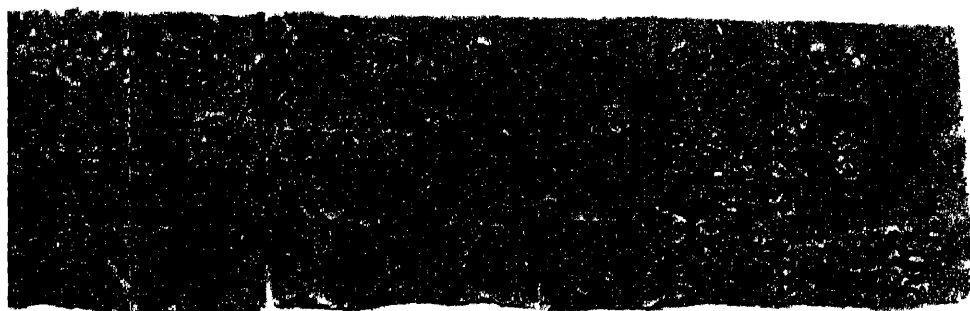
¹ This is the Tamil name of the tree known as *Dalbergia arborea*. It is called *hoṅge* in Kanarese and *kḍuṅga* in Telugu. *Puṅga* is not found in the Telugu dictionary.

² In Marāṭhī, *ritṭe* means *Sapindus emarginatus*.

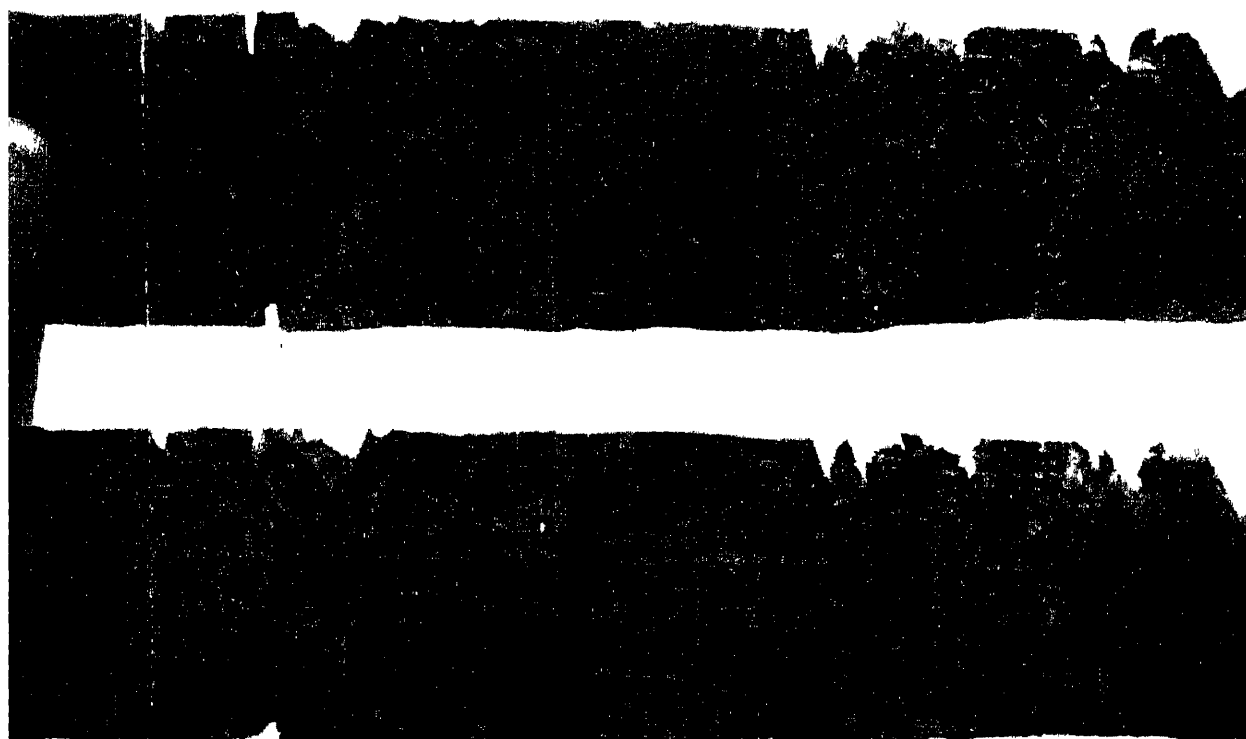
³ *Panni* in Tamil and *banni* in Kanarese mean the same as the Sanskrit *samī*,—*Prosopis spicigera*.

Maunggun Gold Plates.

FIRST PLATE.



SECOND PLATE.



FULL-SIZE.

COLLOTYPE

No. 11.— MAUNGGUN GOLD PLATES.

By MAUNG TUN NYEIN, HONORARY ARCHAEOLOGICAL OFFICER, BURMA.

These two gold plates were found in a brick last year by some people who were digging foundations for a new pagoda at Maunggun village near Hmawza in the Prome district. They were sent by Sir Frederic Fryer, the Lieutenant-Governor of Burma, to Dr. Hultsch for transmission to the British Museum, London.

Each of the two plates bears three lines of writing and is inscribed on one side only. The letters show through on the reverse. The weight of the first plate is 110 grains, and that of the second 148 grains. The inscriptions consist of quotations from the Buddhist scriptures. They are in the Pāli language and are written in characters which, it is believed, were in vogue in the first century A.D. when the kingdom of Prome (Sirikhetarā) was in the zenith of its power. The alphabet corresponds to a large extent with that used in the inscriptions at Pagan of the fourth and fifth centuries, and several of the letters also resemble those of the South-Indian class of alphabets. It is probable that the Burmese written language was mainly derived from India, whence colonists settled in Prome which was once a sea-port town.

TEXT.¹*First Plate.*

- 1 || Ye-dhammā-hetupabbavā tesam-hetu-Tathāgato āha-tesañ=cha-yo-nirodho
 evamvādi-mahāsamano-ti || chattāro-iddhipādā
 2 chattāro-sammappadhānā chattāro-satipatthānā chattāri-ariyasachchāni chatu-
 ves[ā*]rajjāni pañch=indriyāni pañcha-chakkhūni chha
 3 asaddhāraṇāni² satta-bojjhaṅgā ariyo-aṭṭhāṅgiko³-maggo nava-lokuttarā
 dhammā dasa-balāni chuddasa-Buddha-koni⁴ aṭṭhārasa-Buddhadhammāni

Second Plate.

- 1 || Ye-dhammā-hetupabbavā tesa[m*]-hetu-Tathāgato-āha tesañ=cha-yo-nirodho
 evamvādi-mahasamano-ti iti-pi-so-bhagavā-arahaṃ
 2 sammāsambuddho vijjācharaṇasappanno⁵ sugato-lokavidu anuttaro-purisadammasārathi
 satthā-devamanussānaṃ Buddho-bhagavā-ti
 3 svākhyāto-bhagavatā-dhammo sanditṭhiko akāliko ehipassiko opanāyiko⁶
 pachchattam-veditavvo viññūhī-ti ||

TRANSLATION.

First Plate.

Whatever laws are produced from cause, the cause of these the Tathāgata has expounded, as well as the cessation of both the cause and the effect. This is the teaching of the great ascetic.

(He has also explained) the four means of obtaining supernatural power (*iddhipāda*); the four kinds of right exertion (*sammappadhāna*); the four kinds of earnest meditation (*sati-patthāna*); the four sublime truths (*ariyasachcha*); the four subjects of fearlessness (*vesārajjā*);

¹ From the original plates. As in Professor Bühler's editions of the Aśoka edicts, words written continuously in the original are connected by hyphens in the transcript.

² Read *asaddhāraṇāni*.

³ Read *aṭṭhāṅgiko*.

⁴ Read *yonī*.

⁵ Read *sappanno*.

⁶ Read *opanāyiko*.

the five moral qualities (*indriya*); the five kinds of vision (*chakkhu*); the six kinds of uncommon wisdom (*asādhāraṇa* [*ñāṇa*]); the seven requisites for attaining supreme knowledge (*bojjhaṅga*); the sublime eightfold path; the nine transcendent conditions (*lokuttarā dhammā*); the ten forces (*bala*); the fourteen requisites for the attainment of Buddhahood; the eighteen attributes of a Buddha.

Second Plate.

Whatever laws are produced from cause, the cause of these the Tathāgata has expounded, as well as the cessation of both the cause and the effect. This is the teaching of the great ascetic.

For these reasons (*viz.* previously acquired virtues) the Blessed one (Buddha) is called the Venerable one, the truly and perfectly enlightened Being, one endowed with knowledge and conduct, the Happy one, one knowing the universe, the Preeminent one, the Bridler of men's wayward passions, the Master of gods and men, and the blessed Buddha.

The Blessed one has well expounded his law, whose benefits are evident to the eye, which is advantageous at all times and seasons, which can boldly invite criticism, which can, if closely observed, lead up to *Nirvāṇa*, and with whose details, severally, the wise should be acquainted.

No. 12.—AHMADABAD INSCRIPTION OF VISALADEVA;
[VIKRAMA-]SAMVAT 1308.

By REV. J. E. ABBOTT, B.A.

This inscription is on a pillar in the mosque of Aḥmad Shāh I. (A.D. 1411-1443), in the Bhadr at Aḥmadābād. I edit it for the first time. The inscribed pillar is to the right of the pulpit and faces the latticed gallery. The letters are on the whole well preserved, though a few are damaged. The inscription is complete, with the exception of the beginning and end of the first line, which contain a part of the date. The name of the month is therefore lost. The language is Sanskrit, but influenced by Gujarātī, forming a mixed language common at that period. The form of the letters is such as is found in the inscriptions of Viśaladēva and other Chaulukya kings of that period.

The inscription belongs to the reign of Viśaladēva and is dated in [Vikrama-]Samvat 1308 (about A.D. 1251), on the 11th day of a month the name of which is broken away, on a Sunday. It records the gift of a trellis window or screen (*jālī*) in the temple of Uttarēśvara at Māhimsaka, by one Pēthada, a servant of Sôdhaladēvi.

The question of special interest is the identification of Māhimsaka, the place in which the Hindū temple stood, which Aḥmad Shāh used as material for his mosque.¹ If it is to be identified with some place distant from Aḥmadābād, there are three places of similar name, which might be derived from Māhimsaka, *viz.* Mānsā and Mēsānā to the north of Aḥmadābād, and Mahisā in the Thasra tāluka of the Kaira collectorate;² but none of these places contains ruins that suggest of their having been used by Aḥmad Shāh as the quarry for his mosque. The usual custom of the Muḥammadan conquerors was that of desecrating Hindū temples and modifying them on their own site to suit their purposes as mosques. If such were the case

¹ For a description of this mosque see the *Bombay Gazetteer for Aḥmadabad*, p. 275; Hope's *Architecture of Aḥmadabad*; and *Arch. Survey Reports* for 1874-75, p. 4 f.

² I am indebted for information regarding Mānsā, Mēsānā and Mahisā to Mr. F. S. P. Lely, who has kindly had inquiries made regarding these places, and to Lieutenant Carter, who has personally visited the ruins of Mahisā.

here, then Māhimsaka would be the name of a village on the site of Ahmadābād, whose name has been otherwise lost.

TEXT.¹

- 1 . . . [सं*]वत् १३०८ वर्षे . . .
- 2 [दि] ११ रवौ अद्येह माहिंसके
- 3 महाराजाधिराजश्रीमत्वीस[स]दे-
- 4 वविजयराज्ये तन्नियुक्तमहाप्रधा[न]
- 5 राणकश्री[व]र्द्धम । तथा मलराज । वा-
- 6 ई^२ सोढलदेवि^३ [म]सा[ह]णी पेयडे-
- 7 न श्रीउतरेश्वरदेवमंडपे जाली
- 8 का[रा]पिता । उपद्रष्टा रा० म[ह]ा
- 9 सूत्र० सुमण ॥
- 10 वा^४

TRANSLATION.

In Samvat 1308, on the 11th day of . . . , on a Sunday, to-day, here in Māhimsaka, during the victorious reign of the *Mahārājādhirāja*, the glorious Visaladēva, while the *Mahāpradhānas* appointed by him (were) *Rāṇaka śrī-[Va]rḍama* and *Mūlarāja*,—a trellis (*jālī*) was caused to be made in the *maṇḍapa* of the god *śrī-Uttarēśvara* by Pēṭhāḍa, the *masāhanī*^६ of the lady *Sōḍhaladēvi*. The overseer (was) *Rā[utla] Ma[li]ā*, (and) the architect, *Sūmaṇa*.

No. 13.—FOUR INSCRIPTIONS OF KULOTTUNGA-CHOLA.

By E. HULTZSCH, PH.D.

A.—Undated inscription at Chidambaram.⁷

This Grantha inscription has been already published in *South-Indian Inscriptions*, Vol. I. p. 168 f. As stated on a subsequent occasion,^८ the conquests recorded in it prove that it was incised in the time of Kulōttunga-Chōla I., who ascended the throne in A.D. 1070.^९ I now subjoin an improved reading and translation of it.

TEXT.¹⁰

- 1 Svasti śrī[h] — Pāṇḍyān-dandē[na] jivā prachura-sāra-muchā pañcha pañchāmana-
śrīh(śrī=) dagdhvā Kōttāra-durggan=tripam=iva sa yathā

¹ From inked estampages, prepared by myself.

^२ Read वाई.

^३ Read देवी.

^४ Read उत्तरे^२.

^५ This syllable is engraved at some interval below line 9.

^६ [This is perhaps a mistake for *mahāsāhani*. According to Kittel's *Kannada Dictionary*, *sāhani* means 'a groom.'—E. H.]

^७ No. 115 of the Government Epigraphist's collection for 1887-88.

^८ *Ibid.* Vol. II. p. 231.

^९ See above, Vol. IV. p. 263.

¹⁰ From fresh inked estampages, prepared by Mr. T. P. Krishnāsvamī Sastri, M.A.

- 2 Khâṇḍavam Pāṇḍu-sūnuḥ [*] piśṭvâ tat Kêraḷânâṁ balaṁ=atibahalam(lam)
 śrî-Kulôttu[m]ga-Chôḷaś=chakrê Śakra-pratâpas=tribhuvana-vijaya-stambham=
 ambhôdhi-tîrê [|| 1*]
- 3 Puṇyê ¹Samhyâdri-śringê tribhuvana-vijaya-stambham=ambhôdhi-pârê svachchhandam
 Pârasinân=taruṇa-yuvatibhir=ggīyatê yasya kîrttiḥ [*]
- 4 sa śrîmân=asta-śatruḥ² prabala-bala-bharaiḥ pañcha Pāṇḍyân=viṇitya
 kṣubhiyat(t)-kṣmâpâla-chakram(krami) savidhikam=akarôch=chhrî-Kulôttuṁga-
 Chôḷaḥ [|| 2*]

TRANSLATION.

Hail! Prosperity! (Verse 1.) Having subdued the five Pāṇḍyas by an army which discharged numerous arrows, having burnt like straw the fort of Kôṭṭâra,³ just as (Arjuna) the son of Pāṇḍu (*had burnt*) the Khâṇḍava (*forest*), (*and*) having crushed that extremely dense army of the Kêraḷas,—that glorious Kulôttuṁga-Chôḷa, who resembles a lion in majesty (*and*) Śakra (Indra) in valour, placed on the shore of the ocean a pillar (*commemorative of his*) conquest of the three worlds.

(V. 2.) Having subdued the five Pāṇḍyas by masses of powerful armies, that glorious⁴ Kulôttuṁga-Chôḷa, who has scattered (*his*) enemies (*and*) whose fame is spontaneously sung on the further shore of the ocean by the young women of the Persians (Pâraśi), duly placed on the holy peak of the Sahyâdri (*mountain*) a pillar (*which commemorates his*) conquest of the three worlds (*and*) before which the crowd of kings is trembling.

B.—Inscription of the 39th year at Tiruveṅkâḍu.⁵

This inscription is engraved on the south wall of the shrine in the Śvêtâranyêśvara temple at Tiruveṅkâḍu in the Tanjore district. It is written in the Grantha alphabet and consists of a single Sanskrit verse in the *Sragdharâ* metre. It records the gift of a lamp to the temple of Śiva at Śvêtâranya⁶ in the 39th year of Kulôttuṁga-Chôḷa,—perhaps the first king of this name.

TEXT.⁷

- 1 Svast[i] śr[i]ḥ |— Â Sêṭôr=â H[i]mâdrêr=avati vasamatîm śr[i]-Kulô-
 2 ttuṁga-Chôḷê nissîmnas=tan-mahimuô jagati vitatayê ta-
 3 n-navattrimśa-varshê [*] saṁskṛity=âjy-ârttham=urvvîn=dvija-kula-tila-
 4 kô nittya-dīpan=nyadhatta Śvêtâranyê Śivâya kṣhiti-vidita-
 5 Mahâdêva-nâmâ vipâśchit ॐ Maṅgalam=mahâ-śrîḥ ॐ

TRANSLATION.

Hail! Prosperity! While the glorious Kulôttuṁga-Chôḷa was protecting the earth from (Râma's) Bridge to the Snowy Mountain, in his thirty-ninth year, in order that his boundless power might spread over the world,—a scholar whose name Mahâdêva was renowned on the earth (*and who was*) the ornament of a family of twice-born, dedicated (*a piece of*) land for (*the supply of*) ghee⁸ and granted a perpetual lamp to (*the temple of*) Śiva at Śvêtâranya. Bliss! Great prosperity!

¹ Read *Sahyâdri*. ² The word *-śatruḥ* seems to be corrected from *-śastrah*.

³ This is a Sanskritised form of Kôṭṭâru near Cape Comorin; see *South-Ind. Inscr.* Vol. II. pp. 230, 231 and 236.

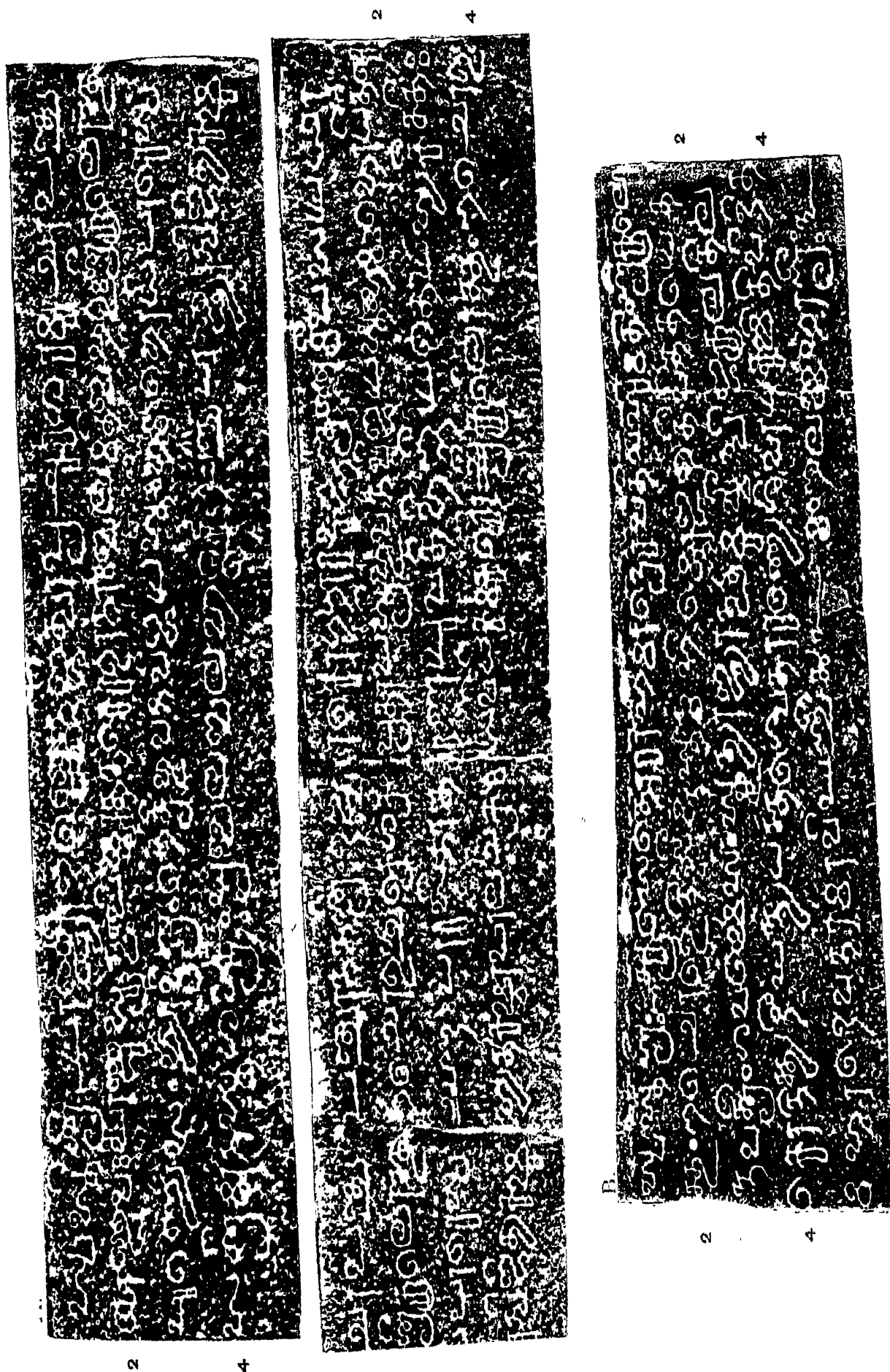
⁴ This word is expressed twice, by *śrîmân* and by *śrî*.

⁵ No. 110 of the Government Epigraphist's collection for 1896.

⁶ This is the Sanskrit equivalent of the Tamil *Veṅkâḍu*.

⁷ From inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

⁸ The ghee was required for feeding the lamp which is mentioned immediately after.



C.—Inscription of the 44th year at Chidambaram.¹

This inscription is engraved on the outside of the north wall of the innermost *prākāra* of the Natarāja temple at Chidambaram. That portion of it which contains the date has been published before in the *Indian Antiquary*, Vol. XXIII. p. 297 f. and above, Vol. IV. p. 70. The alphabet and language are Tamil. Lines 1-5 and 9-14 are in prose, and lines 5-9 contain one verse.

The inscription is dated in the 44th year of Jayadhara (l. 5 f.). From the *Kālingattu-Parani* we know that this was a surname of Kulōttuṅga-Chōla I.,² to whose reign the present record must be assigned accordingly. Professor Kielhorn has calculated the details of the date (l. 6 f.) and has found that it corresponds to Friday, the 13th March A.D. 1114.³

The first portion of the inscription records donations made to the temple at Chidambaram Tillai, ll. 7 and 9, or Tiruchchirāmbalam, l. 12) by Kundavai Ālvār, (the daughter of) Rājarāja and younger sister of Kulōttuṅga-Chōla. She presented the god with a golden vessel (l. 3) and a mirror (l. 10) and covered (the roof of) the shrine with gold (l. 8). The second portion (ll. 10-14) states that a stone which the king of Kambōja had given to Rājendra-Chōla was, by order of the latter, inserted into the wall of a hall in front of the shrine.

Of the names mentioned in the preceding paragraph, Kulōttuṅga-Chōla (l. 1 f.) and Rājendra-Chōla (ll. 10 and 11) refer to the reigning king Kulōttuṅga-Chōla I., who is known to have originally borne the name Rājendra-Chōla (II.) and to have subsequently assumed the name Kulōttuṅga.⁴ Rājarāja, the father of Kulōttuṅga's younger sister Kundavai (ll. 2 and 3), is identical with the Eastern Chālukya king Rājarāja I. (A.D. 1022-1063).⁵

TEXT.⁶

1	ௐ Svasti	śri(śrī) ௐ	Tiribuvanachohakkaravattigaḷ	śri(śrī)-Kulōttuṅga-
2	Śōḷadēvar	tiru-ttaṅgaiyār	Rājarājan	Kundavaiy=Ālvār
3	āl-udaiyārkkku	taṇṇi(ṇi)r	amudu	śeyd=aruḷa · iṭṭa [m]iṇḍam o-
4	ṇṇiṇāl	kudī-naṅ-kal	niṇrai	Madurāndagaṇ-māḍaiyōḍu okkum
5	poṇ 50 pa	aip(m)baḍ[i]ṇ	kaḷa[ṇ]ju ௐ	Nāṇilattai ⁷ muḷud=āṇḍa Jaya-
6	dararḱku	nārpattu-nāl=āṇḍil	Mi(mī)ṇa=nigaḷ	nāyarṇu Velli pe-
7	ṇṇa	Urōṣaṇi-nāl=Idabam	pōḍāl	tēṇilavu-poliṇ=Rillai-nā-
8	[ya]gar-daṇ=gōyil=elām	śem-boṇ	mēyndaḷ=ēṇavarun=dolud=ē-	
9	ttam Rājarājan	Kundavai	pū-vindaiyālō ௐ	Tillai-nāyaga-dēvarḱku=
0	ttiru-kkaṇṇāḍiyum	iṭṭār ௐ	[Śrī](śrī)-Rājendra-Śōḷadēvarḱku	Kāmbōśa-
1	rājan	kāṭchiy-āga=kkāṭṭiṇa	kallu [—]	idu udaiyār Rājendra-Śōḷa-
2	dēvar	tiru-vāy	molind=aruḷi	udaiyār Tiruchchirāmbalam-udaiyār kō-
3	yilil muṇ	vaittadu ௐ	inda=kkallu	tiruv-edir-ambalattu tiru-kka-
4	l-sarattil	tiru-muṇ-pattikku	mēlai-ppattiyilō	vaittadu ௐ

TRANSLATION.

(Line 1.) Hail! Prosperity! Kundavai Ālvār, (the daughter of) Rājarāja (and) the royal younger sister of the emperor of the three worlds, śrī-Kulōttuṅga-Chōḷadēva, gave to the god,

¹ No. 119 of the Government Epigraphist's collection for 1887-88.

² See *South-Ind. Inscr.* Vol. II. p. 230, note 11.

³ Above, Vol. IV. p. 71.

⁴ See *South-Ind. Inscr.* Vol. II. p. 230 f.

⁵ As I have stated in the *Ind. Ant.* Vol. XXIII. p. 298, note 13, Kundavai, the elder sister of the Chōla king Rājarāja I., and his daughter Kundavā must be distinguished from the present Kundavai. Rājarāja, Rājendra and Kundavai evidently were favourite names with the Chōla dynasty.

⁶ From an inked estampage, prepared in 1888.

⁷ In this verse, *nāṇilattai* rhymes with *Miṇa*, *tēṇilavu* and *ēṇavarun*.

for offerings of water, one vessel (*miṇḍam*), weighing, (*by*) the true standard of the city,¹ 50 *pa*²— fifty *kaḷaṇḍu*,— of gold which was equal (*in fineness*) to the *Mudurāṇḍagaṇ-māḍai*.³

(L. 5.) In the year forty-four (*of the reign*) of Jayadhara who ruled all the four quarters,— at the time (*of the rising of the sign*) Rishabha on the day of (*the nakṣatra*) Rôhini, which corresponded to a Friday in the month during which (*the sign*) Mīna was shining,— Kundavai, (*the daughter of*) Râjarâja, (*who resembles*) a flower in beauty (*and*) who is worshipped and praised by (*all*) others, covered with pure gold the whole shrine of the lord of Tillai, the gardens of which are full of honey.

(L. 9.) She also gave a sacred mirror to the god who is the lord of Tillai.

(L. 10.) A stone was exhibited by the Kâmbôja king before the glorious Râjendra-Chôladêva. This (*stone*) was, by order of the lord Râjendra-Chôladêva, placed in front of the shrine of the god who is the lord of Tiruchchirrambalam. This stone was placed in the upper front row of stones of the hall opposite the shrine.

D.— Inscription of the 30th year at Tiruvorriyûr.⁴

This Grantha inscription is engraved on the north wall of the first *prākāra* of the Âdhipuriśvara temple at Tiruvorriyûr near Madras. It consists of a single Sanskrit verse in the *Vasantatilakā* metre and records the gift of a lamp to the temple of Śiva at Âdhipura, i.e. Tiruvorriyûr,⁵ in the 30th year of Jayadhara. On page 105 above it has been already stated that this was a surname of Kulôttunga-Chôla I.

TEXT.⁶

- 1 Trimṣat(t)-samê Jayadharasya tu va[r]ttamânê śrī-Jñānamûrtti-
- 2 sukṛitim=Madhurāntak-ākhyah [*] âchandram=Âdhipura-vâsi-Mahê-
- 3 svarâya prādât prabaddha-timir-aika-ripum pradīpam ||

TRANSLATION.

While the year⁷ thirty (*of the reign*) of Jayadhara was current, one named Madhurântaka gave to (*the god*) Mahêśvara (Śiva) who resides at Âdhipura a lamp which check (*its*) unequalled enemy— darkness, (*which is*) a charitable gift (*for the spiritual merit*) of the illustrious Jñānamûrti,⁸ (*and which is to continue*) as long as the moon.

No. 14.— DIBBIDA PLATES OF ARJUNA OF THE MATSYA FAMILY; SAKA-SAMVAT 1191.

* By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These plates were received by Dr. Hultzsch, in October 1897, from the Collector of the Vizagapatam district, and are deposited now in the Madras Museum. They were found in

¹ Instead of *kudī-nar-kal*, 'the true standard of the city,' the Tanjâvûr inscriptions (*South-Ind. In* Vol. II. No. 6, paragraph 1; No. 7, 1; and No. 8, 1 and 8) have *kudīñai-kal*, 'the standard of the city.'

² This symbol appears to denote the weight of one *kaḷaṇḍu*.

³ I.e. a gold coin named after, or bearing the name of, Madhurântaka. This was the name of the son of Chôla king Gaṇḍarâditya and was also a surname of Râjendra-Chôla I.; see above, Vol. IV. p. 331.

⁴ No. 109 of the Government Epigraphist's collection for 1892.

⁵ *Adhi-pura* is the Sanskrit equivalent of the Tamil *Orriy-ûr*, 'the mortgage village.'

⁶ From an inked estampage, prepared by Mr. T. P. Krishnasvami Sastri, M.A.

⁷ *Samê* is incorrectly used instead of *sumdyam*.

⁸ This may have been the father or preceptor of the donor.

village of Dibbida Agrahāram,¹ in the Vīravilli tāluka of the Vizagapatam district. I edit the inscription which they contain from an excellent impression, supplied to me by Dr. Hultzsch.

These are five copper-plates, the first of which is inscribed on one side only, and each of which measures about $9\frac{1}{8}$ " broad by $3\frac{5}{8}$ " high. They are numbered in Telugu figures, which are engraved near the proper right margin of the second side of each plate.² The plates have slightly raised rims, and, with the exception of the fifth plate which is broken in three pieces and of which a small marginal piece is missing, they are well preserved, so that the writing on them nearly throughout may be read with absolute certainty. The plates are strung on a ring which had not been cut when they were received by Dr. Hultzsch. This ring is about $3\frac{3}{4}$ " in diameter and $\frac{1}{4}$ " thick, and has its ends secured in a seal which bears two fishes, in relief, on an elliptical surface of about 1" by $\frac{7}{8}$ ".—Though not very uniform, the writing, on the whole, is well engraved. The characters are intermediate between those of the latest Eastern Chālukya inscriptions³ and the Telugu characters, properly so called. On the forms of individual letters only few remarks are necessary. The signs for *th* and *dh* throughout are open at the top (e.g. in *āvasatha*, l. 36, and *raṁdhra*, l. 31), and the sign for *bh* is generally open at the bottom (e.g. in *vallabha*, l. 1). The sign for *ḍ* (e.g. in *Pāṁḍava*, l. 30, and *Paragaṁḍa*, l. 25) has no top-stroke (*talakaṭṭu*) and therefore closely resembles the *ḷ* of the Eastern Chālukya inscriptions; on the other hand, a top-stroke is employed in the sign for *ḷ* (in *ajīgalaṇ=*, l. 12, *bhilla-taruḥ*, l. 59, and *-tālah*, l. 61), the right top of which, besides, is formed into a loop.⁴ For the initial *ri* we have an unusual (perhaps incorrect) form in *Rigvédādhyā-* at the end of line 39; and the signs for the medial *i* and *ī* are hardly ever, if at all, properly distinguished. The size of the letters varies between about $\frac{7}{16}$ " and $\frac{3}{16}$ ".—The language is Sanskrit,⁵ but the description of the boundaries in lines 52-64 contains some Telugu words. Up to line 36 the inscription is in verse, and five more verses occur in lines 65-73. In respect of orthography, the chief points to be noted are that consonants (especially *g*, *ḍ*, *t*, *b* and *bh*, but also *ch*, *j*, *ṭ*, *d*, *dh*, *p* and *v*), which follow upon an *anusvāra*, are frequently doubled; and that, when such is the case, *bh* and *dh* are doubled by prefixing to them the same aspirated letters,⁶ except in the word *vasuṁddharām* in line 68. Before *r*, *t* is doubled in *muni-ttridaśa*, l. 5; and *y* is doubled after *ī* in *trīṭīyā*, l. 32, and *pālanīyyah*, l. 71. Besides, instead of *nn* we have *ṇṇ* in *avatīrṇṇas*, l. 6, and *ṇṇ* in *Jātākarnna-*, l. 41.

The inscription records (in vv. 20, 21 and 26) that on Saturday, the Akshaya-tritīyā of the month Vaiśākha of the Śaka year counted by the moon (1), the apertures of the body (9), the earth (1) and the moon (1), i.e. of Śaka-Samvat 1191, the chief Arjuna of the Matsya family, for the spiritual welfare of his father Jayanta, granted to certain Brāhmanas, as an *agrahāra*, the village of Drubbidi, which he called Jayanta-Nārāyaṇa after his father. The full genealogy of the donor (in vv. 1-19) is as follows:—

From the lotus on Viṣṇu's navel sprang Brahman, from him Atri, and from him Kāśyapa. In his lineage was the sage Nārāṅga, who one day, while wandering in the sky, saw the river Matsyā which rises on the Mukunda mountain, descended to its banks, and engaged there in austere penance. To disturb the sage, the frightened Indra sent the Apsaras Mañjuhōshā. By the sage's curse she was changed into a fish (*matsyā*), swallowed the semen which the ascetic had thrown into the water, and in due course gave birth to a son who was

¹ The 'Dibbadee Agrahāram' of the map, *Indian Atlas*, No. 108, Long. 82° 56' E., Lat. 17° 48' N.

² The figure '5' of the last plate is almost entirely effaced.

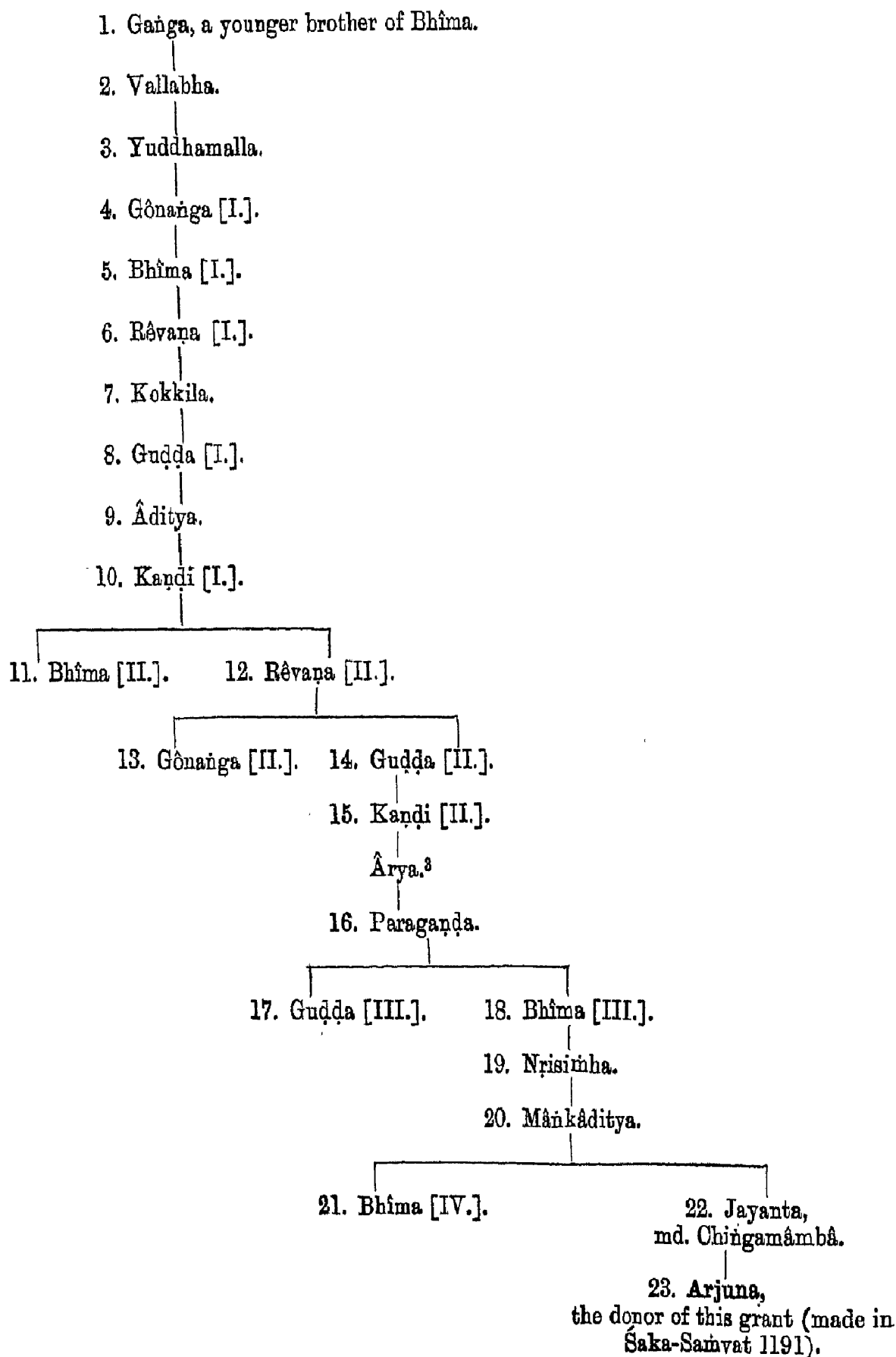
³ Compare, e.g., the Chellūr plates of Kulōttunga-Chōḍaḍēva II., *Ind. Ant.* Vol. XIV. p. 55 ff., Plates.

⁴ In *ajīgalaṇ=*, l. 12, the loop does not show on the front of the impression, but is clearly visible on the back of it.

⁵ In the word *ajīgalaṭ*, mentioned in the preceding note, the writer has used the aorist of the causal, instead of a past tense of the primitive verb.

⁶ We similarly have *garbhāḥam* instead of *garbbham*, in line 12, and *Fudhāhamallas* instead of *Fuddhamallas*, in line 20.

called Satyamârtanḍa (vv. 1-8). When Jayatsēna, the lord of Utkala,¹ came to know this boy, he gave to him in marriage his daughter Prabhāvatī, and appointed him to rule over the Oḍḍavādi² country (vv. 9 and 10). In the Matsya family, founded by Satyamârtanḍa, there was a long line of chiefs (*rājan*, *nṛipa*, *bhāpa*, etc.), whose names (from vv. 11-19) are given here in a tabular statement.



¹ *I.e.* Orissa.

² Oḍḍa is one of the names of Orissa ; see *South-Ind. Insor.* Vol. I, p. 97, and above, Vol. IV. p. 315.

³ Ârya is not numbered because apparently he was not a ruling chief.

Of the village granted, two shares were set aside for the gods Hari and Hara¹ (ll. 51) while one share was assigned to each of the following twenty Brâhmanas (ll. 37-51): The *Purôhita* (or family priest of the chief) Vâmadêva, a Sôma-yâga sacrificer, of the Bhâradvâja *gôtra*; the teachers of the Rigvêda Mêrubrahman and Viddana of the Harita *gôtra*, Nâmana of the Kaundinya *gôtra*, Vennakûta of the Śâlâvata *gôtra*, Pôtaśarman of the Vâdhûla *gôtra*, Rêmana of the Mudgala *gôtra*, and Dommana of the Bhâradvâja *gôtra*; the students of the Rigvêda Vennakûta of the Harita *gôtra*, Mânaśarman of the Śâlâvata (?) *gôtra*, and Yajûamûrtyârya of the Kuṇḍina (Kaundinya) *gôtra*; the teachers of the Yajurvêda Akonḍi of the Vatsa *gôtra*, Bhîmêśvarârya of the Bhâradvâja *gôtra*, Śrîraṅgârya of the Kaundinya *gôtra*; Virabhadrêśvarârya of the Gautama *gôtra*, and Lôkanâtha of the Kâśyapa *gôtra*; the students of the Yajurvêda Râghava of the Mudgala *gôtra* and Purushôttamaśarman of the Gautama *gôtra*; the student of the Kânva *sûkshâ* (of the Yajurvêda) Mâdhavârya of the Jâtûkarna *gôtra*; and the student of the Śrî-bhâgavata (Purâṇa) Mânkanârya of the Harita *gôtra*. The grant made in favour of these donees included the services or taxes,² due from the village artisans, viz. the carpenter, goldsmith, barber (?), blacksmith, potter and sesamum-grinder (v. 22); but apparently³ was exclusive of eight *drôṇas*⁴ of land which had been previously given by the chief to the minister Peddana (ll. 66 and 67).

The boundaries of the village were (ll. 52-64): 'On the east, a *babûl* tree on the northern side of the embankment of the tank of Mânki-Nâyaka;⁵ to the south-east of this, a house;⁶ thence (the village of) Kâkatikhaṇḍi; thence the embankment east of a *nimba* tree; thence the embankment of (the) Edṛabanda (tank); thence an ant-hill; (and) thence the northern corner of the embankment of the tank of the low-caste people. On the south-east of the village, a fixed⁷ stone; to the west of this, the tamarind trees of Tûṛ[ûru]; (and) thence the bricks of a temple. On the south-west of the village, a garlic field on the west of a poison-tree; thence a house of bricks; thence the space between a wood-apple tree and a poison-tree; thence a *bhîlû* tree; thence the tamarind trees of Anupumâli; thence a green piece of land to the south of Boḍḍapâḍu; thence an ant-hill; thence three tamarind trees; thence a young palmyra tree (and) thence a stone on an ant-hill. On the north-west of the village, a . . . stone on the top of a hill; on the east of this, a grinding-stone; thence a shed and a rock; thence a *svarnapushpî* tree; thence a *kshîra*-tree; thence a . . . ant-hill; thence an old fixed stone; (and) thence an ant-hill. On the north-east of the village, a fixed large stone.'

Lines 67-72 of the inscription contain three of the ordinary imprecatory verses.

Regarding the chiefs mentioned in this inscription I have not obtained any information from other sources.⁸ Nor am I able to identify any of the localities, except the village of Drubbidi itself, which must be the Dibbida Agrahâram where the plates were found.

The date of the grant regularly corresponds, for Śaka-Samvat 1191 expired, to Saturday, the 6th April A.D. 1269. On this day the third *tithi* of the bright half of Vaisâkha ended 6 h. 6 m. after mean sunrise, and the day therefore was the proper day for the Akshaya-tritīyâ festival.⁹

¹ I.e. Vishṇu and Śiva; compare *Ind. Ant.* Vol. XIV. p. 58, l. 70.

² Compare *ibid.* l. 54: *tair=dâḍya-karam=apy=bbhyô brâhmanâbbhyô=daddt=tadâ.*

³ The passage in which this statement occurs is mutilated in the original.

⁴ I.e. 'as much land as is sown with a *drôṇa* of corn.'

⁵ I suspect that this is another name of the chief who above, in the genealogical table, is called *Mânkaditya*.

⁶ *Dhishṇi* is perhaps the same as *dhishṇya*.

⁷ *Khâta* seems to be used in the sense of *nikhâta*.

⁸ A Matsya family apparently is mentioned in line 19 of the Chîpurupalle (in the Vizagapatam district) plates of the Eastern Chalukya Vishṇuvardhana I. (of A.D. 682); see *Ind. Ant.* Vol. XX. p. 17.—According to Mr. Sewell's *Lists of Antiquities* Vol. I. p. 15. Sir W. Elliot's collection contains some inscriptions of a '*Mahd-maṇḍalîvara Mânkaditya Mahâradja*,' from Muddurru in the Viravilli tâluka.

⁹ See *Ind. Ant.* Vol. XXVI. p. 179.

TEXT.¹*First Plate.*

- 1 Svasti² Śrī-vallabhasy=âsîn=nâbhyâm=am[bh]bhôru[ham]=m[ahat] [*]
 2 tatô Brahmâ jagat-karttâ tasmâd=Atrir=abhût=kramât [(1) 1*]
 3 Kasyap-âkhyas=tatas=tasya Nârâṅggô munir=anvayê [*]
 4 kadâchid=ambbare gachchhan=sa dadarśa mahâ-nadîm [(1) 2*]
 5 Mukundda-giri-sambhbbhûtâm=muni-ttridasa-sêvitâm [*]

Second Plate ; First Side.

- 6 prasanna-salil-âmbhbbhôtâm=Matsy-âkhyâm bhbbhuvi viśrutâm [(1) 3*]
 Avatîrṇa(ṇṇa)s=sa
 7 tat-tîrê ghôram chakrê tatas=tapaḥ | sva-pada-chyuti-bhîtêna Śakrêṇa prê-
 8 shitâ tadâ [(1) 4*] Nanartt=âpsarasâm=âdyâ Mamjjughôshâ munêḥ
 9 puraḥ | amôgham sô=srijad=vîryyam drishtvâ tâm
 10 kâma-vihvalaḥ [(1) 5*] Ohikshêpa cha jalê vî[r*]yyam tapô-vighna-krudhâ ta-
 11 taḥ | śasâpa cha munir=nmadyâm bhbbhava matsy=êti tâm kshaṇât [(1) 6*]
 S-âjîga-
 12 lan=munêr=vîryyam śâpa-matsyâ sur-âṅgganâ | sadyô garbbham(rbbham)
 ddadhau ta-
 13 tra kâlê cha sushuvê sutam [(1) 7*] Trikâla-jñais=śîśus=tatra munibhi[r]=vvi-

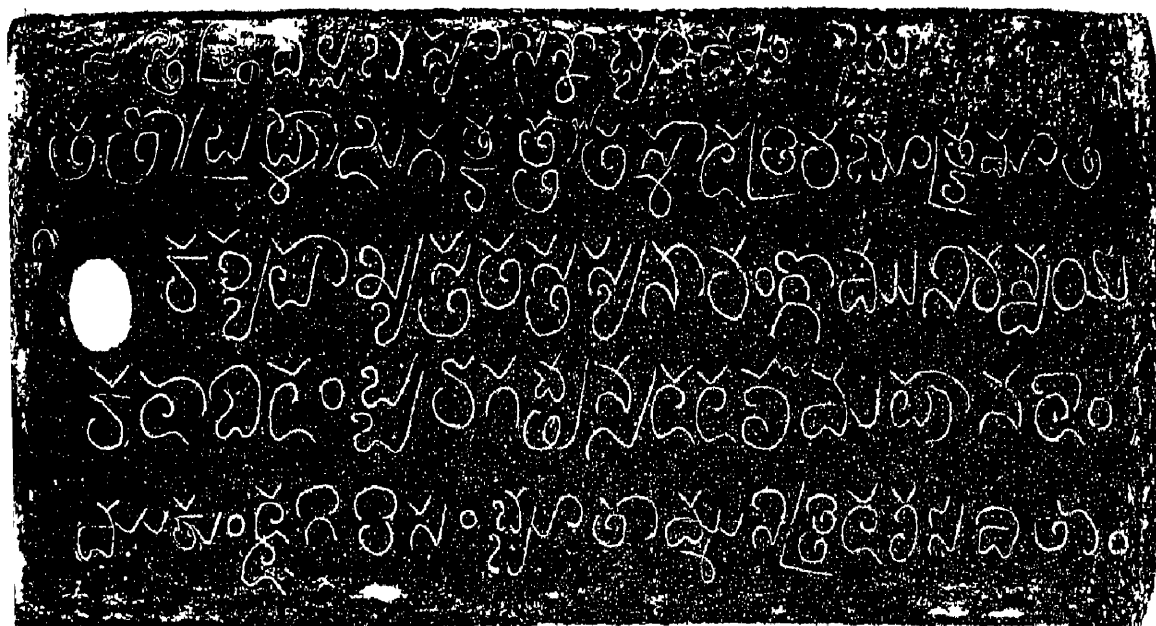
Second Plate ; Second Side.

- 14 hita-kriyaḥ | Satyamârttamda-nâm=âsîd=atulya-bala-vikramaḥ [(1) 8*] Tam
 viditv=[Ô]tkal-â-
 15 dhîsô Jayatsênô narâdhipaḥ | prâdât=Prabhâvatîm tasmai sva-putrîm śubha-
 laksha-
 16 nâm [(1) 9*] Abhishiktas=tu tēn=âsāv=Odḍavâdi-samâhvayê | dēsê prabhrashta-
 râ-
 17 janyê mahîm chiram=apâlayat [(1) 10*] Khyâtâs=tadvamśa-sambhbbhûta-râjâ-
 18 nô bahavô gatâḥ | Bhimabhûp-ânujas=tasmin=vam-
 19 sê=bhûd=Gâṅgga-bhûpatîḥ [(1) 11*] Tasmâd=Vallabha-bhûpâlô Yu-
 20 dhdha(ddha)mallas=tatô nripaḥ | tasmâd=Gônâṅgga-nâm=âsîd=Bhîmas=tasmâ
 21 n=nrip-ôttamaḥ [(1) 12*] Rêvan(ṇ)-âkhyas=tatas=tasmât=Kokkilô nâma bhû

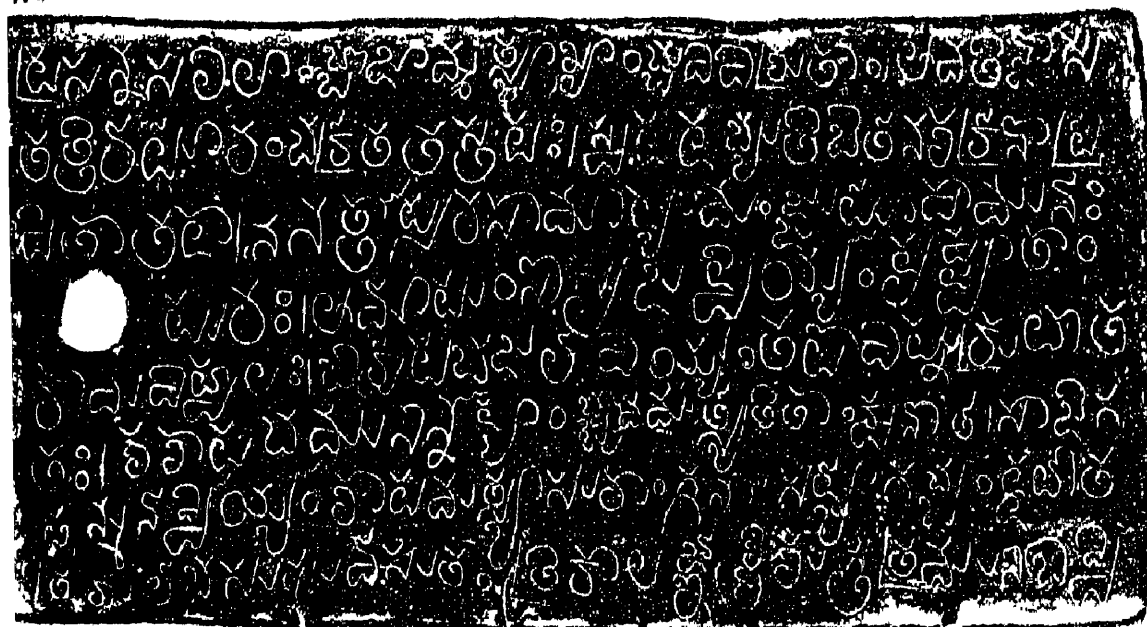
Third Plate ; First Side.

- 22 patîḥ | Guḍḍa-nâmâ sutas=tasya tasmâd=Âditya-bhûpatîḥ [(1) 13*] Kamḍḍ
 nâmâ nripas=ta-
 23 smât=tasmâd=Bhimanrip-âhvayaḥ | Rêvanô(ṇô)=varajas=tasya tasmâd=Gônâṅgg
 bhûpatîḥ [(1) 14*]
 24 Guḍḍas=tasy=ânujô bhûpas=tasmât=Kamḍḍi-nripô=bhavat | taj-jâd=Âryya-nripâd=â
 25 t=Paragamḍḍa-nripas=tataḥ [(1) 15*] Guḍḍa-bhûpas=tatô Bhîma-bhûpas=tasy=ânu
 26 nripaḥ | Nrisimhas=tasya putrô=bhûd=bî(bhî)mô Matsyakul-ôttamaḥ [(1) 16]
 Tasy=â-
 27 sîd=râja-ê[r*]ddâlô Mâmkâdityô mahîpatîḥ | tasmâd=vamśa-pradîpô=b
 28 d=Bhîmô Bhîmâgraj-ôpamaḥ [(1) 17*] Tasy=ânujô mahîpâlô Jayamttô jaya-

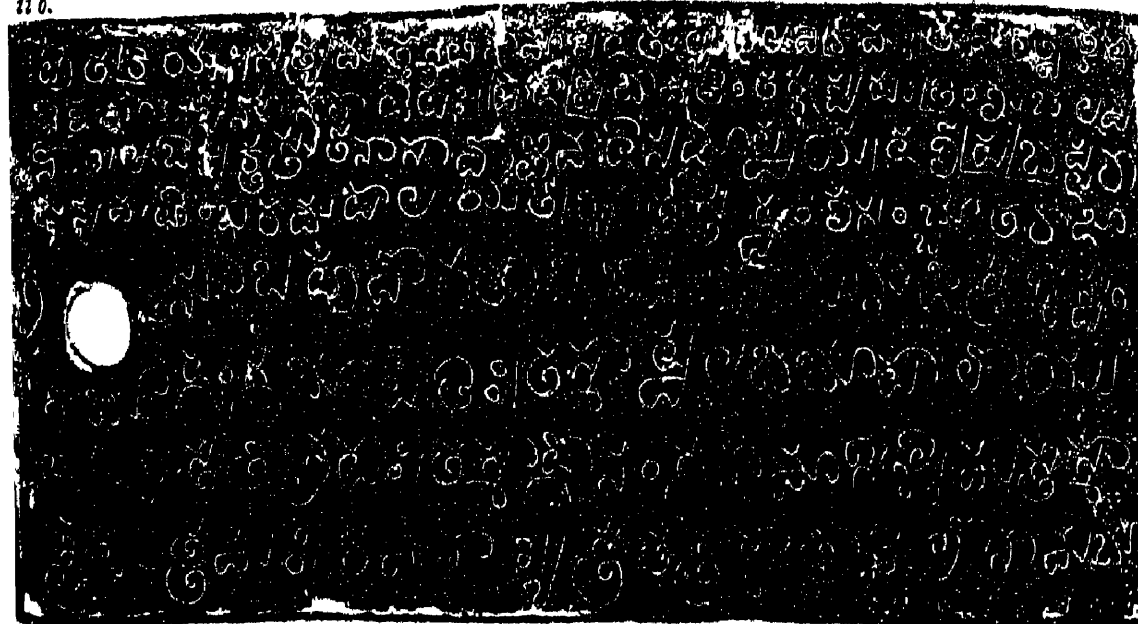
¹ From an impression supplied by Dr. Hultzsch.² Metre of verses 1-19 : Ślôka (Anushtubh).



22 Q.



ii b.



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- 29 kshanaḥ | tasy=āsīd=agra-mahishī Chinggamāmbb[ā] yaśasvinī [(1)] [1*] The
jjātō=rjju-

Third Plate; Second Side.

- 30 nas=tasmāt=Pāṇḍav-Ārjuna-vikramah | tēna satya-pratijñēna dattam
31 tō=dhunā || [19*] ¹Sāk-ābdē chandra-raṇdhra-kshiti-śāsi-ganitē y-ākshay-adya
tri-
32 tiyyā(yā) Vaiśākhē māsi tasyām Ravisuta-divasē Matsya-vamś-Ārjun-āsah [1*]
33 viprēbhyō vēda-vidbhyah kshiti-pati-tilana(ka)s=Chinggamāmbbā-
34 prādād=da[t*]tv=āgrahāram vimala-matir=idam śāsanam śāsit-ārīh || [2*]
35 ²Jayamṭta-Nārāyaṇa-nāma kṛitvā grāmō=dya vō Drubbidir-ārka-chandram
s-āranya-
36 sasy-āvasathah pradattah pitu[r*]=mmam=āmutra sukhāya viprah [(1)] [21*]
Asmin=agra-
37 hārē pratigrabhītāra imē pratyēkam=ēkaika-bhāginah | Bhāradvāja-gotra.

Fourth Plate; First Side.

- 38 purōhitō Vāmadēva-sōmayāji | Vatsa-gōtrō Yajurvēd-ādhyāy-
39 ka Ākōṃḍi-nāmā | Rīgvēd-ādhyāpakō Harita-gōtrō Mērubrahmā | Rīgvēd-
ādhyā-
40 pakah Kauṃḍīnyō Nāman-ākhyah | Rīgvēd-ādhyāyī Harita-gōtrō Vennakūta-
nāmā |
41 Jātūkarnna(rnna)-gōtrah ³Kāṃḍava-śākh-ādhyāyī Mādhavāryyah | Yajurvēd-
ādhyāpakō
42 Bhāradvāja-gōtrō Bhīmēśvarāryyah | Yajurvēd-ādhyāpakah Kauṃḍīnyā-gō-
43 tra Śrīraṅgāryyah | Yē(ya)jurvēd-ādhyāpakō Gautama-gōtrō Vīrabhadreśvarā-
44 ryyah | ⁴Śrībhāgavat-ādhyāyī Harita-gōtrō Māṃkanāryyah | Mudgala-gōtrō
Yaju-
45 rvēd-ādhyāyī Rāghav-ākhyah | Rīgvēd-ādhyāpakaś=Śālāvata-gōtrō Vennakūta-nāmā |
46 Kāśyapa-gōtrō Yajurvēd-ādhyāpakō Lōkanādha(tha)-nāmā | Gautama-gōtrō Yaju-
47 rvēd-ādhyāyī Purushōttamaśarmā | Rīgvēd-ādhyāpakō Vādhūla-gotra⁵ Pō⁶

Fourth Plate; Second Side.

- 48 taśarmā | Rīgvēd-ādhyāpakō Mud[g*]ala-gōtrō Rēmana-nāmā | Rīgvēd-ādhyāpakō
Hari-
49 ta-gōtrō Viddan-āhvah | Rīgvēd-ādhyāpakō Bhāradvāja-gōtrō Domman-ākhyah |
[Śālāvata ?]⁷-
50 gōtra Rīgvēd-ādhyāyī Mānaśarmā | Kumḍina-gōtra [Ri]-
51 gvēd-ādhyāyī Yaj[n]amārtiyā[r]yyah⁸ [1*] dēvō(vau) Hari-Harāv=ēkaika-bhā-
52 ginō(nau) [(1)] Adha(tha) grāma-sīmā [1*] Pūrvvatah⁹ Māṃkināya-
53 ka-tatūka-sēt-ūttara-pārsvō .ba[r]bbūrah ētad-āgnēya-
54 tō dhishdñih¹⁰ atah Kākatikhāṃḍih atō nimbbā-pūrvva-sētuh a-

¹ Metre: Sragdharā.

² Metre: Upajāti.

³ Read *Kāśya*.

⁵ Originally *-gōtrō* was engraved.

⁴ Originally *Śrībhāgavat*. was engraved.

⁶ Originally *Pō*. was engraved.

⁷ This word is almost entirely effaced, and the reading is very doubtful. The writing in line 50, and in line 51 before the word *dēvō(vau)*, is rather carelessly engraved.

⁸ Read *Yajñamārtiyāryyah*.

⁹ Here, and in other places below, the rules of *sandhi* have not been observed.

¹⁰ This is clearly the actual reading. The intended reading probably is *dhishdñih*, as in l. 58.

- 55 ta Edṛabamdda-sétuḥ atô valmîkam atô=mtyaḥa-tatâka-sêt-û-
 56 ttara-kôṇa[h] [*] grâm-âgnâyataḥ khâta-silâ êtat-paśchîmatas=Tûr[û?]-

Fifth Plate; First Side.

- 57 [ra?] chimchâ atah prâsâd-êshṭakâḥ [*] grâma-nirurutyâm¹ vishataru-pa-
 58 śchima-grimjjanam ata ishṭakâ-dhishṇi[h] atah kapittha-vishataru-madhyam
 59 atô bhilla-taruḥ atah Anupumâli-chimchchâḥ atô Bodḍapâṭi dakshi-
 60 pa-pasuruguniya atô valmîkam atas=tri-chimchâḥ atô ²bâla-tâ-
 61 laḥ atô valmîkê silâ [*] grâma-vâyavyê parvvat-âgra-korchoha-
 62 silâ atah prâchyâm nûru-silâ atô ³manṭṭapa-drishatan(dau) ata sva-
 63 rṇnapushbî(shpî) atah kshîra-taruḥ atah krôlu-valmîkam atah purâ-
 64 pa-khâta-silâ atô valmîkam [*] [grâm-ai]sânyê(nyâm) khâtâ mahatî sil-êti [*]
 65 Takshaka⁴ svarṇṇarâ(kâ)ras=cha ksh[aurikaḥ ?]⁵ ka[r*]mmakârakaḥ [*]
 kulâlas=ti-

Fifth Plate; Second Side.

- 66 la-[ha]mттâ [cha] pradattâ grâma[-kârukâ ?]⁶h l(II) [22*] Peddan-âmâtyasya
 purâ-
 67 tana-dattam mê=shṭa-drôṇa-mâna-[n ?] . . .⁷[kshê ?]tram [*] ⁸Sva-dattam
 ppara-dattam vâ
 68 yô harêt=tu vasumddharâm [*] [shasṭim]⁹ vvarsha-sahasrâṇi vishṭhâyâ-
 69 m jāyatê krimi[h] l(II) [23*] Sva-dattâ[d*]=dvi-guṇam pp[u]nyam ¹⁰paradatt-
 ānupâlanam [*]
 70 paradatt-âpah[â*]rêṇa sva-dattam nishphalam bhavêta(t) l(III) [24*]. Śatruṇ=âp
 kṛitô dha[r]mmaḥ
 71 pâlaniyyaḥ(yaḥ) prayatnataḥ [*] śatruṇ=êva hi śatru syâd=dha[r]mmaś=śatru
 72 [r]=nna kasyachit l(II) [25*] Matsya-vamśa-pradîp[ê]na Jayamtta-nṛipa-sûnun
 [*] datta-
 73 m=A[r]jjuna-bhûpêna śâsanam [dh]dha[r]mma-sêṭunâ l(III) [26*] Śrî śrî śrî [*]

No. 15.—THREE COPPER-PLATE INSCRIPTIONS OF
 GOVINDACHANDRA OF KANAUF.

By F. KIELHORN, Ph.D., LL.D., C.I.E.; GÖTTINGEN.

The originals of these inscriptions are now in the Lucknow Museum. My account them is based on impressions, kindly furnished to me by Dr. Führer,¹¹ who also has inform me where and when the original plates were found.¹² I have treated of them in the same manner as of the Kamauli plates of Govindachandra, above, Vol. IV. p. 101 ff.

¹ Read -nairityâm.

² The reading may possibly be dhâla-.

³ The ordinary Sanskrit spelling would be maṇḍapa-.

⁴ Metre: Ślôka (Anuṣṭubh).— Compare *Ind. Ant.* Vol. XIV. p. 58, ll. 51-54.

⁵ With the exception of part of the sign for au, the letters in these brackets are broken away.

⁶ The akṣharas in these brackets, which I have conjecturally supplied, are entirely broken away.

⁷ Here about three akṣharas are broken away.

⁸ Metre of verses 23-26: Ślôka (Anuṣṭubh).

⁹ The word in these brackets is entirely broken away.

¹⁰ Originally paradatt- was engraved.

¹¹ Of the inscription C. an impression was given to me some years ago by Dr. Burgess.

¹² See also Dr. Führer's *Monum. Antiquities and Inscriptions in the North-Western Provinces and C* pp. 185 and 263.

ivb.

48
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52
54
56

48
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52
54
56

Arjuna's inscription on a single plate, lines 48-56. The text is in Sanskrit, written in a cursive script. The plate is dark with white text. There is a small circular hole on the left side, near line 52.

va.

58
60
62
64

58
60
62
64

Arjuna's inscription on two plates, lines 58-64. The text is in Sanskrit, written in a cursive script. The plates are dark with white text. There is a large irregular hole on the left plate, near line 60.

vib.

66
68
70
72

66
68
70
72

Arjuna's inscription on two plates, lines 66-72. The text is in Sanskrit, written in a cursive script. The plates are dark with white text. There is a large irregular hole on the left plate, near line 70.

**A.—PĀLĪ PLATES OF GŌVINDACHANDRA AND HIS MOTHER
RĀLHANADĒVĪ, OF [VIKRAMA-]SĀMVAT 1189.**

These plates were found at the village of Pālī in the Dhuriāpār pargana of the Bānsgāon tahsīl of the Gōrākhpur district of the North-Western Provinces, and were in January 1895 presented to the Lucknow Museum by the Collector, Dr. Hoey, who had obtained them through Pirthipal Rai, the Zamīndār. They are two in number, each of which measures about 1' 1½" broad by 10" high, and is inscribed on one side only. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate, but the ring on which the plates were strung is missing. With the plates, however, is preserved a circular seal, about 2¼" in diameter, which bears in high relief, across the centre, the legend ś[ri*]mad-G[ō]vindachandradēva, in Nāgarī letters about ⅞" high; above the legend, the figure of a Garuḍa, squatting down and facing to the proper right; and below the legend, a conch-shell.—Each plate contains 17 lines of well executed writing. The size of the letters is about ⅜". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental; and *j* is used instead of *y* in the word *jūti*, l. 20.

The inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvinda-chandradēva*. The king records in it that, after bathing in the Satī at the *ghaṭṭa* of the god Svapnēśvara, on the occasion of the Akshaya-tṛitīyā festival in the bright half of the month Vaiśākha, he made over to his mother, the *Mahārājñī Rālhanadēvī*,¹ ten *nālukas* (of land) in the village of Guduvi, in the Gōyara pattalā of the Ōṇavala pathaka, as a gift for the *Thakkura* Jayapāśarman, son of the *Thakkura* Indrāditya and son's son of the *Thakkura* Pēvalaha, a Brāhmaṇ of the Mudgala gōtra, whose three *pravaras* were Maudgalya, Āṅgīrasa and Bhārmyasva.—The taxes specially mentioned (in line 26) as due to the donee are the *bhāgabhōgakara* and *pravanīkara*. In line 34 the inscription is dated, in figures only, on Saturday, the 8th of the dark half of Jyāishṭha of the year 1189. The grant was written by the *Thakkura* Vishṇu.

The date in line 34 regularly corresponds, for the *Kārttikādi* Vikrama-Sāmvat 1189 expired and the *pūrṇimānta* Jyāishṭha, to Saturday, the 29th April A.D. 1133, when the 8th *tithi* of the dark half ended 15 h. 48 m. after mean sunrise. The preceding Akshaya-tṛitīyā, on which the donation was made, fell on Sunday, the 9th April A.D. 1133, when the third *tithi* of the bright half of Vaiśākha commenced 1 h. 17 m. and ended 23 h. 5 m. after mean sunrise.²

The localities I am unable to identify.—From the present inscription it appears that the *pattalā*, so often mentioned in cognate grants, was a subdivision of the *pathaka*,³ a term which does not occur in the inscriptions of the kings of Kanauj hitherto published, but which is met with also in another Pālī plate of Gōvindachandra that will be referred to below.⁴ Another unusual term in this grant is *nāluka*, in line 19. This word apparently is derived from, and is equivalent to, the Sanskrit *nalva*, a measure of distance equal to 400 (or, according to others, 100, or 120) *hastas*. The same term occurs, both in the form *nāluka* and in the abbreviated form *nālu*, in the Kahla (now Lucknow Museum) plates of the (Kalachuri?) *Mahārājādhirāja* Sōḍhadēva, the successor of the *Mahārājādhirāja* Maryādāsāgaradēva, of V. 1135, of which Dr. Führer has kindly sent me an impression.

¹ In other inscriptions the name is both *Rālhanadēvī* and *Rālhadēvī*; see above, Vol. IV. p. 113.

² The *tithi*, on which the donation was made, therefore was a *kshaya-tithi*.

³ See *Gupta Inscr.* p. 173, note 1.

⁴ See below, p. 114, note 4.

EXTRACTS FROM THE TEXT.¹

First Plate.

- 15 ²-śrīmad-Gōvīṇḍachandradēvō vijayī ||³
⁴[Ô]ṇavala-pathakē Gōyara-patta[lâ*][y]ām
 16 Guduvi-grāma-nivāsi(si)nô=khila-janapadân=upagatân=ap=itara-⁵brāja-rājñî-⁶y u v a r â j a .
 maritri-purô.
 17 hita-bhāmḍāgûrik-ākshi(ksha)paṭalika-bhishag-naimittik-āntahpurika-dāta.
 karituragapattanākaragōku-

Second Plate.

- 18 lādhikāri-purushân=ājñāpayati vō(bô)va(dha)yaty=ādīśati cha || Viditam=ast
 bhavatām yath=ôpariligvi(khi)-
 19 ta-grāmē⁷ ⁸nāluka-das(ś)=ānkô=pi nāluka 10 sajala-sasthala-salavanākara
 samatsyākara-sa-
 20 garttôshara-sāmramadhûkavanaviṭapavâtikâtrinajû(yû)tigôchara-sôrd d h [v *] â d h a
 svasimāparyanta-chaturâghâtavisu(śu)ddhâh⁹ Maudgala-
 21 gôtrāya Maudgala-Ângirasa-Bhârmyasa-triḥpravarāya¹⁰ ṭhakkura-śrī-Pēvalah
 pantrāya ṭhakkura-śrī-Imḍrāditya-putrāya¹¹ ṭhakku-
 22 ra-śrī-Jayapālasa(śa)rmmapê vrâ(brâ)hmanāya Vaisâ(śâ)khê mâsi śi(si)
 pakshê¹² akshaya-tritīyāyām parvvaṇi dēva-śrī-Svapnēsva(śva)ra-gh
 23 tē(ttê) Satyām vidhivat=snâtva dēva-manuja-bhûta-pitri-gapāms=tarppayit
 s[â*]rya-pûjâ-pûrvvakam Bhavānî-patim samabhyarchya prachura-pâ-
 24 yasēna havishâ havirbhujam hutvâ tribhuvana-trâtur=bhagavatô Vāsudēvas
 cha pûjām vidhāya mâtâpitrôr=âtmanaś=cha punya-
 25 yasô(śô)-bhivṛddhayê gôkarṇa-kusalatâ-pûta-karatal-ôkam¹³ mâtṛi-mahârājñî-
 Râlhanādēvî¹⁴ âsām hastê pradattô¹⁵ ma-
 26 tvâ yathâdīyamāna-bhâgabhogakara-pravanikara-prabhṛiti-samasta-mi(ni)y a t - â d â y
 vidhēyibhūya dâsyath=ēti [i]*
 27 Bhavanti ch=âtra ślôkâh |¹⁶

¹ From an impression supplied by Dr. Führer.

² Up to this, the text is practically identical with the text of the Kamanli plate of Gōvīṇḍachandra, publi above, Vol. IV. p. 100 f. The nine verses at the commencement of the inscription are numbered here numeral figures.

³ This sign of punctuation is superfluous; read vijayy=.

⁴ The *akshara* in brackets looks as if *i* had been first engraved, and then altered to *ô*. *Ônavala*, corr out of *ôṇavala*, occurs as part of the name of a *pathaka* in a Pālī copper-plate inscription of Gōvīṇḍachand V. 1171, the first plate of which has been presented by Dr. Hoey to the Lucknow Museum. In line 13 of plate, of which also I owe an impression to Dr. Führer, we read : *Sarvadrôṇavala-pathakê | Sirast-pattaldy Pāligrāma-prabhṛiti-grāmēshu*.

⁵ Instead of *ap=itara*- nearly all the other plates of the same dynasty have *api cha*.

⁶ Originally *rājñîra* was engraved, but the *akshara ra* is struck out.

⁷ Originally *-grāma-prabhṛitishu* was engraved, with a sign of *anusvāra* above the line, between *ti* and but the word *prabhṛitishu* is struck out again, and the sign of the vowel *ê* above the *ma* of *grāma* is faintly on the back of the impression.

⁸ One would have expected here *daśa nālukâ ānkê=pi nālukâ 10 sa-jala-sthalâh sa-lavan-âkarâh*, etc.

⁹ Read *°dâhâ*.

¹⁰ Originally *-Bhârmyasa-* was engraved; read *Mudgala-gôtrāya Maudgaly-Ângirasa-Bhârmy tripravarāya*.

¹¹ Read *-îr-Imḍrâ°*.

¹² Read *pakshê=kshaya-*.

¹³ Read *-karatal-ôdaka-pûrvam*.

¹⁴ Read *°dēvy=dsām* (for simply *°dēvyâ*).

¹⁵ One would have expected *pradattâ*; see above, note 8.

¹⁶ Here follow the seven verses commencing *Bhūmim yāḥ pratigrihṇāti, Śaṅkham bhadr-dānam, Bah rasudhā, Sva-dattim para-dattam vā, Shasṭim varsha-sahasrēṇi, Gām=êkām*, and *Survān=ētān=bhadrina*

34 Maṅgalam mahā-śrīḥ || Saṁvat 1189
 J[y*]ēshṭha-vadi 8 Sa(śa)nau | Likhitaṁ ch-ēdaṁ ṭhakkura-Vi[shṇu]n¹=
 ēti [||*]

B.—MACHHLISHAHR PLATE OF GÔVINDACHANDRA
 OF [VIKRAMA-]SĀMVAT 1201.

This is a single plate which was found, in September 1888, in a field close to a small hamlet seven miles north of Māchhlīshahr (Ghiswā) in the Jaunpur district of the North-Western Provinces, and is now in the Lucknow Museum. It measures about 1' 3 $\frac{3}{4}$ " broad by 11 $\frac{1}{2}$ " high, and is engraved on one side only. In the centre of the upper part it has a ring-hole, through which passes a ring, with a circular seal which is about 2 $\frac{1}{2}$ " in diameter and bears the same legend and emblems as the seal of the inscription A., but apparently not so well preserved. The plate contains 29 lines of writing which, on the whole, is well preserved. The size of the letters is between $\frac{1}{4}$ " and $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. The writer has done his work well, and in respect of orthography, therefore, it need only be stated that, except in the word *babhrāmura* in line 9, the letter *b* is denoted by the sign for *v*, and that the dental sibilant is occasionally employed instead of the palatal.

This is another inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gôvindachandradêva*, who records that, on Monday, the Akshaya-tṛitīyā tithi of the bright half of the month Vaiśākha of the year 1201 (given both in words and in figures), after bathing in the Ganges at Benares, he granted the village of Pêrôha in the Mahasôya pattalā to the Paṇḍita Vamśadharaśarmaṇ, son of the Paṇḍita Padmanābha and son's son of the Paṇḍita Bharata, a Brāhmaṇ of the Kāśyapa gôtra, whose three *pravaras* were Kāśyapa, Āvatsāra and Naidhruva.—The taxes specified (in line 20) are the *bhāgabhogakara*, *pravaṇikara* and *turushkadāṇḍa*. The grant (*tāmra*) was written by the Kāyastha Dhandhūka.²

About the exact equivalent of the date I am somewhat doubtful. It is true that, for the *Chaitrādi* Vikrama-Saṁvat 1201 current, the date would regularly correspond to Monday, the 19th April A.D. 1143, when the third tithi of the bright half of Vaiśākha ended 21 h. 52 m. after mean sunrise. But as current years are only quoted very exceptionally, and as for the *Kārttikādi* Vikrama-Saṁvat 1202 expired the date would correspond to Monday, the 15th April A.D. 1146, which was entirely occupied by the third tithi of the bright half of Vaiśākha, I am rather inclined to assume that this is really the day on which the grant was made, and that in the inscription the year 1201 has been quoted erroneously instead of 1202.³

Regarding the localities I can only say that the Mahasôya pattalā of this inscription undoubtedly is the same district which in an inscription of Jayachandra⁴ is called the Mahasô pattalā.

EXTRACTS FROM THE TEXT.⁵

12 6.śrīmad-Gôvindachandradêvô vijayî ||⁷ Mahasôya-
 pattalâyām | Pêrôha-grāma-nivāsinô ni[kh]ila-janapadān=upagatān=api cha
 rāja-rājñi-yuvarāja-mam-

¹ I am somewhat doubtful about the *akshara* in brackets; above it the sign for the medial *ē* was engraved, but has been struck out again. The *Ṭhakkura* Viṣṇu wrote the grant of Gôvindachandra published above, Vol. IV. p. 113 f.

² This very probably is the same writer who in another inscription of Gôvindachandra is described as the '*Ṭhakkura* Dhādhūka'; see above, Vol. IV. p. 114, inscription L.

³ There are numerous other dates, of both the Vikrama and the Śaka era, in which we find the same error.

⁴ See above, Vol. IV. p. 122, line 18 of the text.

⁵ From an impression supplied by Dr. Führer.

⁶ Up to this, the text is practically identical with the text of the Kamauli plate of Gôvindachandra, published above, Vol. IV. p. 100 f.

⁷ This and the other signs of punctuation in lines 12-19 are supereruous.

- 13 tri-purôhita-pratîhâra-sênâpati-bhândâgârik-âkshapatalika-bhishag-naimittik-ântahpurika-dûta-karituragapattanâkarasthânagôkulâdhikâri-purushân=âjñâ-
- 14 payati vô(bô)dhayaty=âdisati cha yathâ | veditam=asa(stu) bhavatâm | yath=ôparilikhita-grâmah sa-jala-sthala sa-lôha-lavaṇ-âkaraḥ sa-matsy-âkaraḥ sa-ga[r*]tt-â(ô)-
- 15 sharaḥ sa-madhûk-âmra-vana-vâṭikâ-vitapa-trîṇa-yûti-gôchara-paryantaḥ s-ôrddhv-âdhaś=chatur-âghâṭa-viśuddhaḥ sva-sîmâ-paryantaḥ samvatsarâṇâ[m êka]¹dhika-dvâdaśa-śatêshu
- 16 Vaiśâkhê mâsi śukta(kla)-pakshê śkshaya-tritîyâyâm tithau Sôma-dinê śnkê-pi samvatâ 201² Vaiśâkha-sudi 3 Sômê śdy=êha śrîmad-Vâra[ṇa]syam Ga[ṅg]âyâm snâtvâ vidhivan=mant[r]a-
- 17 dêva-muni-manuja-bhûta-pitri-gaṇâms=tarppayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushnarôchisham=upasthây=Aushavi(dhi)pati-śakala-sêkharam samabhyarchchya tribhuvana-trâtur=bhaga-
- 18 vatô Vâsudêvasya pûjâm vi[dhâ]ya prachura-pâyasêna havishâ havirbhujam hutvâ mâtâpitrôr=âtmanaś=cha punya-yaśô-bhividdhayê śsmâbhir=ggôkarṇa(rṇṇa)-kuśalatâ-pûta-ka-
- 19 ratal-ôdaka-pûrvam Kâsya(śya)pa-gôtrâya | Kâsya(śya)p-Âvatsâra-Naidh[r]uva-tripavarâya | paṇḍiva(ta)-śrî-Bharata-pautrâya | paṇḍita-śrî-Padmanâbha-putrâya | paṇḍita-śrî-Vamśadhara-
- 20 śarmman[ê*] vrâ(brâ)hmaṇâya chandr-ârkkam yâvach=chhâsanîkṛitya pradattô matvâ yathâdîyamâna-bhâgabhogakara-pravaṇikara-turushkaṇḍa-prabhṛiti-sarvv-âdâyan=âjñâ-vidhêyibhûya dâsya-
- 21 th=êti || chha || Bhavanti ch=âtra ślôkâḥ ||⁴
- 28 || chha || ⁵Êta[t=tu] tâmra[m=akhi]la-kshitipâla-mauli-
- 29 śrêṇî-nighṛishta-charaṇasya tad=asya rājñah | kâyastha-ratnam=alikhad=vivu(bu)dh-aika-va(ba)ndhur=Ddhandhûka ity=amarasindhu-viśuddha-kîrttiḥ || chha || ||

**C.—BANGĀVAN PLATE OF GŌVINDACHANDRA AND HIS QUEEN
GÔSALADÊVÎ, OF [VIKRAMA-]SAMVAT 1208.**

This also is a single plate which was found, in December 1887, in a field near the village of Bangāvan in the Daryābād pargana of the Râmsanehî-Ghât tahsîl of the Bâra Bankî district of Oudh, and which is now in the Lucknow Museum. It measures about 1' 5 $\frac{1}{4}$ " broad by 1' high, and is inscribed on one side only. At the lower proper left corner a square piece, about 1 $\frac{1}{2}$ " broad by 2 $\frac{3}{4}$ " high, is broken away, causing the loss of about four *aksharas* at the end of each of the lines 19-25; otherwise the plate is well preserved. In the centre of the upper part it has a ring-hole, through which passes a ring, with a circular seal which is about 2 $\frac{1}{2}$ " in diameter and bears the same legend and emblems as the seal of the inscription A.⁴ The

¹ The reading of the letters in these brackets is doubtful, because some correction has been made here in the plate; originally there was not room for more than one *akshara* between °nâm and dhika-. Read °nâm=âkddhika-.

² Read *samvat 1201*; the figure for the unit (1) is quite clear and distinct, and cannot be read differently.

³ Read -*Vârdhāsyām*.

⁴ Here follow the twelve verses commencing *Bhūmim yaḥ pratigrihṇati, Śāṅkham bhadr-dānam, Suvrān=êtān=bhāvinaḥ, Bahubhir=vasudhā, Gām=êkām, Taddgandām sahasrēṇa, Śva-dattām para-dattām vā, Śhasṭīm varsha-sahasrāni, Vâri-hinśhe=aranyêshu, Na viśam viśam, Yân=îha dattāni, and Vât êbhra-cibhramam*.

⁵ Metre: *Vasantatilakâ*.

⁶ So far as I can judge from the impression sent to me, the legend on the seal actually is *śrîmad-Gōvîndachandradêva*, in Nâgarî letters between $\frac{2}{18}$ " and $\frac{1}{2}$ " high; and the Garuda above it seems to be very much like the figure of Garuda on the Mândhâtâ plates of Javāsîmha, above, Vol. III. p. 50, Plate.

plate contains 25 lines of writing. The size of the letters is about $\frac{3}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. The writer and engraver have done their work in a rather slovenly manner so that the text contains a large number of minor mistakes. As regards orthography, the letter *b* is denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, *j* is used instead of *y* in *-parjantaḥ*, l. 16, and the word *śekhara* is written *śeshara*, in line 19.

This is another inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*.¹ The king records in it that, on Tuesday, the full-moon tithi of Kārttika of the year 1208 (given both in words and in figures), his queen, the *Paṭṭamahādēvī Mahārājñī Gōsaladēvī*, endowed with all royal prerogatives, after bathing in the Ganges at Benares near (the temple of) the god Lōlārka,² in the presence of that deity, with the king's consent, gave the village of Gaṭiara in the Bhīmamayūtāsa . . .³ *pattalā* to the *Thakkura* Apataśarman, son of the *Thakkura* . . .⁴ and son's son of the *Thakkura* Kulhē, a Brāhmaṇ of the Vasishṭha *gōtra* and student of the Chhandōga *śākhā* (of the Sāma-vēda), who had come from Pāṭaliputra.—The taxes specified (in line 22) are the *bhāgabhogakara* and *pravaṇikara*. The writer's name either was not given or is broken away at the end of the inscription.

The date is irregular;⁵ for the full-moon tithi of Kārttika of Vikrama-Saṁvat 1208 current ended 17 h. 43 m. after mean sunrise of Monday, the 6th November A.D. 1150, and that of Vikrama-Saṁvat 1208 expired, 3 h. 58 m. after mean sunrise of Saturday, the 27th October A.D. 1151. The date would be incorrect also for Vikrama-Saṁvat 1209 expired. but correct for both 1206 and 1210 expired.

Of the localities, Pāṭaliputra is the modern Patna in the Patna district of Bengal; the village Gaṭiara and the *pattalā* in which it was situated I am unable to identify.

EXTRACTS FROM THE TEXT.⁶

- 12 7-śrīmad-Gōvindachandradēyō(vō) v[i]jayī
 13 Bhīmamayūtāsa . . . 8-pattalāyām Gaṭiara-grāma-nivāsinaō niyi(khi)la-janapadān=
 u[pa*]gatān=api cha rāja-rājñī-māntri-purōhita-pratīhāra-s[ē]nāpati-
 14 [bh]āmdāgārik-ākshapaṭalika-bhishag-ni(nai)mittik-āntahpurika-sū(dū)ta-karituraya(ga)-
 pattanākarasthānagōkulādhikāri-purushān=ājñāpayati(ty)=ādīśati
 15 vō(bō)dhayati cha | yathā⁹ veditam=astu bhavatām yath=ōparīlikhita-grāmaḥ
 sa-jala-sthalaḥ sa-lōla(ha)-lavaṇ-ākaraḥ sa-gartt-ōsharaḥ sa-na(ma)dhūkaḥ(ka)-
 chūta-da(va)na-vitapa-[vā]ṭi-
 16 kâ-trīṇa-yūti-gōchāra-parja(rya)ntaḥ s-ōrddh[v*]-ā[dha]ś=chatur-āghāṭa-visu(śu)ddhaḥ
 sva-sā(sī)mā-paryantaḥ |¹⁰ saṁvatsarāṇām¹¹ ash[ṭ*]jāvi(dhi)ka-dvādatya(śa)-
 sa(śa)tēshu Kārttikē māsi [su(śu)]kla-

¹ Compare the inscription of Gōvindachandra and his queen Nayanakēlidēvī of V. 1176, above, Vol. IV. p. 107, F.

² Lōlārka is a form of the Sun.

³ The two last *aksharas* of this name are illegible in the original.

⁴ The part of the plate which contained the name is broken away.

⁵ Compare *Ind. Ant.* Vol. XIX, p. 367, No. 184 (where on p. 368, line 2, '16 October' is a misprint for '15 October').

⁶ From an impression supplied by Dr. Führer.

⁷ The inscription begins with the words *ōm śrī siddhiḥ* (instead of *ōm svasti*); otherwise the text, up to this, is practically identical with that of the Kamsuli plate of Gōvindachandra, published above, Vol. IV. p. 100 f.

⁸ Here two (apparently damaged) *aksharas* are illegible in the impression.

⁹ This word is superfluous.

¹⁰ This and the other signs of punctuation in lines 16-22 are superfluous.

¹¹ Read *ṛāṇām*.

- 17 pakvê(kshê) paurnnamâsyâm tithau Bh[au]ma-dinë şkvê(ñkê)=pi samvat
1208 Kârttika-sudi 15 Bh[au]mê || ¹tad-êtat-sammatyâ
samastarâjaparakriyôpêta-sarvvâlâmkâ-
- 18 ravibhûshita-va(pa)[tta]mahâdêvî-mahârâjñt-şrî-Gôsaladêvibhih śrîmad-Vârâṇasyâm
Kârtti[ki]-parvvanî dēva-şrî-Lôlârkkâ-sannidhō(dhau) Gaṅgâyām snâtva [timi].
- 19 ra-pātala-pâ[ta]nam²=Uşṇarôvi(chi)şham-upasthâ y=A u ş h a d h i p a t i - s a (ś a) k a l a .
[şê]sha(kha)ram samabhyarchchya trilu(bhu)vana-trâtur=Vâsudêvasva(sya
pûjâm vidhâya havishâ havirbhujâm [hutvâ mâtâ]-³
- 20 pitrôr=âtmanas=cha punya-yasô(şô)-vi(bhi)vridhayê svargga-dvâra-kapâṭ-ârggal
ôdghâtânâya⁴ âyuh-şrêyah-kâm-ârthê va(cha) | dēva-şrî-Lôlârkk-âgr
gôkar[ṇṇ]a-ku[śalatâ]-
- 21 pûta-karatal-ôdaka-pûrvvam=asmâbhih⁵ Pâtali(H)putra-vinirggatâya [Chchha]ndôga
sâ(şâ)kh-âdhyâyinê Vasishṭha-gôtrâya ṭhakkura-şrî-Kulhê-pautrâyâ(ya) | ⁶ṭha-şr
.⁷
- 22 putrâyâ(ya) | ⁸ṭha-grî(şry)-Ānatasā(śa)rmanê vrâ(brâ)hmanâsa(ya) śâsanîkrity
pradattô matvâ yathâdîyamâna-bhâgabhôgakara-sra(pra)vanîka[ra*]-prabhrit
sa[ma*]st-âdâyân=[âjñâ-şrava]-
- 23 ṇa-vidhêvî(yî)bhûyabhûya⁹ dâsyap(th)=êti || chchha || Bhavanti ch=âtra dharr
ânusam(şâ)sinah ś[ī]ôkâh |¹⁰

No. 16.—SIX EASTERN CHALUKYA COPPER-PLATE INSCRIPTIONS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

A.—ÊDÊRU PLATES OF VIJAYÂDITYA II.

[A.D. 799-843.]¹⁰

These plates were found, about twenty-five years ago, at the village of Êdêru (the 'Êed of the *Indian Atlas*, map 94, long. 80° 48' E., lat. 16° 43' N.) in the Nûzivîdu Zamîndârî the Kistna district of the Madras Presidency, and they are preserved now in the Mac Museum. The inscription which they contain has been already published, by Pandit S. Natesa Sastri, in the *Indian Antiquary*, Vol. XIII. p. 55 ff.;¹¹ I re-edit it from an excel impression, supplied to me by Dr. Hultzsch.

These are three copper-plates, the first and last of which are inscribed on one side and each of which measures about 7" broad by 2 $\frac{1}{8}$ " high. The plates have slightly raised

¹ One would have expected here *asmât-sammatyâ*; see above, Vol. IV. p. 109, l. 19 of the text.

² Read *-pâtana-pâtu-mahâsam-*.

³ The *aksharas* in brackets at the end of lines 19-22 are broken away.

⁴ Read *tanây-*.

⁵ This *asmâbhih* is superfluous.

⁶ I.e. *ṭhakkura-*.

⁷ Here three or four *aksharas* are broken away.

⁸ Read *-vidhêvîbhûya dâ-*.

⁹ Here follow the four verses commencing *Bhûmim gaṇ pratisriṇātī, Śaṅkham bhadr-āsanam, kṣām, and Shashṭim varsha-sahasrāṇi.*

¹⁰ Here and below I add the times of the reigns of the donors, from Dr. Fleet's account of the E Chalukya dynasty in *Ind. Ant.* Vol. XX., to indicate in a general way the period to which each of the six inscri belongs.

¹¹ Compare also Dr. Fleet in *Ind. Ant.* Vol. XX. p. 101, H.

and are strung on a ring which had not been cut yet when the impression was taken by Dr. Hultzsch. The ring is about $3\frac{3}{4}$ " in diameter and $\frac{3}{8}$ " thick, and has its ends secured in the base of an elliptical seal, about 2" by $1\frac{3}{4}$ " in diameter. The seal bears across its breadth the legend *śrī-Tribhuvanakuṃśa* (for *°nāṃkuśa*), with, below it, an expanded lotus flower, and, above it, the sun within the moon's crescent.—The writing, which is rather roughly engraved, is, on the whole, well preserved. The characters belong to the southern class of alphabets, and are of the regular type of the period and part of the country to which the inscription belongs. As regards individual letters, it may be stated that for *kḥ* (which occurs in *pramukhān*, l. 15, and in *khaṇḍika*, l. 21) and for *b* we have throughout the older square forms, and that, with perhaps one exception,¹ the older, not the later cursive, form is also used in the case of *l*. It may moreover be noted that the sign for *b* is generally open on the left (or proper right) side—a form of *b*, which is employed throughout already in the Chipurupalle plates² of Viṣṇuvardhana I. of A.D. 632—and that occasionally a similarly open sign³ is used for *j*, e.g. in *Dharmaj[ā]nuja*, l. 11, and *a(ā)jñaptir*, l. 25. Final forms of consonants occur for *n* in *pramukhān*, l. 15, and perhaps for *m* in *sva-datt[ā*]m*, l. 27, and *vasundharām*, l. 28. The size of the letters is between $\frac{3}{16}$ " and $\frac{1}{4}$ ".—The language is Sanskrit and, with the exception of three verses at the end, the inscription is in prose. The text generally is plain, but contains a number of mistakes, due to carelessness of either the writer or the engraver. Whether the word *kātaka*, which in line 15 occurs in the place of the usual *rāshṭrakāṭa*, is correct or not, I am unable to decide. In respect of orthography, it may suffice to state that the Dravidian *ḷ* is used in *kaḷadhautā*, l. 12, and in the names *Chalukyaṇām*, l. 4, *Paḷḷa-bhatt[ā*]rak[ā*]ya*, l. 20, and *Boḷarenduvaṭi*, l. 24; that the sign of the medial *ā* is frequently omitted;⁴ and that the word *padma* is spelt *patma*, in line 9.

The inscription is one of the Eastern Chalukya Vijayāditya [II. Narēndramrigarāja], the son of Viṣṇuvardhana [IV.] and son's son of Vikramarāma (i.e., apparently, Vijayāditya I.). It records the grant, on the occasion of a solar eclipse, of part of the village of *Va[ṇḍ]rupite[y]lu* in the *Kaṇḍuvāḍi-vishaya*, to a Brāhmaṇ named *Paḷḷa-bhattāraka*, an inhabitant of *Minamini*. The *Ājñapti* (or *dūtaka*) of the grant was *Boḷama*.

The inscription is not dated. Of the localities, none of which have been identified, the *Kaṇḍuvāḍi* (or *°vāṭi*) *vishaya* is mentioned in *South-Ind. Inscr.* Vol. I. p. 40, l. 43, and p. 45. l. 21, and was most probably mentioned also at the end of line 16 of the inscription published *ibid.* p. 33 and *Ind. Ant.* Vol. XX. p. 415, which mentions the villages of *Va[ṇḍ]rupite[y]lu*⁵ and *Korraparu* (or *°parru*) of the present inscription.⁶ Below, p. 129, text l. 23, mention is made of the *Uttarakaṇḍuvāḍi vishaya*.

¹ I refer to the sign for *l*, used in *-gaṇ-ālakaṃtāya* in line 20, which comes very near to the later cursive form.

² See Plate xxvii. of Dr. Burnell's *South-Indian Palæography*. Occasionally the open form of the square *b* occurs also in other early Eastern as well as Western Chalukya inscriptions. It is met with also in Pallava and Eastern Gaṅga inscriptions, and is used throughout in the Chikkalla plates of Vikramādityavarman II. (above, Vol. IV. p. 195), while in the Gōḍavari plates of Prithivimūla (*Jour. Bo. As. Soc.* Vol. XVI. p. 116) it occurs only once or perhaps twice, out of six times.

³ On the open *j* see below, p. 122.

⁴ The only important omission of the sign for *ā* occurs at the end of line 5, where it might seem doubtful whether the proper name, given there, should be read *Vikramarāma* or *Vikramarāma*. In favour of the former reading one might perhaps quote the name *Viṣṇupurama* which occurs above, Vol. IV. p. 310, ll. 3 and 4 of the text; but the fact that in the present inscription the name is immediately preceded by the word *abhirāma*, in my opinion, renders it certain that *Vikramarāma* is really intended.

⁵ See below, p. 120, note 10.

⁶ With the name *Reṇḍuvaṭi* in line 24 of the present inscription one might compare *Reṇḍu(ṇḍu)ṇḍala* in *Ind. Ant.* Vol. XIII. p. 186, ll. 18 and 21.

TEXT.¹

First Plate.

- 1 Svasti [i*] Śrīmatām sakala-bhuvana-saṁstūyamāna-Mānavyasagôtr[ā*]pām Hārī-
 2 tiputrānām ²Kauśiki-varaprasā[dā*]-labdha-rājyānām bhagavan-Nār[ā*]yaṇa-prasāda-
 sam[ā*]-
 3 sādita-vara-varāhalāñchhan-ékshana-kshana-vaśīkṛit- ā r ā t i m a ṇ ḍ a l ā n ā m ³ aśva-
 4 mēdh-āvabhṛitā(tha)snāna-pavitri(tri)kṛita-vapushām Chalukyānām kulam=alamka-
 5 rishnô[r]= vvividha-yuddha-labdha-vijayasiddhê[r*]= bhuvana-manô-bhirāma-
 Vikramar[ā*]-
 6 masya pautrah pratāpāvanata-paramaṇḍala-nṛpatimaṇḍalasya śrī-Vi-
 7 sh[n]uvandha(rddha)na-mah[ā]rājasya priya-tanayah⁴ nija-bhuja-niśit-[ā]sidh[ā]-

Second Plate ; First Side.

- 8 rā-prasamita-parachakra-vikramah ⁵śak[t]itray-ālamkṛita[h] kshīra-sāgara
 9 iva Lakshmī-prabhā(bha)vô dinakara iva satata-rañjita-patmah⁶ śasādha-
 10 ra iva [ku]mudavana-priyô Dharmmaja iva nija-dharma-nirmmalô
 11 Dharmmaj-[ā]nuja iva Duśśāsana-kshaya-karah⁷ Mēsur=iva sthira-sthi-
 12 tir-atula-tulādhrīta - k a l a d h a u t a - d h a u t a - d u r b a l a - m a l i n a h ⁸ para-
 13 mabva(bra)hmanyô Vishnu(shṇu)r=iva jishnu(shṇu)[h*] samastabhuvan-
 [ā*]śraya-śrī-Vija-
 14 yāditya-mahārājādhīr[ā*]ja-paramēśva[ra*]- b h a ṭ ṭ ā r a k a h Kaṇḍeruv[ā*]-¹

Second Plate ; Second Side.

- 15 di-vishayê ¹⁰Va[nd]rupite[y]u-nāma-grāmasya kūtaka-pramukhā,
 16 ¹¹Kuṭumbinas=sarvân=ittham=ājñāpayati [i*] Veditam=astu vô=smābhīh¹
 17 Minamini-v[ā*]stavayā Kāśyā(śya)pa-gôtrāya Āpastabham-sūtrāya Taittirī-¹
 18 ya-bva(bra)hmachārinê ¹⁴Tu(tū)rkaśarmma-trēdi-pautra ¹⁵ vēda-vēd[ām]ga-vi

¹ From impressions supplied by Dr. Hultzsch.² Read *Kauśiki*.³ Read *°nām=aśva*.⁴ Read *-tanayô*.⁵ The third *akshara* of this word looks as if *tya* had first been engraved and then altered to *tra*.⁶ Read *-padmah*; Mr. Natesa Sastri read *rakshita-padmah*. The sun always reddens the water-lilies; the king always pleased the goddess at fortune (*Padmā*) or 1,000 billions (*padma*) of people. The moon is dear to the night-lotuses; the king was fond of fostering the happiness of (the inhabitants of) the earth.⁷ Read *-karô*.⁸ 'He washed off the dirt of the weak (i.e. the poverty of the needy) by the unprecedented (amount of) gold and silver (*kaḷadhauta*) which (equivalent to his own weight) was placed on the balance.' Compare *Ind. A.* Vol. XIII. p. 186, l. 8: *anēka-tulādhrīta-sātakumbha-viśrājan-[ā*]vaddta-śari(r)rasya*.⁹ The impression looks as if originally, between the *aksharas* *nde* and *ru*, the sign of *visarga* had been engraved.¹⁰ Mr. Natesa Sastri omits this name. By Dr. Fleet (*Ind. Ant.* Vol. XX. p. 101) it was read *Vamrupiṇeyu Vamrupileyu*. The village is the same which, as situated west of Kōṅṇaparru (see below, l. 23), is mentioned in li 44 of the other known grant of Vijayāditya II., where the name by Dr. Hultzsch was read *Vā[nd]rūpēdayā*, as by Dr. Fleet *Vāndrūpedayā*; see *South-Ind. Insor.* Vol. I. p. 84, and *Ind. Ant.* Vol. XX. p. 417.¹¹ The sign of *anusvāra* in this word is placed within the sign of the vowel *i* of *bi*.¹² Read *vah| Asmābhīr=*.¹³ Read *-gôtrāy=Āpastamba-sūtrāya Taittirīya-bra°* (or, perhaps, *°ya-sabra°*).¹⁴ Mr. Natesa Sastri read this name *Turkavarman*, but the third *akshara* is distinctly *sa* in the impression. The name *Turkavarman* occurs below, p. 124, text line 20, and in a Pallava inscription, *Ind. Ant.* Vol. V. p. 1 l. 20.¹⁵ Read *-trivēdi-pautraya*.

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 14

W. GRIFFIN PHOTO-LITH

FULL-SIZE.
 FROM THE IMPRESSIONS SUPPLIED BY DR. MULLER.

J. F. FLEET.

16
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20

iii.
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26
28

- 19 dē shatṭkarmma-niratāya ¹Dōṇasa[r]mma-trivēdi-putrā ²lvā(lorā huana-putrā³
 20 ṇa-gaṇ-ālakarātāya⁴ Pallā-bhaṭṭ[ā*]rak[ā*]ya sū[r*]yyagrahaṇa-nimi-
 21 ttē⁵ asminn=ēva grāmē ⁶dvādaśa-khaṇḍika-kōdrava-bīja-samsthānān.

Third Plate.

- 22 [kshētra][ñ=cha ?]⁷ | āvāsana[m] sarvva-kara-parihāri⁸ dā[ṭṭa]ḥ |
 Chat[u]r-avadhi⁹
 23 pūrvvataḥ Korṇapaṇu-sīmaḥ(mā) dakṣha(kṣhi)ṇataḥ [ta]ṭṭakaḥ paśchimataḥ Ra-
 24 māṭi uttarataḥ Reṇvu(ṇḍu)vati Bolareṇḍuvati [l*] Ette¹⁰ chatur-avadhi [l*]
 25 ¹¹A(ā)jñaptir=asya dharmmasya nirmmalō dharmma-sagrahah¹² [l*]
 Bolama-nāma(mā) lō-
 26 kē=smit(n)= puṇya-chittē(ttō ?) nar-ōttamaḥ [l 1*] Bahubhir=vasudhā dattā
 bahubhiś=ch=ānu-
 27 pālita [l*] yasya yasya yadā bhu(bhū)mis=tasya tasya tad[ā] phala[r*]
 [l(l)] [2*] Sva-datt[ā*][m]
 28 para-dattām vā yō harētu¹³ vasundharā[m] [l*] shasṭim varsha-sahasraṇi
 viśṭā(shṭhā)sām(yām) jāyatē k[ri]mi[h 3*]

ABSTRACT OF CONTENTS.

The son's son of **Vikramarāma** (l. 5), who adorned the family of the **Chalukyas** (l. 4) who are of the **Mānavya gōtra** and are **Hārītiputras** (l. 1), and who obtained the success of victory (*viṇaya-siddhi*) in various battles :—

The dear son of the **Mahārāja Vishṇuvardhana** (l. 7) :—

The asylum of the whole world, **Vijayāditya** (l. 13), the **Mahārājādhirāja, Paramēśvara** and **Bhaṭṭāraka**, who is most devoted to religion and is victorious like (the god) **Vishnu**, thus issues a command to all the cultivators, headed by the **Kūtakas**, of the village of **Va[ṇḍ]rupite[y]u** in the **Kaṇḍuvādi-vishaya** (l. 15) :—

“Be it known to you ! On the occasion of an eclipse of the sun (l. 20), a field in this village, the extent of which is such that it may be sown with *kōdrava*¹⁴ grain to the amount of twelve *khaṇḍikas*, (and ?) a dwelling-place have been given by Us, with exemption from all taxes, to the **Brāhmaṇ Pallā-bhaṭṭāraka**, an inhabitant of **Minamini** (l. 17), who belongs to the **Kāśyapa gōtra** and **Āpastamba sūtra**, and is a student of the **Taittiriya Vēda**, a son of the student of three **Vēdas Dōṇasaṛman** and son's son of the student of three **Vēdas Tūrkasaṛman**.”

The four boundaries are (l. 22) : On the east, the boundary-line of **Korṇapaṇu** ; on the south, a tank ; on the west, **Ramāṭi** ; and on the north, **Reṇḍuvati** (and ?) **Bolareṇḍuvati**.

¹ This is the actual reading, and the name occurs, spelt in the same way, in other inscriptions ; the correct spelling would be *Dōṇasaṛmma*.

² Read -*putrāya*.

³ Read -*ālakarātāya*.

⁴ Perhaps the intended reading is *brāhmaṇāya ga*.

⁵ Read *ttē=sminn*.

⁶ Instead of *khaṇḍika* Mr. Natesa Sastri read *vēṇḍika* ; the correct reading has been already given by Dr. Fleet, in *Ind. Ant.* Vol. XX. p. 106, note 20. Compare also *ibid.* Vol. XIII. p. 250, l. 27 of the text, *rdja-mānēna dvādaśa-khaṇḍi(?)kōdrava-bīja-vāpa-kshētram* ; and Vol. XIV. p. 55, l. 116, *dhānya-khaṇḍakāni*.

⁷ The engraving is quite clear here, but I cannot read the *akshara* in these brackets with any confidence. The following sign of punctuation is superfluous. After *dvādaśam* one would have expected *cha*.

⁸ Read -*parihārīkritya*.

⁹ Instead of this one would have expected *Tasya chatvārō=vadhayaḥ*, or only *Tasy=vadhayaḥ*.

¹⁰ Apparently intended for *Ette chatvārō=vadhayaḥ*.— I suspect that some similar phrase is intended in line 45 of the other grant of **Vijayāditya II.** (mentioned above, p. 120, note 10), where the published texts have *cha[turvinśatyai] datta[h*] and Etteśām=apy=ava(?)tta*.

¹¹ Metro from here to the end : Ślōka (Anuṣṭubh).

¹² Read -*sagrahāt*.

¹³ Originally *harēti* appears to have been engraved ; read *harēta*.

¹⁴ *Kōdrava* is stated to be ‘an inferior sort of grain, *Paspalum frumentaceum*.’

Lines 25-28 give the name of the *Ajñapti*, Boḷama, and contain two benedictive and imprecatory verses.

B.—MASULIPATAM (?) PLATES OF VIJAYĀDITYA III.

[A.D. 844-883.]

There is no definite information as to where these plates were found, or what became of them; but, judging from the dimensions, this may perhaps be a grant which is entered as follows in a memorandum of Sir Walter Elliot:—"5. Inscription on 5 plates, received from Mr. Porter, Collector of Masulipatam, 19th December 1846; Vijayāditya. Seal, a Boar, and *Tribhuvandīnkuṣa*. Length $9\frac{1}{2}$; breadth, $3\frac{5}{8}$. Weight, 258 rupees." I edit the inscription¹ from Sir W. Elliot's own impressions, supplied to me by Dr. Fleet to whom I also owe the preceding information.

These apparently are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures $9\frac{1}{2}$ " broad by about $3\frac{5}{8}$ " high. They were strung on a ring for which there is a hole on the proper right side of each plate. The writing on the original plates undoubtedly is well preserved, but the impressions contain some partially illegible passages, owing to the fact that many letters in the original are blocked up with hard rust, which was not cleaned out before taking the impressions.²—The writing is well done, and carefully engraved. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, the chief points to note are, that for *kh* and *l* everywhere the later, cursive forms are used, while for *b* we have the older square form; and that the signs for both *b* and *j* throughout are open on the left (or proper right) side. Of the open *b* I have spoken above, p. 119. The open *j* is used occasionally already³ in the *Ēḍēru* plates of Vijayāditya II. (above, p. 120), and in the *Ahadanakaram* plates of Vishṇuvarḍhana V. (*Ind. Ant.* Vol. XIII. p. 186, e.g. in *kanadīrajul*, l. 30). It is also found now and then, more or less developed, in Eastern Gāṅga inscriptions, e.g. in lines 1 and 2 of the *Chicacole* plates of Indravarman of the year 146 (?) and in line 25 of the *Vizagapatam* plates of Dēvēndravarman of the year 254 (*ibid.* Vol. XIII. p. 123, and Vol. XVIII. p. 144); and it occurs pretty frequently in the *Chikkulla* plates of Vikramēndravarman II. (above, Vol. IV. p. 195), which have also the open *b*. And both the open *j* and the open *b* are used throughout in the two *Bāna* inscriptions, published in *Ind. Ant.* Vol. X. p. 39, which therefore, in this respect, come nearer to the present inscription than any other records examined by me.⁴ Of final consonants which are not joined with a following letter our inscription only contains *t* (in *kēnachit*, l. 29) and *n* (in *pramukhān*, l. 18, *pārthivēndrān*,

¹ For an account of the contents of the inscription see Dr. Fleet in *Ind. Ant.* Vol. XX. p. 103, J.

² Excepting the word which precedes the name *Tūrkhaśarmmaṇaḥ* in line 20, and one or two *akṣaras* in the names of villages, the illegible passages cause little difficulty.

³ I do not venture to quote with confidence the Nellore district plates of Vishṇuvarḍhana II. of A.D. 664 (*Ind. Ant.* Vol. VII. p. 186), where the open *j* seems to occur in *Bhāradvāja*, l. 16, and *svamukh-ājñā*, l. 67.—The Tables in Dr. Burnell's and Prof. Bühler's works on Indian palaeography contain no specimen of the open *j*.

⁴ On the Plate facing page 167 of *Ind. Ant.* Vol. X. there are photolithographs of two short *Paṭṭadakal* inscriptions, one of which has the ordinary open *j* (consisting of three separate lines), while the other furnishes an instance of that peculiar form of the open *j*, which has a vertical line in the middle and three horizontal lines to the right of the vertical line. The origin of the latter form of *j*, which, together with the ordinary open *j*, is used e.g. in the spurious *Merkara* plates (*ibid.* Vol. I. p. 362), is well shewn by the different forms of *j*, employed in the *Chicacole* plates of Dēvēndravarman (*ibid.* Vol. XIII. p. 275; compare the different forms of *j* in e.g. *Nāgarāja*, l. 23, *nīja*, l. 7, and *nijaya*, l. 1). The origin of the later, cursive *j*, in my opinion, is equally well shewn by some forms of *j* in the *Alamaṇḍa* plates of Anantavarman of the year 804 (above, Vol. III. p. 18; compare the forms of *j* in e.g. *jmita-jaya*, l. 6, and *nīja*, l. 8). Perhaps I may state here that a form of *j*, which comes very near indeed to the later cursive *j*, is used already in the grant of Attivarman (*Ind. Ant.* Vol. IX. p. 102, e.g. in *jana*, l. 3, and *yajus*, l. 6), which shews an early form of the Grantha alphabet and is, in my opinion, not later than A.D. 650.

l. 33, *pratāpavān*, l. 35, and *śrīmān*, l. 38). Of these two, *t* is denoted by the ordinary sign for *ta*, and *n* by a slightly smaller form of the ordinary sign for *na*, with the sign of *virāma*, which hardly differs from the sign of the superscript *r*, placed above them. The size of the letters is between $\frac{1}{8}$ " and $\frac{1}{4}$ ".—The language is Sanskrit. In addition to four benedictive and imprecatory verses and two others which give the names of the *Ājñapti* and the writer, the text contains five verses eulogizing the donor and his predecessors and the donee; the rest is in prose. Verse 3 does not admit of a proper construction, and in verse 5 an essentially necessary word is omitted. The orthography calls for no remarks.

The inscription is one of the Eastern Chālukya Vijayāditya [III. Guṇaka], the son of Vishnuvardhana [V.] who was the son of Vijayāditya [II. Narēndramrigarāja], here also called Chālukya-Ārjuna. It records that, apparently as a reward for advice which was given in the matter of the defeat of an enemy named Maṅgi, the king, on the occasion of a lunar eclipse, granted the village of Traṇḍa[pa?]ru in the Guḍravāra-vishaya to the Brāhman Vinayādisarman, a son of Dāmōdaraśarman and son's son of Tūrkaśarman who was an inhabitant of Urpuṭūru. The *Ājñapti* of the grant was Pāṇḍarāṅga (whose name occurs again below p. 130, text l. 46, where a grandson of his is mentioned), and the writer Katta[y]a.

The inscription is not dated. Of the localities, none of which have been identified, the Guḍravāra vishaya is also mentioned below,¹ p. 137, text l. 22, and in *South-Ind. Inscr.* Vol. I. p. 48, l. 25. Below, p. 141, l. 22, the name of the district is spelt *Guḍravāra*; and an earlier form of the name is *Guḍrahāra*, in *Ind. Ant.* Vol. XIII. p. 138, l. 17, and Vol. VII. p. 191. l. 12. and a later one *Guddavādi*, *ibid.* Vol. XIV. p. 53, l. 77, and Vol. XIX. p. 431, l. 79.² The name of the village of Urpuṭūru³ occurs *ibid.* Vol. XX. p. 416, ll. 25 and 35.

On the rather scanty pieces of historical information furnished by the inscription compare Dr. Fleet, *ibid.* Vol. XX. pp. 100-103, and Dr. Hultzsch, above, Vol. IV. p. 226.

TEXT.⁴

First Plate.

- | | | | |
|---|---|------------------------------------|---|
| 1 | °Svasti [!] | Śrīmatām | sakala-bhuvana-saṁstūyamāna-Mānavyasagōtṛāpām |
| | Hāritipu- | | |
| 2 | trāṇām | Kāuśīki-varaprasāda-labha-rājyānām | Mātrigana-paripālitanām Svāmi- |
| 3 | Mahāsēna-pādānudhyātānām | | bhagavan-Nārāyaṇa-prasāda-saṁśādi- |
| 4 | ta-vara-varāhalāñchhan-ēkshana-kshana-vaśīkṛit-ārātimaṇḍalanām=aśramēdh-ā v a b h r i - | | |
| 5 | [tha]snāna-pavitrikṛita-vapushām | Chālukyānām | kulam=alamkarishpōḥ |
| | samastabhava- | | |

Since writing the above, I have been able to examine impressions, kindly sent to me by Dr. Hultzsch, of the inscription (or inscriptions) on the Madras Museum plates described in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 24, No. 174. I find that lines 1-33 of these plates contain a complete inscription of a Chōla chief named Śrīkaṇṭha, who is recorded to have given the village of Mandara to the god Śiva (under the name of Prētīvara?); and that in this inscription, exactly as is the case in the inscription B, here edited, the letters *j* and *ḥ* throughout are denoted by the ordinary open *j* and the open *ḥ*, while for *ka* and *la* the later cursive signs are used.—As Mr. Sewell has not been well served by his native assistant, I may mention that the inscription referred to—it is rather carelessly written—gives the following line of chiefs, who are said to belong to the family of the Chōla Karikāla: Sundaramanda, Navarāma, Ereyamma, Vijayakāma, Virārjuna, Agraṇipidugu (!), Kōkili, Mahēndravarmān, Eḷajōla (!), Nṛipakāma, Divākara, and Śrīkaṇṭha who is described as Chōla-kulāya Rāmān. The inscription is not dated, and contains no historical information except what may be furnished by the given names.

¹ Above, Vol. IV. p. 49, verse 18, a *Guḍravāra-dvaya* or 'pair of (districts called) Guḍravāra' is mentioned.

² [On Guḍavādi see above, Vol. IV. p. 83, note 5.—E. H.]

³ Perhaps this is 'Vapputuru,' *Indian Atlas*, map 76, long. 80° 22' E., lat. 15° 57' N.

⁴ From Sir W. Elliot's impressions, supplied to me by Dr. Fleet.

⁵ This word was perhaps preceded in the original by an ornamental design.

Second Plate; First Side.

- 6 nâśraya-śrī-Vijayāditya-mahārājasya sakala-digam[ga]nâ-lalâtikāyamāna
 7 yaśōmaṇḍalasya¹ Gaṃgakula-kālānalasya kalikāla-mada-bhañjanasya Chāluky-Ā-
 8 rjjuna-nāmadhēyasya | ²Utkhāta-sātataravāri-vidārit-ārināgādhipasya ha-
 9 riṇādhipa-vikramasya [1*] śōkākul-ārivanitā-nayanāmbu-sēkaiḥ kōpānalah
 praśamam=ē-
 10 ti vinā na yasya |(II) [1*] Tasya priya-tanayaḥ sarvvalōkāśraya-śrī-
 Vishṇuvarddhana³-mahā-

Second Plate; Second Side.

- 11 rājah || ⁴Yasminn=ārūḍha-dantiny=ari-kulam=adhisamrōhati kshmâbhṛid-agram
 yad-bāhāv=ātta-
 12 khaḍgē ripuyuvati-karā grihṇatē chāmarāṇi [1*] ābaddhāyām bhrukutyām
 madhu ripu-
 13 bhavanē yasya badhnanti bhṛiṅgā yad-dhāmany=ājibhērī-dhvananam=anu
 śivās=śatru-
 14 dhānni dhvananti || [2*] Tasya priya-tanayaḥ | Kāntēr=induh⁵
 kshamāyāḥ kshitir=amara-tarus=tyāga-śaktēḥ
 15 pratāpasy=ārkkas=śauryasya simhō jaladhīr=api mahāsa[t*]tratāyā yath=āyam [1*]
 sthānam

Third Plate; First Side.

- 16 syād=ēvam=anyan=na hi bhavati mam=ēt=īva bhītan=nitā[nta]m nityam
 sarv-ātmanā yam prabhajati vimu-
 17 khē yatra n=ānya-pratishṭham |(II) [3*]⁶ Sa samastabhuvanāśraya-
 śrī-Vijayāditya-mahārājah⁷ Gudravāra-
 18 viśayē sarvān=ēva rāshṭrakūṭa-pramukhān kuṭumbina ittham=ājñāpayati [1*]
 Vidita-
 19 m=astu vō=smābhiḥ Urpputūru-vāstavyasya Kauśika-gōtrasya Āpastamba-
 20 sūtrasya Veṇṇi(ṇṇi)[yā?]ma . . sya⁸ Tūrkkasarmmaṇaḥ pautrāya śhaṭkarmma-

Third Plate; Second Side.

- 21 niratāya Taittirīya-grihasdhā(sthā)ya vēda-vēdāṅga-vidah Dāmōda
 22 rāśarmmaṇaḥ putrāya | Yash=shannān=dēhabhājā[m=ava]i[ta]-jagatā[m-
 abh]yajaishid=arīṇām
 23 varggam yam prāpya Paṃkēruhabhuvam=api cha vyasmara[d=brahma]-
 lakshmīḥ [1*] gōshṭhī-jōsham gu-

¹ Originally *māṇḍalasya* was engraved, but the *d* of *mā* has been struck out.

² Metre: Vasantatilakā.

³ Originally, over the *o* of *varddhana*, part of the vowel *i* was engraved.

⁴ Metre of verses 2-4: Sragdhārā.

⁵ This sign of *visarga* was originally omitted.

⁶ The general sense of the verse is, that beauty and the rest eagerly pay homage to the king, aware that *ere* the moon *etc.* would not be so suitable a home for them; but the verse, in my opinion, does not admit of proper construction.

⁷ Here, and in other places below, the rules of *sandhi* have not been observed.

⁸ The *akshara* which precedes the syllable *ya* is quite illegible.

⁹ The two *aksharas* in these brackets are illegible, but have, I think, been correctly supplied; compa *brahmāśrī-bhāṣa-ādyutiḥ*, 'resplendent with holiness,' in *South-Ind. Inscr.* Vol. I. p. 45, l. 26.

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- 24 nânâm=abhajata nikarô yatra cha kv=âpy=alabdham na[r]mm-âlâpê=pi râpi na
bhavati vitathâ satya-
25 sandhasya yasya I(II) [4*] Hatvâ¹ Mamgim vijita-sakal-âriti-bhûpala-
varggam râg-ôdrêkâd=dhasita-nripa-

Fourth Plate ; First Side

- 26 ti-tyâ[ga]-s[au]ryya-pratâpam [1*] nânâ-hêty-âhata-haya-bhaṭ-ônmatra-hasti-
prakîrṇê(rṇê) yuddhê yasya
27 dvi[ja]-gaṇa-varasy=âdbhut²-âdêśa-tuṣṭaḥ³ I(II) [5*] Tasmai Vinayadisarmmaṇê
chandragrahaṇa-nimittê sarvva-kara-
28 parilârikṛitya Traṇḍa[pa?]ru-nâma-grâ[mô da]ttaḥ [1*] Tasy=âvadhayaḥ pûrvvatô
dakṣiṇa-
29 taś=cha Aṅgalûru paśchimataḥ Ve[l]pûru uttarataḥ Chavi[ṭa?]paṇu [II*] Aśy=
ôpuri kênachit bâdhâ
30 na karttavyâ [1*] yaḥ karôti sa pañchabhiḥ mahâpâtakair=yyuktô bhavati [II*]
Vyâsên=âpy=uktaṁ [1*] *Sva-dattâm

Fourth Plate ; Second Side.

- 31 para-dattâm vâ yô harêta vasundharâm [1*] ahaṣṭi-varaha-sahasrâṇi
vishtâ(shthâ)yâm jâyatê krimiḥ I(II) [6*] Bahu-
32 bhir=vvasudhâ dattâ bahubhiś=ch=ânupâlîtâ [1*] yasya yasya yadâ [bhû]miś=
tasya tasya tadâ phalam [II 7*]
33 ⁶Sarvvân=êtân=bhâvinah pârtthivêndrân bhûyô bhûyô yâchatê Râmahadrah [1*]
sâ-
34 mânyô=yan=dharmma-sêtur=nnripânâm kâlê kâlê pâlanîyô bhavadbhiḥ II [8*]
⁶Âjñaptir=asya dharmma-
35 sya vikram-âkrânta-sâtravaḥ [1*] dvitîya iva Bîbhatsuḥ Pândarâṅgaḥ
pratâpavân I(II) [9*] ⁷Śivam=a-

Fifth Plate.

- 36 stu sarvva-jagatâm parahita-niratâ bhavantu bhûta-gaṇâ[h] [1*] [d]ôśâḥ
prayântu nâsam
37 tiṣṭhatu suchiram jagati dharmmaḥ II [10*] Putrah⁸ śrî-Mâdha[va*]sya
spu(spū)ṭam=i-
38 dam=alikhach=châsanam Katta[y]-âkhyah⁹ śrîmân sachchhîla-yuktô
39 nripavara-Vijayâditya-râj-âjñay[â tu | prâptaḥ pâra]¹⁰m ka[lâ]nâm kṛtiṣhu
cha kuśalô=tya-
40 ntam=Îśâna-pautrô nânâ-sâstr-ârttha-[sâ]lî parahita-niratô hêmakâr-âgraganyah II [11*]

ABSTRACT OF CONTENTS.

The asylum of the whole world, the *Mahârâja Vijayâditya* (l. 6), who adorned the family of the Châlukyas (l. 5) who are of the Mânavya gôtra and are Hâritiputras (l. 1), was a fire of destruction to the Gaṅga family, and, as he broke the frenzy of the Kali age, was named Châluky-Ârjuna (l. 7).

¹ Metre : Mandâkrântâ.

² Over the *akṣhara dḥhu* the vowel *i* has been engraved, but it seems to have been struck out again.

³ The subject of the sentence apparently is *Vijayâdityaḥ*, which must be supplied from the context.

⁴ Metre of verses 6 and 7 : Ślôka (Anushtubh).

⁶ Metre : Śâlinî.

⁶ Metre : Ślôka (Anushtubh).

⁷ Metre : Âryâ.

⁸ Metre : Sragdharâ.

⁹ The letter in brackets may possibly be *m*.

¹⁰ The *akṣharas* in these brackets are doubtful.

(V. 1.) Valorous like a lion, he with his unsheathed sharp sword split open (*the frontal globes¹ of*) the lordly elephants—his adversaries; the fire of his wrath is not extinguished unless it is sprinkled with the tears of the sorrow-stricken wives of his enemies.

His dear son was the asylum of all mankind, the *Mahārāja* Vishnuvardhana (l. 10).

(V. 2.) When he ascends his elephant, his enemies ascend the mountain-tops; when his arm takes the sword, the hands of the young women of his adversaries take up the chowries; when he knits his brows, the black bees² make honey in the palace of his adversary; when the war-drum is sounded in his abode, the jackals howl in the abode of his opponent.

His dear son—who³ excels the moon in beauty, the earth in endurance, the tree of paradise in generosity, the sun in splendour, the lion in bravery, and the sea in greatness of disposition—the asylum of the whole world, the *Mahārāja* Vijayāditya (l. 17), thus issues a command to all the cultivators, headed by the *Rāshtrakūṭas*, in the *Gudravāra-vishaya* :—

“Be it known to you! On the occasion of an eclipse of the moon (l. 27), the village of *Ṭraṇḍa[pa?]ru* (l. 28) has been given by Us, with exemption from all taxes, to the Taittiriya householder Vinayaḍīśarman (l. 27), a son of Dāmōdaraśarman and son’s son of the inhabitant of *Urpuṭūru* (l. 19), the⁴ *Tūrkaśarman*, who belongs to the *Kaṇṣika gōtra* and *Āpastamba sūtra*.

(V. 4.) He has conquered the host of the six enemies⁵ of mankind who have subdued all the world; when she came to him, the Glory of holiness forgot even the lotus-born Brahman; ⁶ in his society the assemblage of virtues find pleasure,⁷ such as they have nowhere experienced; true to his word, he in jest even does not give utterance to false speech.

(V. 5.) When on the field of battle, strewn with horses, soldiers and infuriated elephants that were struck down by various weapons, (*the king⁸*) had slain *Māṅgi*, who had defeated the whole host of hostile chiefs and in the excess of his fury had ridiculed the king’s liberality, bravery and power, he was well pleased with the marvellous advice of this best one of the twice-born.”

The boundaries are (l. 28) : On the east and south, *Aṅgalūru*; on the west, *Velpūru*; and on the north, *Chavi[ṭa?]paṇu*.

The rest of the inscription warns the people not to obstruct this grant; quotes three benedictive and imprecatory verses, ascribed to Vyāsa; (in verse 9) gives the name of the *Ājñapti* of the grant, *Pāṇḍarāṅga*, who for his prowess and valour in war is compared to *Bibhatsu*, i.e. *Arjuna*; (in v. 10) contains a prayer for the welfare of the people and the progress of religion; and (in v. 11) records that this edict (*śāsana*), by order of the king *Vijayāditya*, was written by the foremost of goldsmiths, *Kaṭṭa[y]a*, the son of *Mādhava* and son’s son of *Īśāna*.

¹ There is no doubt that this was present to the mind of the author of the verse; compare, e.g., *Vāsavadattā*, p. 102, *hari-kharanakhara-vidāritakumbhasthala-vikala-vāraṇa*. According to Dr. Fleet in *Ind. Ant.* Vol. XX. p. 101, the word *nāgādhipa* would seem “to have a double meaning, and to indicate also a defeat of some hostile chief of the *Nāgas*.”

² The presence of the black bees in the palace of the enemy as well as the howling of the jackals portend evil. Compare *Harshacharita*, Bombay ed., pp. 180 and 181, *vadāśirā śivāndām rājayaḥ babhṛāma bhṛāmaram paṭālam*.

³ I only give the general sense of verse 3, which I cannot construe. The king was *mahā-sattva* on account of his noble disposition; the sea is so, because it contains a number of big creatures.

⁴ Here one word, apparently a name, is partly illegible in the original.

⁵ Compare *South-Ind. Inscr.* Vol. I. p. 35, note 3.

⁶ The original has: *Paṅkṛuhabhā*; compare, e.g., *Ambhōjabhava* and *Jalajabhava* in *Ind. Ant.* Vol. XII p. 92, l. 40, and p. 93, l. 46.

⁷ According to the dictionaries, the word *jōśha*, in classical Sanskrit, would seem to be used only as an adverb in the form *jōśham*; but it occurs as a substantive, in the sense of *sukha*, e.g. in *Harshacharita*, Bombay ed. p. 159, l. 8.

⁸ This has necessarily to be supplied; the king, of course, is *Vijayāditya* himself.

C.—BEZVĀḌA PLATES OF CHĀLUKYA-BHĪMA I.

[A.D. 888-918.]

These plates were found¹ on the 25th June 1897 in the rock-hewn chamber of the quarry-compound at Bezvāḍa, in the Kistna district of the Madras Presidency, and were sent to Dr. Hultzsch by Mr. J. K. Batten, I.C.S., the Acting Collector of the Kistna district. I edit the inscription which they contain from an excellent impression, supplied to me by Dr. Hultzsch.

These are five copper-plates, each of which measures about 7" broad by 3" high. Plates 2-5 are inscribed on both sides, but the writing on the second side of the fifth plate is less than half a line. The first plate is inscribed on the second side only, and on the first side contains, from the proper right to the left, representations of a conch-shell, the sun, and a club.—With perhaps the exception of the first plate, the plates are quasi-palimpsests. On the plates 2-4 the writing which had first been engraved on them is well beaten in, so that only few traces of it remain; but on both sides of the fifth plate the original writing is still so clearly seen that much of it may be made out without any difficulty. The characters of this original writing closely resemble those which were afterwards engraved on the plates; and this, together with the fact that the words at the bottom of the second side of the fifth plate are *sa sarvaśālōkāstrayaśrī-Vishṇuvarddhana-ma[hārā]*,² in my opinion, leaves no doubt that these plates originally were used for another grant of Bhīma I., which either was not completed or for some reason or other was cancelled.—The plates have high rims, and are strung on a ring, which had not been cut yet when this record came into Dr. Hultzsch's hands. The ring is about $4\frac{1}{2}$ " in diameter and $\frac{1}{8}$ " thick, and has its ends secured in the back of a circular seal, about $2\frac{1}{4}$ " in diameter. The seal bears, in relief, the legend *śrī-Tribhuvan[ā*]mkuśaḥ*, with a flower below it, and, above it, a couchant boar which faces to the proper left and is surmounted by the sun and the moon's crescent, while behind it is an elephant-goad.—The writing is well preserved throughout. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, *kh*, *j*, *b* and *l* are denoted throughout by the later, cursive signs; but for the initial *i* (in *Indra*, l. 8) we have here still the earlier form, consisting of two horizontal dots with a wavy line above them. Of special signs for final consonants the inscription only contains one, for *n* (in *dattavān*, l. 21, but not in *pratāpavān*, l. 46); and of letters which occur more rarely, the initial *ē*, *ai* and *ō* (in *Īśānataḥ* and *Airivijaya-guṇṭha*, l. 32, and *ōm*, l. 1). The size of the letters is about $\frac{3}{8}$ ".—The language is Sanskrit, except that some Telugu words occur in the proper names. In addition to five benedictive and imprecatory verses, the text contains one verse referring to the donor and another which gives the name of the *Ajñapti*; the rest is in prose, but in lines 15 and 17 reads as if the official who drew up the grant had had verses before him. The text is full of minor mistakes. In respect of orthography, it will suffice to note the doubling, before *y*, of *t* in *Sattyaśraya*, l. 6, and *Vijayādittya*, l. 13, of *n* in *tānny=ēva*, l. 37, and of *l* in *nirmālyā*, l. 44; the doubling of *s* before *kin yaśasaskarāni*, l. 44; the doubling of *m* after *anusvāra* in *tāshām mmayā*, l. 40; the employment of *t* and *d* for the corresponding aspirates in *saprārttitō* (for *samprārtthitō*), l. 21, *pārttivēndrān*, l. 42, *dharmmārtta-*, l. 44, and *sāduḥ*, l. 45; and the use of the palatal for the dental sibilant in *sahakrāni*, l. 36.

The inscription is one of the Eastern Chālukya Bhīma [I.] Vishṇuvardhana (usually called Chālukya-Bhīma³), of whom no other inscription has yet been found. After having stated (in verse), in a general way, that at the time of his coronation (*paṭṭabandha*) king Bhīma gave away a village in perpetuity, it formally records that the *Mahārājādhirāja* Vishṇuvardhana granted the village of Kūkiparṇu in the Uttarakāṇḍeruvādi-vishaya to a student

¹ The plates were found together with a set of plates professing to contain a grant of Vishṇuvardhana III., which I consider to be spurious.

See line 21 of the text of the present inscription.

² See Dr. Fleet in *Ind. Ant.* Vol. XX. p. 103.

of the *kramapāṭha* named Pōtamayya, who (or whose grandfather) was an inhabitant¹ of Ummarakaṇṭhibōl. The *Ājñapti* of the grant was Kaḍeyarāja (a grandson of the Pāṇḍarāṅga of the preceding inscription), and the writer Koṇḍāchārya.²

The inscription is not dated. The localities mentioned in it have not been identified.³

It may be noticed that, up to the present, this is the earliest record which gives the full historical genealogy, with the lengths of the reigns,⁴ and that this grant for Bhīma I. gives the second name Vishṇuvarḍhana.

TEXT.⁵

First Plate; Second Side.

- 1 Ōm namō Nna(nā)rāyaṇāya [I*] Svasti [I*] Śrīmatām sakala-bhuvana-sarastūyamāna-
- 2 Mānavyasagōtrāṇām Hārītiputrāṇām Kauśikī-varaprasāda-labdha-rājyānām Mā-
- 3 trigāṇa-paripālītānām Svāmi-Mahāsēna-pādānuddhyātānām bhagavan-Nā-
- 4 rāyaṇa-prasāda-samāsādita-vara-varāhalāmñichhan-⁶ ēkshana-
- 5 kshana-rasīkṛit-ārātimaṇḍalānām⁷ āsvamēdh-āvabhṛithasnāna-pavitrikṛi-
- 6 ta-vapushām Chālukyānām kulam=alamkarishṇōḥ Sattyāścaya-valla-
- 7 bhēndrasya bhrātā Kubja-Vishṇuvarḍdhanō-shtādaśa varshāṇi⁸ [I*] tat-putrō Ja-

Second Plate; First Side.

- 8 yasiṅgha(ha)-vallabhas=trayastrīmśad-varshāṇi⁹ [I*] tad-anuja-¹
- Indra-bhaṭṭārakasya
- 9 priya-tanayō Vishṇuvarḍdhana(nō) nava samvatsarāṇi [I*] tat-putr-
- Maṅgi-yu-
- 10 varāja[h*] pañchaviṁśat-samvatsarāṇi¹¹ [I*] tat-putrō Jayasiṅgha(has)=tr-
- 11 yōdaśa samvatsarah¹² [I*] ta[d*]-dvaimātur-ānū(nu)jah Kokkili(liḥ) shan(n)=m
- 12 sah¹³ [I*] tasya j[y*]ēsbṛhō bhrātā Vishṇuva[r*]ddhana sv-ānujamadam-
- uchchātya sapta-
- 13 trīmśat-sam[ā*]h¹⁵ [I*] tat-tanujō Vijayādittya-bhaṭṭārakah¹⁶ ashtāda-
- sam[ā*]h [I*]
- 14 tad-aurasō Vishṇurājah shattrīmśad-abdāni¹⁷ [I*] tat-sutō Vijayādity-
- chatvārimśa-

Second Plate; Second Side.

- 15 18t-sam[ā*]h¹⁸ 19ashtōttarasata-śrīmā(ma)n-Narēndrēśvara-kārah [I*] tad-ātmajah E
- 16 li-Vishṇuvarḍdhanas=sārdha-samah²⁰ [I*] tan-nandanō Vijayādityaś=cha

¹ Literally, 'a master of the Vēdas and Vēdāṅgas' (l. 26).

² This name occurs again as the name of a writer *ibid.* Vol. XIII. p. 250, l. 37.

³ Regarding the name of the *viśaya*, see above, p. 119.

⁴ See Dr. Fleet in *Ind. Ant.* Vol. XX. p. 266.

⁵ From impressions supplied by Dr. Hultzsch.

⁶ Read *ādīchhan-*; the sign of *anusvara* may have been struck out already in the original.

⁷ Originally *manḍa*^o seems to have been engraved; read *ādnam*.

⁸ Here, and with similar accusative cases below, we have to supply a verb meaning 'he reigned.'

⁹ Read *śatām varshāṇi*.

¹⁰ Read *-anuj-Ēndra-*.

¹¹ Read *vimśatiṁ sam*.

¹² Read *śarāṇi*.

¹³ Read *sān*.

¹⁴ Read *sv-ānujam*.

¹⁵ Read *śatām samāh*.

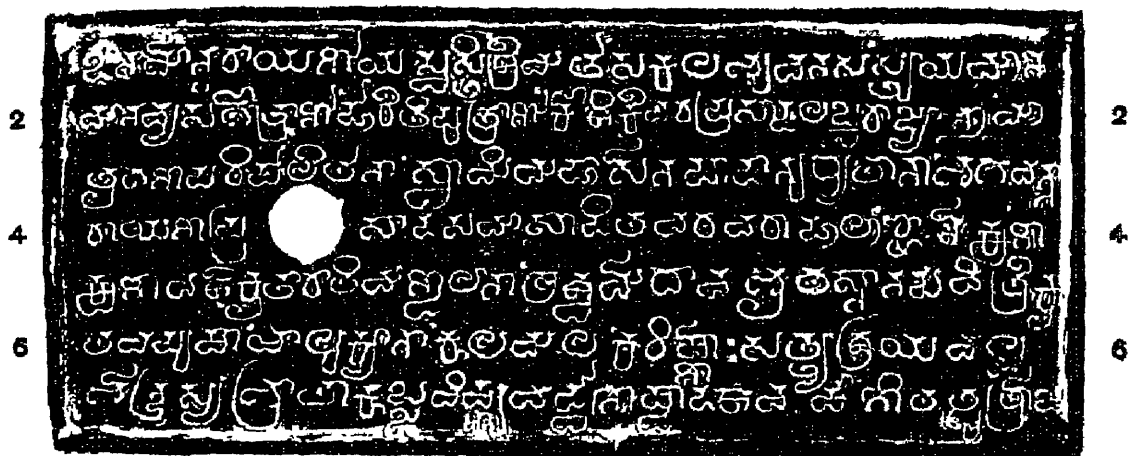
¹⁶ Here, and in other places below, the rules of *saṁdhi* have not been observed.

¹⁷ Read *śatām=abddāni*.

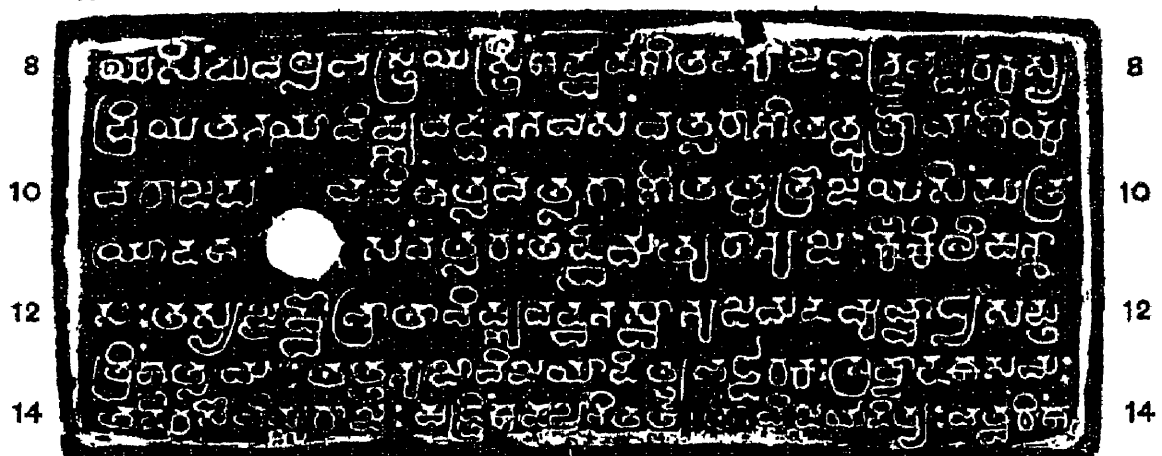
¹⁸ Read *tām sa*.

¹⁹ From here up to *-kārah* the text apparently is half an Anuṣṭubh verse.

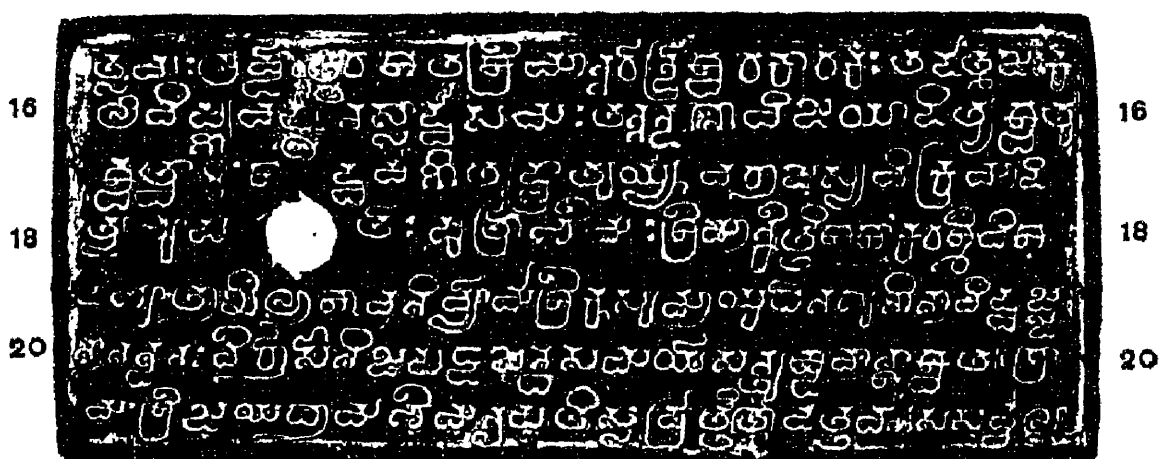
²⁰ Read *-samām*.

ib.

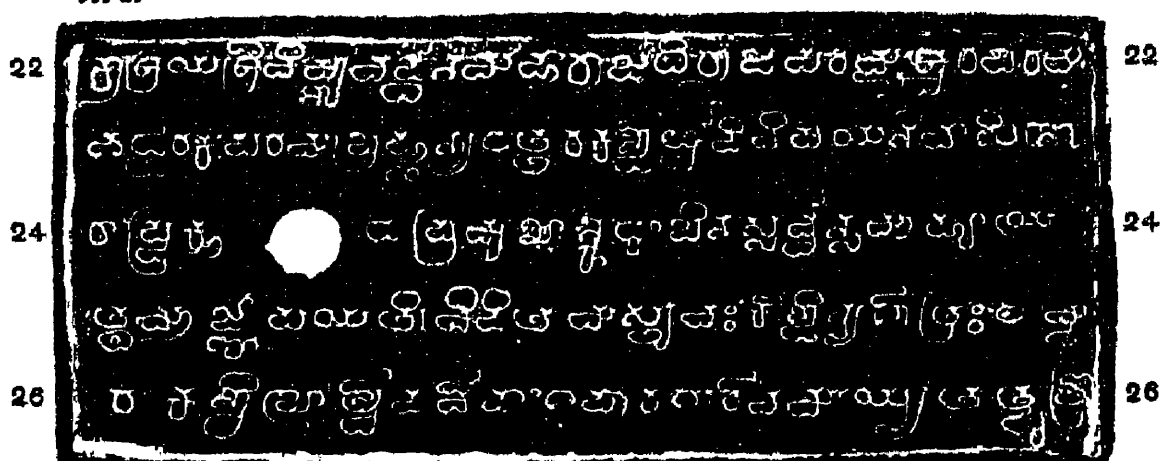
ii a.



ii b.



iii a.



28 28
 30 30

32 32
 34 34
 36 36

42 42
 44 44
 46 46

47 47

- 17 śchatvārimśad-varshāṇi¹ [I*] ²Tad-bhrātur=yyuvarājasya Vikramādi-
 18 tya-bhūpatēḥ putrō Bhīmaḥ [I*] ³Śrīmān=kīrtti-śaśāṇka-raśmi-vīśa-
 19 dibhūt-ākṣhil-ās-āvani-vyômā śrī-Kusumāyudhēna guṇinā vidvajja-
 20 n-ānandanah [I*] vīrō=sau nija-paṭṭabandha-samayē santuṣṭavān(ū)=śāśvata[m] ⁴
 grā-
 21 main śrī-jayadhāma-Bhīma-nripatis=saprārthitō⁵ dattavān ||(II) [I*] Sa sarvvalō-

Third Plate; First Side.

- 22 kāsraya-śrī-Vishṇuvarddhana-maḥārājādhirāja-paramēśvara-parama-
 23 bhāṭṭārakah paramabrahmaṇya Uttarakanderrvādi-⁶vishaya-nivāsinō
 24 rāshṭrakūṭa-pramukhān=kuṭumbīnās=sarvān=samāhūy=ē-
 25 ttham=ājñāpayati | Viditam=astu vaḥ [I*] Kō(kau)ṇḍīya-gōtraḥ Umma-
 26 rakaṇṭhibōl-vēda-vēdāṅga-pāragah Rēvamayja⁷ tat-putrō

Third Plate; Second Side.

- 27 Drōnabhāṭṭah tat-putrah⁸ Pōtamayya-kramayita⁹-nāmnē Kūkipa-
 28 rru-nāma-grāma[h*] sarvva-kara-parihāram=udaka-pūrvvām kṛitv=āsmābhi[r*]=datta-
 29 m=itī¹⁰ [I*] Asy=āvadhayah pūrvvataḥ Pōtaryamgari-cheruvu Āgnē-
 30 yataḥ Paruvula-guṇṭha(ṇṭa) dakṣha(kṣhi)ṇataḥ Chāki-cheruvu
 Nairityataḥ¹¹ sī-
 31 m=aiva sīma(mā) paścha(śchi)mataḥ Chintareni-cheruvu Vāavyataḥ Juvvi-
 guṇṭha(ṇṭa)

Fourth Plate; First Side.

- 32 uttarataḥ Î(ai)sānataḥ Airiviya-guṇṭha(ṇṭa) [II*] Asy=ōpari ¹²kē-
 33 nachid=bādham karōti yaḥ sa pañchabhir=mmahāpātakair=llī(II)pyatē [II*] Vyāsa-
 34 gītās=ślōk[ā*]ḥ [I*] ¹³Bahubhir=vvasudhā dattah(ttā) bahubhiś=ch=ānupāli-
 35 tā [I*] yasya yasya yadā bhūmiḥ tasya tasya tadā phalam || [2*]
 Shashṭhim(sṣṭim)
 36 varsha-sahasrā(srā)ṇi ¹⁴ svarggē mōdati bhūmidah | āksheptā ch=ā-

Fourth Plate; Second Side.

- 37 va(nu)mantā cha tānny=ēva narakē vasē[t*] ||(II) [3*] ¹⁵Mad-vamśajā
 paramahīpati-
 38 vamśajā vā ||¹⁴ pāpād=apēta-manasō bhuvi bhāvi-bhūpā[h*] | yē

¹ Read °śatam varshāṇi.² From here up to the word *Bhīmaḥ* the text is part of an Anuṣṭubh verse; compare *Ind. Ant.* Vol. XIII. p. 249, l. 13.³ Metre: Śārdūlavikrīḍita.⁴ Here a full stop was engraved, but has been struck out again.⁵ Read *samprārthitō*.⁶ Read °*kanderrvādi*; see above, p. 120, l. 14.⁷ At first sight the reading might be taken to be *Rēvamāyja*, but what looks like the sign of the vowel *ā*, is really the remainder of an *akṣhara ki*, which has been beaten in. Read °*mayyaja*.⁸ Read *tat-putrāya*.⁹ I take *kramayita* to be a mistake for *kramayuta*, used (as in *Ind. Ant.* Vol. XIII. p. 214, l. 49) for *kramaka* or *kramavid*; compare *South-Ind. Inscr.* Vol. I. p. 45, l. 25, *Dēṇiya-kramaka*, and l. 29, *Kommaṇa-kramavid*.¹⁰ Read *datta iti*.¹¹ Read *Nairityataḥ*.—After this word the proper name of a village has been apparently left out before *et*.¹² Read *yaḥ kaśchid=bādham karōti sa*.¹³ Metre of verses 2 and 3: Ślōka (Anuṣṭubh).¹⁴ These signs of punctuation are superfluous.¹⁵ Metre: Vasantatilakā.—Originally *mapvam* was engraved.

39	pālayanti	mama	dharmmam=imām(mam)	sammastān ¹
40	tēshām	mma(ma)yā	virachitō=mjalir-ēsha	mūrdhni || [4*] Sāmā- ²
41	nyō=yan=dharma-sétur=nripānām	kālē	kālē	pālani-

Fifth Plate ; First Side.

42	yō	bhavadbhih [1*]	sarvvān=ētān=bhāvinaḥ	pārtti(rtthi)v-āndrān=bhūyō	bhūyō
43	yāchatē	Rāmabhadraḥ [|| 5*]	³ Yān=iha	dattāni	purā narēndrēḥ ⁴ dānāni dha-
44	mm-ārtta(rttha)-yaśasskarāṇi [1*]	nirmālyā-vargga- ⁵ prātimāni	tāni	kō	
45	nāma	sāduḥ(dhuh)	punar=ādaditāḥ ⁶ [|| 6*]	⁷ Ājñāptir=asya	dharmmasya ⁸
	Kaḍeya-				
46	rājaḥ	pratāpavān |	pitāmahō=bhavānnyasya ⁹	Pāṇḍar[ā*]mgaḥ	parantapaḥ [7*]

Fifth Plate ; Second Side.

47 Koṇḍ[ā*]chāryya-likhitam [1*]

ABSTRACT OF CONTENTS.

Om. Adoration to Nārāyaṇa! Kubja-Vishṇuvardhana (l. 7)—the brother of Saṃyasaṃyasa-vallabhendra, who adorned the family of the Chālukyās (l. 6) who are of the Mānavya gōtra and are Hārītiputras (l. 2)—(reigned) for eighteen years; his son Jayasimha-vallabha (l. 8) for thirty-three years; Vishṇuvardhana (l. 9), the dear son of his younger brother Indra-bhaṭṭāraka, for nine years; his son Maṅgi-yuvarāja (l. 9) for twenty-five years; his son Jayasimha (l. 10) for thirteen years; Kokkili (l. 11), his younger brother from a different mother, for six months; his eldest brother Vishṇuvardhana (l. 12), having expelled the younger brother, for thirty-seven years; his son Vijayāditya-bhaṭṭāraka (l. 13) for eighteen years; his son Vishṇurāja (l. 14) for thirty-six years; his son Vijayāditya (l. 14), who built a hundred and eight temples of (Śiva) Narēndrēśvara, for forty¹⁰ years; his son Kali-Vishṇuvardhana (l. 16) for one year and a half; (and) his son Vijayāditya (l. 16) for forty-four years. Bhīma (l. 18) is the son of his brother, the Yuvarāja Vikramāditya.

(V. 1.) That glorious hero, by whose fame all quarters, the earth and the sky are whitened as by the moon's rays, and who gladdens the learned with the excellent god of love,¹¹ that glorious home of victory, king Bhīma, at the time of his coronation, well pleased, has given a village in perpetuity, requested to do so.

He, the asylum of all mankind, Vishṇuvardhana (l. 22), the Mahārājādhirāja, Paramēśvara and Paramabhaṭṭāraka, who is most devoted to religion, having called together all the cultivators, headed by the Rāshṭrakūṭas, who inhabit the Uttarakanḍeruvādi-vishaya, thus issues a command to them (l. 25):—

"Be it known to you! The village of Kūkiparṇu (l. 27) has been given by us, with exemption from all taxes, to the student of the kramapāṭha Pōtamayya, the son of Drōṇabhaṭṭa who is the son of Rēvamayya, a member of the Kaundinya gōtra and a Vêdic scholar (inhabiting) Ummarakanṭhibōl (l. 25)."

¹ Read *samastān*, without the sign of punctuation.

² Metre : Śālinī.

³ Metre : Indravajrā.

⁴ Read *narēndrair=*.

⁵ Read *-vānta=*.

⁶ Read *-ādadīta*.

⁷ Metre : Ślōka (Anuṣṭubh).— Read *Ājñāptir=*.

⁸ This sign of punctuation is superfluous. The following Pāda contains one syllable too many.

⁹ Read *-bhavad-yasya*.

¹⁰ See Dr. Fleet in *Ind. Ant.* Vol. XX. p. 100

¹¹ I do not see the exact force of this statement. In another inscription Bhīma is called *śaucha-Kandarpa*, 'in purity the god of love;' see *Ind. Ant.* Vol. XIII. p. 249, l. 14.

The boundaries are (l. 29): On the east, the Pôtaryāṅgari-cheruvu (*tank*); on the south-east, the Paruvula-guṇṭa (*tank*); on the south, the Chāki-cheruvu (*tank*); on the south-west, the boundary-line of (?)¹; on the west, the Chintareni-cheruvu (*tank*); on the north-west, the Juvvi-guṇṭa (*tank*); and on the north and north-east, the Airiviya-guṇṭa (*tank*).

The rest of the inscription warns the people not to obstruct this grant; quotes five benedictive and imprecatory verses, ascribed to Vyāsa; (in verse 7) gives the name of the *Ājñapti* of the grant, Kaḍeyarāja, whose grandfather was Pāṇḍarāṅga; and records the name of the writer, Koṇḍāchārya.

D.—MASULIPATAM PLATES OF AMMA I.

[A.D. 918-925.]

These plates were found, some twenty years ago, in the vernacular record room of the Collector's office at Masulipatam, in the Kistna district of the Madras Presidency, and they are preserved now in the Madras Museum. The inscription which they contain has been already published, by Mr. R. Sewell, in the *Indian Antiquary*, Vol. VIII. p. 77 ff.;² I re-edit it from an excellent impression, taken and supplied to me by Dr. Fleet.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $8\frac{3}{4}$ " broad by $4\frac{5}{8}$ " high. The plates have raised rims, and are strung on a ring which had been cut before this record came into Dr. Fleet's hands in the year 1884. The ring is about $5\frac{1}{4}$ " in diameter and $\frac{1}{2}$ " thick; it is joined to a circular seal which is about $3\frac{3}{4}$ " in diameter. The seal bears, in relief on a slightly countersunk surface, the legend *śrī-Tribhuvan[ā*]mkuśa*; below the legend, a floral device; immediately above the legend, a boar, standing and facing to the proper right; and above the boar, an elephant-goad surmounted by the moon's crescent. With the exception of a small part of the first plate the writing of which is somewhat corroded, the plates are well preserved.—The writing and engraving are good. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. For *kh*, *j*, *b* and *l* we have throughout the later, cursive signs. The initial *i* does not occur in the text. Of the three final consonants which occur, *n* and *m* are denoted by special signs (in *māsān*, ll. 9 and 13, *triṃśatam*, ll. 10 and 11, and *chatvāriṃśatam*, ll. 12 and 14), while for *t* the ordinary sign for *ta* is used, with the sign of *virāma* above it (in *Kumāravat*, l. 27, and *anīnē(na)śat*, l. 29). The size of the letters is about $\frac{3}{16}$ ".—The language is Sanskrit. Besides two benedictive and imprecatory verses, the text contains eight verses treating of the donor and the donee and their ancestors; the rest is in prose. In respect of orthography, it may be noted that the rules of *saṃdhi* have been frequently neglected, and that there is a fairly large number of other minor mistakes, omissions of letters, etc. A special point which may be drawn attention to is, that after an *anusvāra* a consonant is doubled³ in *Maṃggi*, l. 8, *Vēṃggi* and *Trikaṃggi*, l. 17, *pāṃchchavimśatim*, l. 8, *kiṃchcha*, l. 30, and in *vatsarāṇām nūja-*, l. 16, but not in other places where the same rule might have been followed.

The inscription is one of the Eastern Chalukya Ammarāja [I.] Vishṇuvardhana. It records that the king granted the village of Drujjūru in the Pennātavādi-vishaya to Mahākāla, a general, and son of a foster-sister, of (Ammarāja's grandfather) Chālukya-Bhīma (or Bhīma I.). The *Ājñapti* of the grant was (the ?)⁴ Katakārāja.

¹ See above, p. 129, note 11.

² Compare also Dr. Fleet in *Ind. Ant.* Vol. XX. p. 266, K.

³ The same rule is observed once (in regard to *m*) in the preceding inscription C. We also find it occasionally observed e.g. in the inscriptions published in *South-Ind. Inscr.* Vol. I. p. 39 ff., and *Ind. Ant.* Vol. XIII. p. 213 ff. See also above, p. 107.

⁴ See above, Vol. IV. p. 309, note 1.

The inscription is not dated. Of the localities, the Pennâtarâdi *visaya* is mentioned also in *Ind. Ant.* Vol. VII. p. 16, l. 39. The village of Drujjûru has by Mr. Sewell been identified¹ with the village of Zuzzûru in the Nandigâma tâluka of the Kistna district, the 'Joodjoor' of the *Indian Atlas*, map 75, long. 80° 28' E., lat. 16° 44' N. Mr. Sewell may be right, but, excepting 'Gooteemookola' which may be Gottiprôlu. I do not find, the names of the villages which in the inscription are said to form the boundaries of Drujjûru, anywhere near the 'Joodjoor' of the map.²

TEXT.³*First Plate.*

- 1 Śivam=astu sarvva-ja[ga*]taḥ [||*] Svasti [!*] Śrīmatām sakala-bhuvana-sa[m]stūyamāna-Mā-
- 2 navyasagôtrāṇām Hārīt[ī]putrāṇām Kau]śikhī(kī)-varaprasāda-labdha-rājyaṇām(nām) Mā-
- 3 triguṇa-paripālītānām Svāmi-Mahāsēna-pādānudhyātānām bhagavan-Nārā-
- 4 yaṇa-prasāda-samāsādita-vara-varāha lā m ch h a n - ê k s h a [ṇ a] - k s h a ṇ a - v a ś ī k ṛ i -
- 5 t-ārātimaṇḍalānām=asvamedh-āvabhṛitha s n ā n a - p a v i t r ī k ṛ i t a - v a p u s h ā m
- 6 Chalukyānām kulam=alamkarishṇōḥ Satyāśraya-vallabhasya bhrātā Kubja-Vishṇuvarddhanō=
- 7 shtādaśa varshāṇi⁴ | tat-putrō Jayasimha-vallabhō(bha)s=trayastrimśad-varshāṇi⁵ | tad-bhrātu-
- 8 r=Indrarājasya sutah⁶ Vishṇurājō nava | tat-putrō Māṅgi-yuvarājah⁷ pañchchavimśatim⁸ [!*]
- 9 tat-putrō Jayasimhaḥ trayōdaśa | ta[d*]-dvaimātur-ānujah Kokkiliḥ shaṇ-māsān [!]

Second Plate ; First Side.

- 10 tasya jyēsthō bhrātā tam=uchchātya Vishṇuvarddhanas=saptatrimśatam⁹ | tat-putrō Vijayā-
- 11 ditya-bhaṭṭārakah ashtādaśa | tat-sutō Vishṇuvarddhanah shaṭtrimśatam | tat-sūnur=ashtōtta-
- 12 ra¹⁰-Narēndrēśvar-āyatanānām karttā¹¹ Vijayādityaś=chatvārimśatam | tad-ātmajah Kali-
- 13 Vishṇuvarddhanō=shtādaśa māsān | tat-putrō Vijayāditya-mahārājaś=cha-
- 14 tuśchatvārimśatam¹² | ¹³Tad-anuja-yuvarājād=Vikramāditya-nāmnaḥ
- 15 prabhur=abhavad-arāti-vrāta-tūl-ānal-aughaḥ¹⁴ [!*] nirupama-nṛipa-Bhi-

¹ See *Ind. Ant.* Vol. VIII. p. 76, and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 46.

² According to Mr. Sewell, a village named Taḍigummi is west (not east) of Zuzzûru ; and east (not west) of it, "on the east side of forest-covered hills which would thus have been included in the grant, is the village of Malkāpuram."

³ From Dr. Fleet's impressions.

⁴ Here, and with similar accusative cases below, we have to supply a verb meaning 'he reigned.'

⁵ Read ⁹*śatam varshāṇi*.

⁶ Here, and in other places below, the rules of *samdhī* have not been observed.

⁷ Read *Māṅgi*.

⁸ Read *pañcha*.

⁹ Here one would expect *varshāṇi*.

¹⁰ Here the word *śata* has been omitted ; compare the text of the preceding inscription, line 15, and *South-Ind. Inscr.* Vol. I. p. 39, l. 13.

¹¹ This sign of punctuation should be struck out.

¹² Here, again, one would expect *varshāṇi*.

¹³ Metre : *Mālinī*.

¹⁴ Originally ⁹*niLaughaḥ* was engraved, but the *i* of *ni* has been struck out again.

ii q.



iii.



- 16 mas=trimśatam vatsarāpām nni(ni)ja-guṇa-gaṇa-kṛtti-vyāpta-dikēlakṛtā [1*]
Tat-sūnu-
17 [r]=Vvijayādityaḥ shan(n)=māsān=Vēṃggi-maṇḍalam¹ Trikaṃgg-ātavi-
paripālya [di*]-
18 vaṃ yayō(yau) | Ajāyata² sutas=tasya bhūbh[ā]r-ōvāṇa-k-haṇ [1*]
Ammarā-

Second Plate ; Second Side.

- 19 ja-mahāpālaḥ pālitaśśeṣa-bhūtalaḥ [12*] Yasya pādāmbuja-chelāśchēḥḥaṇa-
20 śritam rāja-maṇḍalam [1*] daṇḍit-ārāti kōdaṇḍam maṇḍitam ma-
[3*] Kund-ēndu-dha-
21 valam yasya [3] yaśō raṃjita-bhūtalam | gāyanti galit-ārā-
Vvidyādha[r]yyō=
22 pi viṇayā || [4*] Sa sarvvalōkāśraya-śrī-Vishṇuvarddhana-mahāpālaḥ Po[n]jata-
23 vādi-vishaya-nivāsinō rāshṭrakūṭa-pramukhān=kuṭiṇ(ṭuṇ)ṇi-sarvva-
24 y-ēttam=ā[jūā]payati || Viditam=astu vaḥ [1*] Chālukya-Bhīma-bhā-
25 ttrī dhātr-i(1)va ch-āparā [1*] kshamayā kshatriyapāya Nag-
śrutā || [5*] Ā-
26 sīt=tasy[ā]s=sutā Gāmakāmbā nām=Āmbikā-samā | mātu stanyam samā-
Bhī-
27 ma-rājēna yā papan || [6*] S=ājjanat=kumāram [cha*] śakti-yukta[ḥ]
Kumāravat | Bhī[ma]-rāja-

Third Plate.

- 28 sya sēn[ā*]nyam [4] Mahākālam=mahā-matim || [7*] Yaś=ch=ānēkaśah Anyō-
[ā*]stra-samāyō-
29 ga-samjāt-[ā*]gnau mahāhavē [1*] svāminō=grasarō dhirō ripu-sānyam
aninō(na)śat || [8*]
30 Kimchcha⁵ | rūpēṇa Mannasijah kōpēna Yamah śāryyēṇa Dhanamjayah
sāhasai[h*]
31 Śūdrakaḥ || Tasmai Drujjūru-nāma-grāmō=smābhis=sarvva-kara-paṭib-
32 rēṇa mānyikṛitya dattaḥ [1*] Asy=āvadhayaḥ pūrvvataḥ Tālugummi-
33 m=aiva sīmā [7] dakshina(na)taḥ Goṭṭiprōlu-sīm=aiva sīmā [7] paśai-
Malkapōramu-si(sī)m=aiva
34 sīmā uttarataḥ Adupu-sīm=aiva sīmā [11*] Asy=ōpari bādha[ḥ] na kartavyā [1*]
Tathā cha Vyāsēn=ōktaḥ | Bahubhir=vvasu-
35 dhā dattā bahubhis=ch=ānupālita [1*] yasya yasya yadā bhūmis=tasya tasya
tadā phalam | (11) [9*] Sva-dattām=para-dattām
36 vā yō harōtu(ta)⁸ vasundharām [1*] shashtim varsha-sahasrāni(ni)
viśtā(shṭhā)yaṇ jāyatō kṛimih || 10*] Ājñapti[h*] Katakarijāḥ [11]

¹ Read *Vēṃgi*. and *Trikaṃgg*.² These signs of punctuation are superfluous.³ Read *kimchcha*, and omit the following sign of punctuation.⁴ Mr. Sewell read this and the two next names *Tālugummi*, *Goṭṭiprōlu*, and *Malkapōramu*.⁵ These signs of punctuation are superfluous.⁶ Perhaps this correction has been made already in the original.⁷ Metre of verses 2-10 : Ślōka (Anuṣṭubh).⁸ This sign of punctuation is superfluous.

ABSTRACT OF CONTENTS.

Commencing with the words 'May the whole world be blessed !,'¹ lines 1-14 give the genealogy, with the lengths of the reigns, as far as the *Mahārāja Vijayāditya*, the son of *Kali-Vishṇuvardhana*, in substantially the same manner² as the preceding inscription C.

(V. 1.) From his (i.e. *Vijayāditya*'s) younger brother, the *Yuvarāja Vikramāditya*, sprang that mighty fire-brand to the cotton—the host of his adversaries, the incomparable king *Bhīma*, who filled the horizon with the fame of his many excellent qualities for thirty years.

His son *Vijayāditya* (l. 17) went to heaven when he had ruled the *Vēṅgi-maṇḍala*, joined with the *Trikalinga* forest, for six months.

(Vs. 2-4.) To him was born a son, able to bear the burden of the earth, king *Ammarāja*, who rules the whole surface of the earth. The kings in a body have resorted to the shade of his lotus-feet; the bow with which he chastises his enemies is glorified in the three worlds.³ Even the *Vidyādhari*s sing to the late his fame which, white like the jasmine and the moon, has reddened⁴ the surface of the earth, the fame of him whose enemies have perished.

He, the asylum of all mankind, the *Mahārāja Vishṇuvardhana* (l. 22), having called together all the cultivators, headed by the *Rāshtrakūṭas*, who inhabit the *Pennātavādi-vishaya*, thus issues a command to them :—

"Be it known to you !

(Vs. 5-8.) King *Chālukya-Bhīma* had a foster-mother, named *Nāgipōṭi*; she was (to him) like a second earth, like a warrior endowed with endurance. She had a daughter, named *Gāmakāmbā*, like unto *Ambikā*,⁵ who drank her mother's milk, sharing it with king *Bhīma*. She brought forth a son, endowed with strength⁶ like *Kumāra*, the high-spirited *Mahākāla*, (who became) a general of king *Bhīma*. In battle where fire is produced by the clashing together of the opponents' arms, going before his master, this brave one more than once has annihilated the enemy's army.

To him the village of *Drujjūru* (l. 31) has been given by Us, with exemption from all taxes."

The boundaries are (l. 32) : On the east, the boundary-line of *Tālūgummi*; on the south, the boundary-line of *Goṭṭiprōlu*; on the west, the boundary-line of *Malkapōramu*; and on the north, the boundary-line of *Adupu*.

The rest of the inscription warns the people not to obstruct this grant; quotes two benedictive and imprecatory verses, ascribed to *Vyāsa*; and records that (the ?) *Kaṭakarāja* was the *Ājñapti* (of this grant).

E.—MASULIPATAM (?) PLATES OF CHĀLUKYA-BHĪMA II.

[A.D. 934-945.]

These plates belonged to Sir Walter Elliot, and are now in the British Museum. From a rather illegible label on the original, they seem to have been obtained through Mr. J. C. Norris from Masulipatam. I edit the inscription which they contain from Sir W. Elliot's own impressions, supplied to me by Dr. Fleet.⁷

¹ Instead of this, the other known grant of Amma I., published in *South-Ind. Inscr.* Vol. I. p. 39 ff., has at Anuakṣubh verse, conveying the same meaning.

² Verbal differences are : The family name here, in line 6, is *Chālukya* (not *Chālukya*); in the same line we have *Satyādiraya-vallabha* (instead of *-vallabhendra*); in line 8, *Indrarāja* (instead of *Indra-bhaṭṭāraka*); in the same line, *Vishṇurāja* (instead of *Vishṇuvardhana*); in line 11, *Vishṇuvardhana* (instead of *Vishṇurāja*) and in line 13, *Vijayāditya-mahārāja* (instead of only *Vijayāditya*).

³ *Maṇḍala-traya* (the *bhū-maṇḍala*, *gagaṇa-m°*, and *dyu-m°*) is equivalent to *tri-lōka*.

⁴ Or 'has gladdened the inhabitants of the earth.'

⁵ I.e. the goddess *Pārvatī*.

⁶ *Kumāra*, the god of war, also is *śakti-yukta*, i.e. 'furnished with a spear' (*śakti-dhara*).

⁷ Compare Dr. Fleet in *Ind. Ant.* Vol. XX. p. 270, N.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $7\frac{1}{2}$ " broad by $3\frac{3}{4}$ " high. They have high rims, and are strung on a ring, about $4\frac{3}{4}$ " in diameter and $\frac{3}{8}$ " thick, which had been cut already when the original came under Dr. Fleet's notice. (To the ring is attached a circular seal, which is about $2\frac{3}{4}$ " in diameter. It bears, in relief on a countersunk surface, across the centre, the legend *śrī-Tribhuvandīnaka*; above the legend, the sun and moon, two sceptres (or perhaps lamp-stands, or chowries), an elephant-goad, and a boar, standing and facing to the proper left; and below the legend, a conch-shell and a floral device. The engraving is good; the letters throughout shew marks of the working of the tool.)—The writing for the greater part is well preserved; but sides i, iia and iii, towards the ends of the lines, have been subjected to the action of fire or some corrosive fluid, and in a few places the first and third plates are corroded right through. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. The consonants throughout have the later, cursive forms, and the later form is used also in the case of the initial *i* (in *ittham*, l. 22). The sign of the medial *au* is very similar to one of the signs of the medial *ō*, so that it is difficult to distinguish between the two signs. Special signs are used for the final *n* (in *māsān*, ll. 9 and 15), and *m* (in *trīṃśatam*, l. 7, *viṃśatim*, l. 8, etc.), but not for the final *t* (in *pūṭṭayat*, ll. 7 and 17), which is denoted by the ordinary sign for *ta*, with the sign of *irāma* above it. The size of the letters is about $\frac{1}{16}$ ". The language is Sanskrit, except that one or two Telugu words occur in the description of the boundaries, in lines 32 and 33. In line 38 we have the unusual word *pañcha-vārī*, the meaning of which apparently is similar to that of the more common *pañcha-kula*. Besides two benedictive and imprecatory verses, the text contains nine verses treating of the donor and the donee; the rest is in prose. The grant has been written out somewhat carelessly, and in lines 8 and 9 contains two grossly incorrect statements. In respect of orthography, too, the text shows a fairly large number of mistakes, owing to the disregard of the rules of *samāhā*, the omission of single letters and whole syllables, etc.

The inscription is one of the Eastern Chālukya Chālukya-Bhīma [II.] Viṣṇu-vardhana, but the first of these two names does not actually occur in the text, which describes the king only as 'the son of Mēlāmbā and Vijayāditya.' It records that the king, on the occasion of the sun's progress to the north, granted a field at the village of Ākulamannaṇḍu in the Gudravāra-vishaya to a student of the *kramapāṭha* named Viddamayya, a son of the Sōma-sacrificer Mādhaba, who was a son of Tyākkiya, a student of the *kramapāṭha* and inhabitant of Vaṅgiparṇu. No *Ajñāpti* is mentioned.

The inscription is not dated. Of the localities, the Gudravāra-vishaya has been spoken of above, p. 123. The village of Vaṅgiparṇu is mentioned also in *Ind. Ant.* Vol. XX. p. 416, l. 26 ff.; perhaps it is 'Vaṅgipuram, *Indian Atlas*, map 76, long $80^{\circ} 27'$ E., lat. $16^{\circ} 8'$ N. Ākulamannaṇḍu, as Dr. Fleet points out to me, is the 'Aukulmanaud' of map 95, long. $81^{\circ} 10'$ E., lat. $16^{\circ} 15'$ N.

The donee of this grant, Viddamayya,¹ is the donee also of the Pāganavaram grant of Chālukya-Bhīma II., published *ibid.* Vol. XIII. p. 213 ff., in which (in line 49) the name of his father's father is given as Tūrkama (not Tyākkiya).

TEXT.²

First Plate.

- 1 ✽ Svasti [*] Śrīmatām sakala-bhuvana-samastūyamāna-Mānavyasagōtrāṇām Hāri-
2 tiputrāṇām Kauśī[k]ī-varaprasāda-labdha-rājyānām Mātri[ga*]ṇa-paripālītānām
Sv[ā].

¹ Viddamayya occurs as the name of the father's father of the donee of the Yelivarru grant of Amma II., published *ibid.* Vol. XII. p. 91 ff.; but that Viddamayya belonged to the Kāśyapa (not the Gautama) gōtra.

From Sir W. Elliot's impressions, supplied to me by Dr. Fleet.

- 3 mi-Mahāsēna-pādānudhyātānām ¹bhavagavan-Nārāyaṇa-prasāda-samā[sā]dita-vara
 4 varāhā(ha)lāmcha(chha)n-ēkshana-kshana-vaśīkṛit-ārātimaṇḍalānām²=aśva[m] ē d h- ā v a
 5 bhṛithasnāna-pavitrīta-vapushām³ Chālukyānām kulam=alamkarishnōs=Sa
 6 tyāśraya-vallabhēndrasya bhrātā Kubja-Vishṇuvarddhanō=shtādaśa varsh[ā]n
 Vēng[i]-maṇḍalam=a[nvapā]-
 7 layat || tad-ātmaḥ Jayasimhas=trayastrimśatam || tad-anuj-Ēndra[rāja]-nandan
 Vishṇu[varddha*]nō
 8 nava || tat-sūnu[r*]=Mamangi-yuvarājah pañchavimśatim || tat-putr
 Ja[yasim]has=trayastrim[m]-

Second Plate; First Side.

- 9 śatam⁴ || tat-sutaḥ⁵ Kokkili[h*] shaṇ=māsān || tasya jyēsthō bhrāt
 Vishṇu[va]r[ddha]nas=tam=uchchā-
 10 tya saptatrimśatam⁶ || tat-putrō Vijayāditya-bhatt[ā]rakah⁷ ashtādaśa || ta
 putrō Vi-
 11 shṇuvarddhanash=va(sha)ṭtrimśatam || tat-sū(su)taḥ Vijayādity
 Narēndrē(ndra)mṛiga[rā]jas=sāshṭācha.⁸
 12 tvārimśatam || tat-putrah Kali-Vishṇuvarddhanō=ddhyarddha-varsha[m]
 ta[t-s]ntah Guṇa-
 13 ka-Vijayāditya-mahārājās=chatuschatvārimśata[m] || tad-anuja-
 14 varāja-Vikramāditya-bhūbhṛid-ātmajas=Chālukya-Bhimas=trimśatam || ta[t-pu]
 Vijayādi-
 15 tya[h*] shaṇ=māsān || tasy=[ā*]gra-sūnur=Ā(a)mma[rā*]jas=sapta varshā[n]
 tat-suta-Vijayādityam kṛita-ka[nṭh]i-
 16 kā-paṭṭabandh-ābhishēkam ||⁹ bālam=uchchātya Tāh-ādhipō māsam=ēkan
 Chālukya-Bhima-tanayō

Second Plate; Second Side.

- 17 Vikramāditya-rāja ēk[ā*]daśa m[ā*]sān=bhuvam=ap[ā*]layat || ¹⁰Mēl[ā]m*
 Vijayāditya-nandanō
 18 nandita-prajah [*] ba[d*]dhvā kram-āgataṁ paṭṭam rakshaty=ā- chandr
 urvarām || [l*] Utkhāt-ōddhatta(ta)ripunā pratirō-
 19 pita-bandhunā | kund-ēndu-dhavalām yēna nītan=daśa diśō yasah || 2*
 rājñ[ā*]m virājant[ē*] yasmin=n=ā-
 20 tanyatra¹¹ rājasu [*] padmākara-gatan=tējah kim=asti kumud-ākar[ā*] ||
 Sa: sarvvalōkāśra-

¹ Read bhagavan.

² Instead of the *akshara* *rd*, *kd* was originally engraved.

³ The cognate inscriptions have *pavitrīkṛita* instead of *pavitrīta*.

⁴ This is a mistake for *trayōdaśa*.

⁵ This is a mistake for *tad-dvaimātur-ānujah* or *tad-avarajah*.

⁶ After this one would have expected the word *varshāni*.

⁷ Here, and in other places below, the rules of *sandhi* have not been observed.

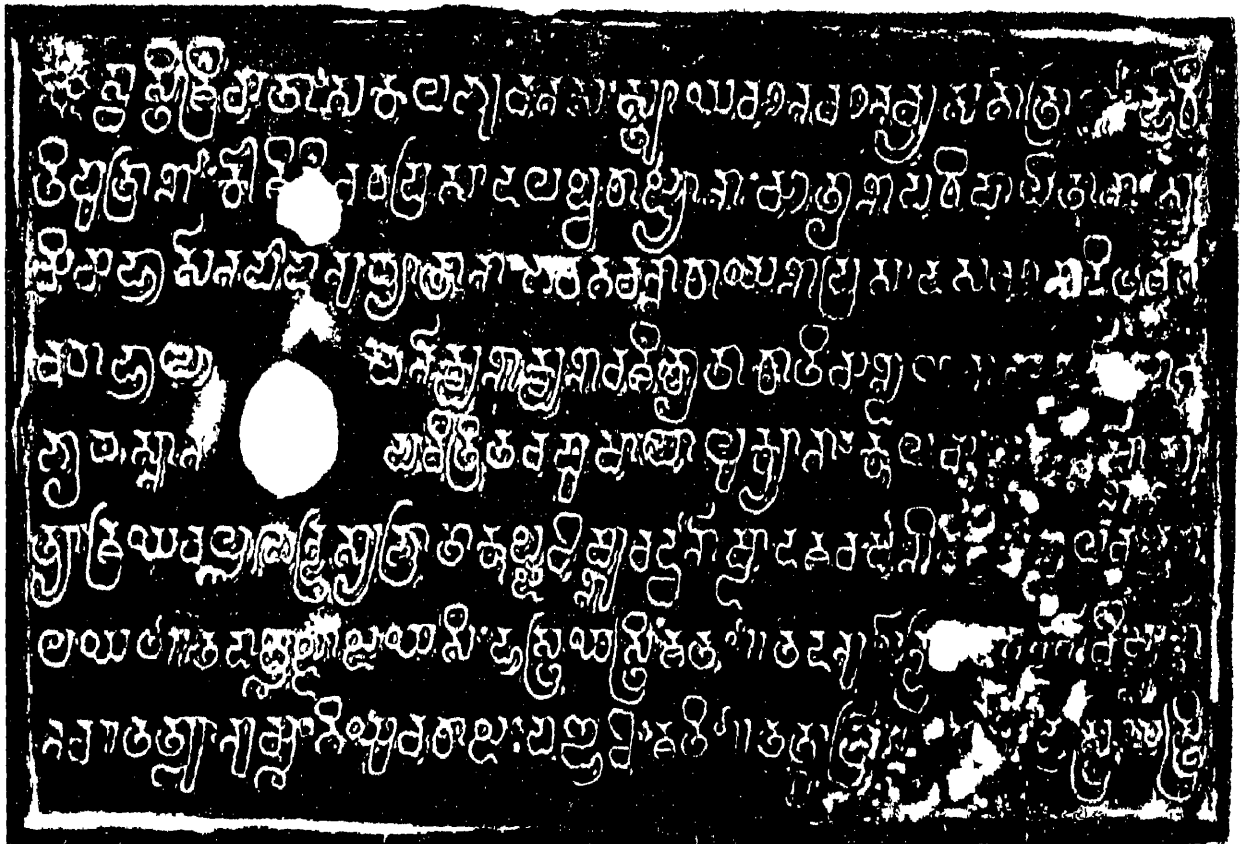
⁸ The same reading (*rdjas=sd* in which the *sa*, prefixed to *ashtā*, is quite out of place) we have in *Ind.* Vol. XIII. p. 249, l. 12, and it was perhaps intended in *South-Ind. Inscr.* Vol. I. p. 47, l. 12. Instead of have *rdjas=ch=ā* (the *cha* of which is superfluous) in *Ind. Ant.* Vol. VII. p. 16, l. 12; Vol. XII. p. 92, Vol. XIV. p. 52, l. 41; above, Vol. IV. p. 306, l. 40; and below, p. 140, l. 10. Both the *sa* and the *ā* omitted in *Ind. Ant.* Vol. XIII. p. 213, l. 15 (in one of the earliest inscriptions which give 48 years as the d of the king's reign); Vol. XIX. p. 429, l. 37; and Vol. XIV. p. 56, l. 13.

⁹ This sign of punctuation is superfluous.

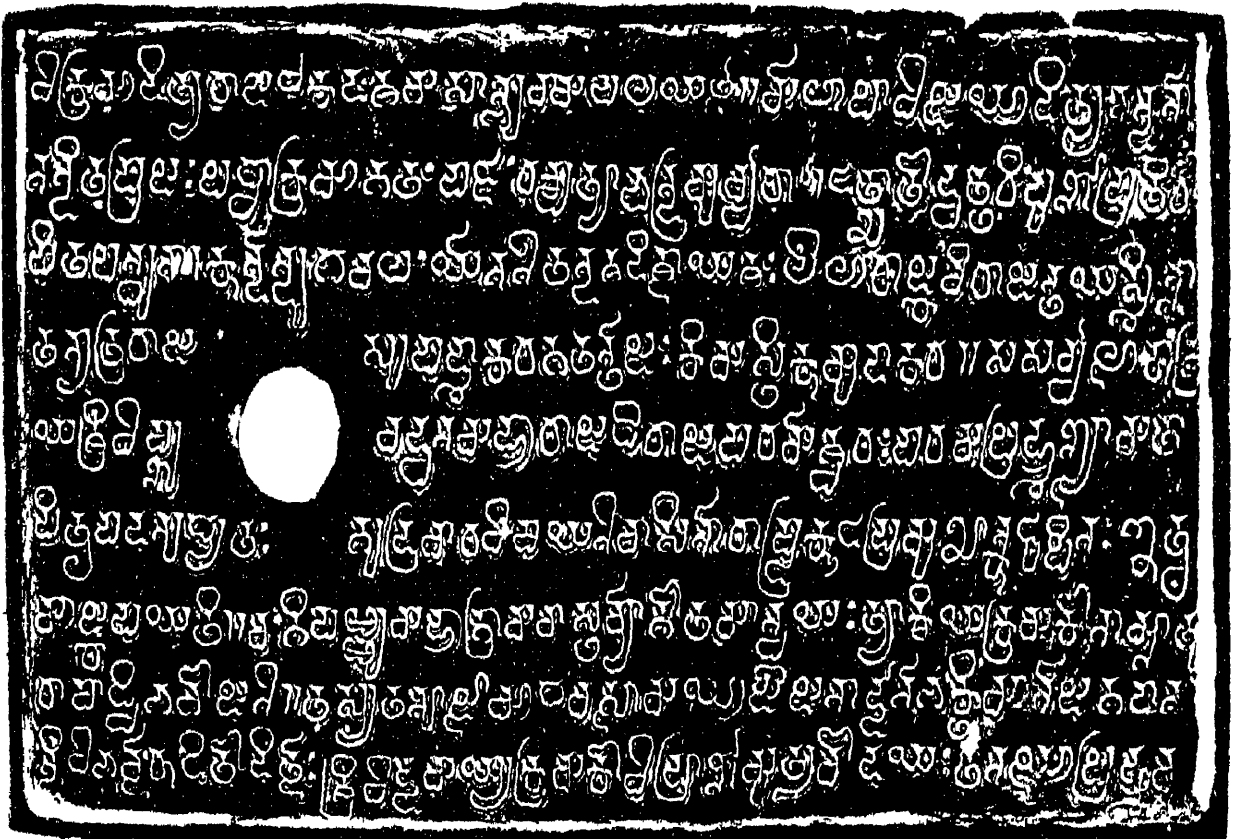
¹⁰ Metre of verses 1-11: Ślōka (Anuṣṭubh).

¹¹ Read *n=dyatra*.

2.



224.



- 21 ya-srī-Vishṇuva[r*]ddhana-mahārāj[ā*]dhirāja-paramēśvaraḥ paramabrahmanyō
m[ā*]tā-
22 pitri-p[ā*]d[ā*]nudhy[ā*]taḥ Gudravāra-vishaya-nivāsinō rāshtrakūṭa-pramukhān=
kuṭu[m*]binaḥ ittha-
23 m=ājñ[ā*]payati || Vamgiparṇu-mahāgrāma-vāstavyō G[au]tam-ānvayaḥ [I*]
Tyākkiya-kramakō nāmñā Tu-
24 rāshād-vibhavō=jani || [4*] Tasya tanūjō Mādhava-sōmayāji Janārdanaḥ [I*]
bhaktimānē¹ jagad-āna-
25 ndi vibhavair=ndit-ōditaiḥ || [5*] Śrī-Viddamayya-kramakō viprāṇām=utsav-ōdayaḥ [I*]
tanayō brahmava-

Third Plate.

- 26 [r]chohasvī tasy=āpy=a[ta]nu-p[au]rushaḥ || [6*] Yad-grihā[th?]iti-pūja². . . .
kshālan-āmbhasā |
27 ajiram ka[r]ddamibhūtam punāty=ā-saptamam kulam || [7*] Yat-putra-pō(pau)tr[ā]
vātavō vāra-gō-
28 shth[i]shu³ vāgminah [I*] pamcha-vār[ā*]m samāpayya |⁴ sampūjyantē
mahājanaiḥ | (||) [8*] Ya[s]ya⁵ . . m=annshthā-
29 na[m] punānam Mānavō nayaḥ [I*] abhyāsō hi nir-āyāsō vēdānā[m]
pranavasya [cha] || [9*] Ta[smā] Āku-
30 lamannaṇḍu-nāma-grāma-pāschima-diśiḥ(śi) Dāmōdara-krama[k-ō ?] [panna ?]
. . . [ksh]ētram⁶
31 tat-pautra ēv=āya[m]=iti sa[r]vva-kara-parihārēṇ=ōdaka-pūrvvam kṛitv=
a(ō)ttarā[yaṇa-nim]i[t]tē-
32 smābhir=ddattam=iti viditam=astu vaḥ || Asy=āvadbhayaḥ pūrvvataḥ pedda-kōḍu ||
dakehi[nataḥ] [kō ?]-
33 ḍu || pāschimataḥ Kramkatavvā-sīmā || uttaratas=sa ēva⁷ || Asy=ōpari na
kēnachid=bādhā karttavyā | (||) Ba-
34 hubhi[r]=vvasudhā dattā bahubhiś=ch=ānupālita [I*] yasya yasya yadā
bhūmis=tasya tasya tadā phalam | (||) [10*] Sva-
35 dattām para-dattām vā yō har[ē]tsa(ta) vasundharām [I*] shashti-varsha-
sahasrāṇi vishthā(shthā)yām j[ā*]yatē kṛimih || [11*]

ABSTRACT OF CONTENTS.

Kubja-Vishṇuvardhana (l. 6)—the brother of Satyāśraya-vallabhendra, who adorned the family of the Chālukyas (l. 5) who are of the Mānavya gōtra and are Hārītiputras (l. 1)—ruled over the Vēṅg[i]-maṇḍala for eighteen years; his son Jayasimha (l. 7) for thirty-three (years); Vishṇuvardhana (l. 7), the son of his younger brother Indra-rāja, for nine (years); his son Maṅgi-yuvarāja (l. 8) for twenty-five (years); his son Jayasimha (l. 8) for thirty-three⁸ (years); his son⁹ Kokkili (l. 9) for six months; having expelled him, his eldest brother Vishṇuvardhana (l. 9) (ruled) for thirty-seven (years); his son Vijayāditya-bhaṭṭāraka (l. 10)

¹ Read ° mñ=jagad-.

² I cannot decide whether the syllable which follows upon hā is thī or dhi; after pūja three syllables are quite illegible in the impression. Perhaps the first half of the verse should be read yad grihē=thī-pūjāyām pāda prakshālan-āmbhasā.

³ Compare *South-Ind. Inscr.* Vol. I. p. 45, l. 28.

⁴ This sign of punctuation is superfluous; it may have been struck out already in the original.

⁵ Here one akṣhara is quite illegible, and another is obliterated, the plate being corroded through.

⁶ Between krama and kshētram about seven akṣharas are illegible.

⁷ Read s=iva.

⁸ This should have been 'thirteen.'

⁹ This should have been 'his younger brother from a different mother' or simply 'his younger brother.'

for eighteen (years); his son Vishṇuvardhana (l. 11) for thirty-six (years); his son Vijayāditya-Narēndramṛigarāja (l. 11) for forty-eight¹ (years); his son Kali-Vishṇuvardhana (l. 12) for one year and a half; his son, the *Mahārāja* Guṇaka-Vijayāditya (l. 13), for forty-four (years); Chālukya-Bhīma (l. 14), the son of his younger brother, the *Yuvarāja* Vikramāditya, for thirty (years); his son Vijayāditya (l. 14) for six months; his eldest son Amma-rāja (l. 15) for seven years; having expelled his son Vijayāditya, who had been inaugurated with the necklet and by the tying on of the tiara,² (and who was still) a child, Tāh-ādhipa (l. 16) (ruled) for one month; (and) Vikramāditya-rāja (l. 17), the son of Chālukya-Bhīma, ruled the earth for eleven months.³

(Vs. 1-3.)⁴ (Now) the son of Mēlāmbā and Vijayāditya protects the earth, having tied on the hereditary tiara. He has uprooted the haughty adversaries and reinstated his relatives.

He, the asylum of all mankind, Vishṇuvardhana (l. 21), the *Mahārājādhirāja* and *Paramēśvara*, who is most devoted to religion, having called together the cultivators, headed by the *Rāshṭrakūṭas*, who inhabit the *Gudravāra-vishaya*, thus issues a command to them (l. 23):—

“Be it known to you (l. 32)!

(Vs. 4-9.) There was an inhabitant of the great village of Vaṅgiparru, Tyūkkiya, a student of the *kramapāṭha*, of the Gautama lineage.⁵ His son was Mādhava, a Sōma-sacrificer, devoted to Janārdana (Vishṇu). His son, again, is Viddamayya, a student of the *kramapāṭha*, eminent in religious learning and full of manliness; whose hospitality purifies the family to the seventh generation;⁶ whose⁷ sons and grandsons, youths eloquent at committee-assemblies, are honoured by the chief people who have made them serve on the committee of five; who engages in holy performances, follows Manu's guidance, and is not weary of repeating the Vēdas and the syllable *ōm*.

To him (l. 29), on the occasion of the sun's progress to the north, has been given by Us, with exemption from all taxes, the field in the western quarter of the village of

¹ Compare Dr. Fleet in *Ind. Ant.* Vol. XX, p. 100.

² This seems to me to indicate that Vijayāditya had been inaugurated both as *Yuvarāja* and as king, the former by the necklet and the latter by the tying on of the tiara (*paṭṭabandha*). At any rate, there can be no doubt that the *kanṭhikā* and the *paṭṭabandha* are two separate insignia. Regarding the necklet (*kanṭhikā*) as a sign of the wearer having been appointed *Yuvarāja*, compare *South-Ind. Inscr.* Vol. I. p. 47, l. 14, where Vikramāditya, who in five other inscriptions is called *Yuvarāja*, is described as *vilasat-kanṭhikāddāma-kanṭha*, ‘one on whose neck there was the glittering necklace,’ and see the passages quoted by Dr. Fleet in *Ind. Ant.* Vol. XX, p. 103, note 27. In Bāṇa's *Kādambarī*, Nirṇaya-Sāgara Press ed. p. 222, it is said of Chandrapīṭha, immediately after his inauguration as *Yuvarāja*, that he was *abhishēka-darśandriham=āgatēna saptarshi-maṇḍalēn=ēva hārēn=āṅgita vakshahsthalaḥ*, ‘his breast was embraced by the pearl-necklace, which was like the constellation of the seven Rishis, come there to view the inauguration-ceremony.’ On the other hand, *ibid.* p. 214, the *paṭṭabandha* (in the shape of the *ushnisha*) is enumerated among the insignia which are bestowed at the inauguration of kings. Compare also l. 18 of the text of this inscription.—Six of the published inscriptions state merely that Vijayāditya was expelled while he was still a boy.

³ On the omission of the reign of Yuddhamalla, see Dr. Hultzsch's remarks in *South-Ind. Inscr.* Vol. I. p. 44.

⁴ I do not think it necessary to give a full translation of the verses here and below.

⁵ *I.e.* of the Gautama *gōtra*.

⁶ Compare, *e.g.*, *Ind. Ant.* Vol. VI. p. 29, l. 10 of the text of the inscription.

⁷ Compare *South-Ind. Inscr.* Vol. I. p. 45, l. 28, where the first half of verse 8 of our inscription occurs, also with the word *vāra-gōṣṭhishu*. *Vāra* here and in *pañcha-vart* probably denotes the member of a committee; the word occurs, by itself and in *vāra-pramukha*, in an apparently similar sense, in the Śīyadōṇī inscription, *Ep. Ind.* Vol. I. p. 178 ff. The meaning of *pañcha-vart* perhaps is similar to that of the more common *pañcha-kula*; compare with it also the word *pañchāḥ* in line 16 of the Nepāl inscription in *Ind. Ant.* Vol. IX. p. 173. According to the late Dr. Bhagyanlal Indrajī (*ibid.* p. 171, note 26) temples and endowments, at the present day administered in Nepāl by committees called *guṭhī* (*gōṣṭhī*).

Ākulamannanḍu, which¹ Dāmōdara, a student of the *kramapāṭha* because he is his grandson."

The boundaries are (l. 32): On the east, a large rivulet;² on the south, a rivulet; on the west, the boundary-line of Kraṅkaṭavvā; and on the north, the same.

The rest of the inscription warns the people not to obstruct this grant, and quotes two benedictive and imprecatory verses.

F.—MASULIPATAM PLATES OF AMMA II.

[A.D. 945-970.]

These plates also were found, some twenty years ago, in the vernacular record room of the Collector's office at Masulipatam, and are now in the Madras Museum. The inscription which they contain has been already published, by Mr. R. Sewell, in the *Indian Antiquary*, Vol. VIII. p. 74 ff.;³ I re-edit it from two excellent impressions, taken and supplied to me by Dr. Fleet.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $8\frac{1}{4}$ " broad by $3\frac{1}{2}$ " high. They have high, very sharp rims, and are strung on a ring, about $4\frac{1}{4}$ " in diameter and $\frac{3}{8}$ " thick, which had been cut already before this record came under Dr. Fleet's notice in the year 1884. To the ring is attached a circular seal, about $2\frac{3}{8}$ " in diameter. It bears, in relief on a countersunk surface, across the centre, the legend *śrī-Tri[bh]uvandmkusa*; above the legend, a boar, standing and facing to the proper right, and surmounted by the sun; in front of the boar, a conch-shell with the moon above it; and behind the boar, an elephant-goad; and below the legend, a floral device.—The writing is good, and generally in an excellent state of preservation; but a small piece of the first plate is broken off at the lower proper right corner, causing the loss of two *aksharas*, which can be easily supplied. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. With regard to individual letters,⁴ it is sufficient to state that a special sign is used only for the final *n* (in *māsān*, ll. 8, 13 and 15, *ddhatān*, l. 16, and *dattavān*, l. 25). The size of the letters is between $\frac{3}{16}$ " and $\frac{1}{4}$ ".—The language is Sanskrit, except that several Telugu words are used in the description of the boundaries, in lines 26-30. Besides one benedictory verse, four verses occur in the genealogical part of the text; the rest is in prose. The orthography does not call for any special remarks.

The inscription is one of the Eastern Chālukya Ammarāja [II.] Vijayāditya, also called Rāja-mahēndra. It records⁵ that the king granted some fields at the village of Pāmbarru in

¹ The illegible words perhaps stated that the field formerly belonged to Dāmōdara, of whom Viddamayya (although called his *pauṭra*) probably was a daughter's son.

² According to Campbell's *Telugoo Dictionary* the Telugu word *kōḍu* means 'a rivulet, the branch of a river;' in Kanarese, the same word means 'the peak or top of a hill.'

³ Compare also Dr. Fleet in *Ind. Ant.* Vol. XX. p. 271, Q.

⁴ I am doubtful about the form of the initial *i* which occurs towards the end of line 25. It has not come out clearly in the impressions.

⁵ It should be noted that the sentence in lines 22-25, which records the actual grant, although preceded by the usual *ittham=ājñāpayati*, is not worded like an order, but merely states the fact that the king made the grant, and that the donor is spoken of in the third person, as Ammarāja, instead of being denoted, in the ordinary way, by some form of the pronoun of the first person (*aham dattavān*, or *asmābhir=dattam*). Moreover the first two words (*atha tasyāḥ*, 'now to the son of that Pannavā') of the sentence suggest the idea that it was taken from some other record in which the donee's mother had already been spoken of, and that the grant was made in consequence of something or other, done by her or her son.

the Gudrāvāra-vishaya to the Yuvarāja Ball[ā]ladēva-Vēlābhata,¹ also called Boḍḍiya, the son of (the lady) Pammavā (of) the Paṭṭavardhinī (family).² No *Ājñapti* is mentioned.

The inscription is not dated. Of the localities, the Gudrāvāra *vishaya* has been spoken of above, p. 123; the villages which are mentioned I am unable to identify.³

TEXT.⁴

First Plate.

- 1 ✽ Svasti [1*] Śrīmatām sakala-bhuvana-saṁstūyamāna-Mānavyasaḡōtrāṇā[m]
Hāritiputr[ā]-
- 2 nām Kāṁsiki-varaprasāda-labdha-rājyā[nām] Mātrigaṇa-paripālītānām Svāmī
Mahāsēna-pā-
- 3 dānudhyātānām bhagavan-Nārāyaṇa-prasāda-saṁśāḍita-vara-varāhā(ha)lāñchhar
ēkshana-[ksha]-
- 4 na-vaśīkrit-Ārātimaṇḍalānām=aśvamēdh-āvabhṛita(tha)snāna-pavitṛī kṛ i t a - v a p u s h ā ;
Chāluky[ā]-
- 5 nām kulam=alamkarishnōh Satyāśraya-vallabhēndrasya bhrātā Kubj
Vishnuvarddhanō=shtādaśa [varshāṇi]
- 6 Vēṁgi-dēśam=apālavat | tad-ātmaḡō Jayasimhas=trayastrimśataṁ | tad-anu
Ēndrarāja-nandan[ō] Vi-
- 7 shnuvarddhanō nava | tat-sūnur=Mamangi-yuvarāja[h] pañchavimśatiṁ
tat-putrō Jayasim[has=tra]yō-
- 8 daśa | tad-avarajah Kokkiliḡ [sha]ṇ=māsān | tasya jyēshthō bhrā
Vishnuvarddhanas=tam=uchchātya saptatrim[śataṁ 1*]⁵

Second Plate; First Side.

- 9 tat-putrō Vijayāditya-bhaṭṭārakō=shtādaśa | tat-sutō Vishnuvarddhanas
shattrimśataṁ | tat-sutō
- 10 Vijayāditya-Narēndramrigarājās=ch=āshṭachatvārimśataṁ | tat-sutah Ka
Vishnuvarddhanō=dhya-
- 11 rddha-varsham | ⁶tat-putrō Guṇagāṁka-Vijayā[di]tyās=chatuśchatvārimśataṁ
tad-bhrātu-
- 12 r=Vvikramāditya-bhūpatēs=sūnuś=Chālukya-[Bhī]ma-bhūpālas=trimśataṁ | tat-su
- 13 Kollabigaṇḍa-Vijayādityash=shaṇ=māsān | tat-sūnur=Ammarā[ja*]s=sapta varshāḡ
⁷Tat-su-
- 14 tam Vijayādityam bālam=uchchātya līlayā [1*] Tāl-ādhipatir-ākramya māsa
ēkam=apā-
- 15 d=bhuvam [(ll) 1*] Tam jivā Chālukya-Bhima-tanayō Vikramāditya ēkād
māsān | tatas=Tāl-ādhipa-

¹ In the original the first name is written *Ballaladēva*, probably by mistake; the name *Vēlābhata* also occurs in *Ind. Ant.* Vol. XIII. p. 250, l. 36.

² The *Paṭṭavardhinī-vamśa* is mentioned in *South-Ind. Inscr.* Vol. I. p. 40, l. 45.

³ Mr. Sewell, in *Ind. Ant.* Vol. VIII. p. 76, states that the modern name of *Pāmbarru* is Pāmaru; *Vēlpūr* is a village close to Pāmaru, Krishnā eastern delta; and that *Ganṭhāśḍla* also is a village in the Kṛ. eastern delta. I find 'Guntasalah' in the *Indian Atlas*, map 95, long. 81° E., lat. 16° 12' N.; about 11 miles n (not south) of it, 'Paumur,' and about 4 miles west (not north) of Paumur, 'Vailpoor.'

⁴ From Dr. Fleet's impressions.

⁵ The corner of the plate, with the *aksharas* in these brackets, is broken away.

⁶ Between *ta* and *tpu* another *akshara* appears to have been originally engraved.

⁷ Metre: Ślōka (Anuṣṭubh).

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W. GRIGGS, PHOTO-LITH.

FULL-SIZE

J. F. FLEET.

16 sūnu[r*]=Yyuddhamalla[h*] sapta varshāṇi | ¹Nirjjity=Ārjuna-sannibhō janapadāt-
tan=nirggamayy=ōddhatān dāyā-

Second Plate; Second Side.

- 17 dān=inabbānu-līna-bhagaṇ-ākārān=vidhāy=ētarā[n*] Vajr=iv=ō[r*]jjita-nākam=Amma-
nripatēr=bhrātā kaniyāu=bhu-
18 vām Bhīmō bhīma-parākramas=samabhunak=samvatsarād(n)=dvādaśa [(11) [2*]
Tasya² Mahēśvara-mu(mū)rttēr=Umā-samān-ākritēḥ
19 Kumār-ābhah [1*] Lōkamahādēvyāḥ khalu yas=samabhavad=Ammarāj-ākhyāḥ [(11)
[3*] ³Kavi-gāyaka-kalpataṇu[r*]=ddvija-muni-
20 dīn-āndha-bandhujana-Surabhiḥ [1*] yāchakajana-chintāmanir=avanīśa-manir=mmah-
ōgra-mahasā dyumanīḥ [(11) 4*]
21 Sa samastabhuvan[ā*]śraya-śrī-Vijayāditya-mahār[ā]jō⁴ rājādhirāja-param[ē*]śvaraḥ
paramabha-
22 tt[ā*]rakah⁵ Guḍrāsvāra-⁶vishaya-nivāsinō rāshtrakūṭa-pramukhān=kū(ku)ṭumbinas=
sarvv[ā*]n=ittham=ājñāpayati | Atha
23 tasyāḥ Paṭṭavarddhinyāḥ Pammav-ākhyāyām(yāḥ) sūtāya yuvarāja-
Ball[ā*]lādēva-Vēlābhatāya
24 Boḍḍiya-nāmnō Pāmbarru-nāma-grāmasya dakṣiṇasyān=diśi Nōmi-kshētram
Pūtaśa[pa]ri[ya?]-

Third Plate.

- 25 kshētram⁷ Ammarājō R[ā]ja-mahēndrō dattavān [(11)*] Asya kshē[tra*]-
dvayasy=[ā*]vadhayāḥ⁸ [1*] Pūrvvataḥ Inda[nī]-
26 cheṇuvu | dakṣiṇataḥ ⁹Ratt[ō]di-chēnu | paśchimataḥ Su[gu?]mm[ā]-chēna(ni)
garusu | uttarataḥ Vēlpu-jēnu(ni)
27 turpūna¹⁰ pannasa | Pūrvvataḥ Dāmapiya-pannasa | dakṣiṇataḥ pedda-trōva |
paśchimataḥ yē-
28 gu | uttarata[h] Gaṇṭhasāla-yappavayyari-[pa]nnā(na)sa¹¹ | Gṛiha-kshētram cha |
Pūrvvataḥ Badirā-
29 lama[jji?]ya-paṭu | dakṣiṇataḥ Tiṇṭhūṛ[ō]tama-paṭu | paśchimataḥ Jivaraksha-
paṭu |
30 uttarataḥ rachcha [(11) Asy=ōpari na kēnachid=bādhā karttavayā [1*] yaḥ karōti
saḥ¹² pañcha-mahāpātaka-yu-
31 ktō bhavati [(11) Tathā ch=ōktaṁ Vyāsēna | ¹³Bahubhir=vvasudhā dattā
bahubhiś=ch=ānupālita [1*] yasya [ya]-
32 sya yadā bhūmis=tasya tasya tadā pa(pha)lām [(11) [5*]

ABSTRACT OF CONTENTS.

Lines 1-20 give the line of succession, with the lengths of the reigns, from Kubja-
Vishṇuvardhana to Ammarāja, the son of Bhīma (i.e. Chālukya-Bhīma II.) and

¹ Metre: Śārdūlavikṛīṭita.

² Metre: Āryā.

³ Metre: Āryāgīti.

⁴ -mahārājō rājādhirāja- perhaps has only been written by mistake for -mahārājādhirāja-.

⁵ Read °rakhō.

⁶ Originally Guḍrādvārā- was engraved, but the sign of the last d has been struck out.

⁷ One would have expected cha after this.

⁸ In the description of the boundaries which follows, there are several expressions which I do not understand, and I am unable to state with confidence which of the names in it are names of villages. The word pannasa is also found in *Ind. Ant.* Vol. XIII. p. 250, l. 30, and paṭu apparently *ibid.* Vol. XIV. p. 59, l. 73.

⁹ This may possibly have to be read Rattīdī-.

¹⁰ Read tdrpuna.

¹¹ I make the correction in this word, because the word is spelt pannasa above, and in *Ind. Ant.* Vol. XIII. 250, l. 30.

¹² Read sa.

¹³ Metre: Ślōka (Anuṣṭubh).

Lôkamahâdêvi, in substantially the same manner¹ as lines 1-30 of the inscription edited and translated in *Ind. Ant.* Vol. VII. p. 15 ff.

He,² the asylum of the whole world, Vijayâditya (l. 21) the *Mahârâja*, the *Rājādhirāja*,³ *Paramêśvara* and *Paramabhāṭṭāraka*, thus issues a command to all the cultivators, headed by the *Rāshṭrakūṭas*, who inhabit the *Gudrāvāra-vishaya*:—

Now to the son of that (lady of the) *Paṭṭavardhini* (family), named *Pamnavā*, *vis.* to the *Yuvarāja* Ball[ā]lādêva-Vêlābhata, named *Boḍḍiya*, *Ammarāja* *Rājamahendra*⁴ gave the *Nômi* field (and) the *Pātaśu[pa]ri[ya?]* field in the southern quarter of the village of *Pāmbaṛru*.

The boundaries of these two fields are (l. 25): [*of the first field*], on the east, the *Inda[ni]-cheruvu* (*tank*); on the south, the field of *Raṭṭ[ḍ]ḍi*; on the west, the margin of the field of *Su[gu?]mmû*; and on the north, the *pannasa* east of a field of *Vêlpu*; [*of the second field*], on the east, the *pannasa* of *Dāmapiya*; on the south, a big road; on the west, a river and on the north, the *pannasa* of *Gaṇṭhasāla*.

[*He*] also [*gave*] a house-field [*the boundaries of which are*]: On the east, on the south, on the west, and c the north, the court of audience.

Lines 30-32 warn the people not to obstruct this grant, and quote a benedictive verse ascribed to *Vyāsa*.

No. 17.—CHEBROLU INSCRIPTION OF JAYA;

AFTER SAKA-SAMVAT 1135.

By E. HULTZSCH, PH.D.

This inscription is engraved on the four faces of the right one among two pillars in front of the *gôpura* of the *Nâgêśvara* temple at *Chêbrôlu* in the *Bâpatla tâluka* of the *Kistna* district. I edit it from an excellent inked estampage, prepared in 1897 by Mr. H. Krishna Sastri, B.A. The inscription is in very good preservation. The letters are so clear and well-formed that they can be read as easily as print. The alphabet is Telugu, and the languages are Sanskrit verse (lines 1-110 and 149-158) and Telugu prose (ll. 110-149).

The inscription opens with some invocations (verses 1-4). Then follows the genealogy of the (*Kâkatiya*) king *Gaṇapati*, who traced his descent from the Sun (v. 5), his son *Manu* (v. 6) and the family of the *Raghus* (v. 7 f.). The earliest historical ancestor, mentioned by name is *Durjaya* (v. 8). His son *Bêta* (v. 8) is identical with *Betma*, *alias* *Tribhuvanamalla*, of the *Êkâmrânâtha* and *Anmakonḍa* inscriptions.⁵ After him ruled *Prôla* and his son *Rudra* (v. 9) *Mahâdêva*, the uterine brother of the last (v. 9), and *Mahâdêva*'s son *Gaṇapati* (v. 10),

¹ Minor differences which may be mentioned are: In line 1 we here have the spelling *Hârîtî* (instead of *Hârîti*), and in line 13 *Kollabigandâ* (instead of *Kollabhigandâ*); in line 12 we have only *Vikramad* (instead of *yuvardja-Vikramaditya*), and in lines 14 and 15 *Tâl-ādhipati* and *Tâl-ādhipa* (instead of *Tâl-ādhipati* and *Tâl-ādhipa*); moreover, in line 6 the length of *Jayasimha*'s reign is (correctly) given as thirty-three (or thirty) years.—Verses 2-4 of our inscription occur, in addition to others, in the inscription mentioned a verse 2 is also found in *South-Ind. Inscr.* Vol. I, p. 48, l. 20; and verse 3 *ibid.* l. 22, and in *Ind. Ant.* Vol. IX, p. 23.

² *I.e.* *Ammarāja*.

³ The writer perhaps meant to say only 'the *Mahârājādhirāja*.'

⁴ *I.e.* 'the great Indra (or chief) of kings.'

⁵ *Ind. Ant.* Vol. XXI, p. 197.

was surnamed Chhalamattigaṇḍa¹ (vv. 18 and 19). This genealogy agrees with that derived from other Kākatīya inscriptions,² but acquaints us with the name of Béta's father, which was hitherto unknown.

Verses 13-27 refer to Jāya (v. 20) or Jāyana (v. 13), a chief whose genealogy is given in detail in the Gaṇapēśvaram inscription of Śāka-Saṃvat 1153.³ He was the chief of the elephant-troop⁴ of king Gaṇapati (v. 13) and received from his sovereign, in Śāka-Saṃvat 1135, the city of Shaṇmukha (v. 20), or Tāmrapuri (v. 19), or Tāmranagari (v. 27). The two last names are Sanskrit equivalents of the Telugu word Chembrōlu (l. 120), the modern Chêbrōlu. The same town is designated 'the city of Shaṇmukha' on account of its temple of Kumārasvāmin (v. 22 and l. 114), which is now called Nāgēśvara. Jāya is stated to have built a wall round Chêbrōlu (v. 27) and to have repaired its temples (vv. 21-26).

The Telugu portion consists of a list of the villages and shares which were the property of the temples at Chêbrōlu, and of the persons who had granted lamps to these temples. This list was evidently compiled from the records of the temples at the order of Jāya, after he had received Chêbrōlu in gift from king Gaṇapati. The majority of the villages and shares apparently belonged to the temple of Kumārasvāmin (ll. 110 and 114). The temples of Chôḍabhimēśvara and Vāsudēva (l. 119 f.) cannot now be identified at Chêbrōlu. The temple of Ananta-Jina (l. 121) may have been located on the site of a Śiva temple, in the court-yard of which Mr. Krishna Sastri found three beautifully carved Jaina figures. Two further temples at Chêbrōlu, Mūlasthāna⁵ and Kāḍuvittēśvara, are mentioned in verse 26.

Of the villages which are referred to in the Telugu portion I can identify only three, *viz.* Kollūru (l. 114 f.) in the Rēpalle tāluka;⁶ Kolankalūru (l. 116), now Kolakalūru,⁶ in the same tāluka; and Vallūru (l. 117), 9 miles south-west of Chêbrōlu in the Bāpatla tāluka.

As stated before, king Gaṇapati granted Chêbrōlu to Jāya in the month of Chaitra of Śāka-Saṃvat 1135, the cyclic year Śrīmukha (v. 20), *i.e.* A.D. 1213-14. This is the earliest authenticated date of Gaṇapati's reign. The inscription itself may have been incised some years later; for Jāya must have required several years for accomplishing the buildings which are referred to in the inscription.

TEXT.

East Face.

- 1 स्वस्ति श्रीः । जयति हरिवराहः प्रेमसं-
- 2 भ्रांतपृथ्वीस्तनभरपरिभारंभ-
- 3 दृप्तस्य यस्य । पुष्कचुक्रुकितांभ-
- 4 संचयस्तोयराशिः पुनरविरुज्जनि-
- 5 र्यत्स्वेदपूरैरपूरि ॥ [१*] हेरंबस्य
- 6 विकल्पदंतमुकुळं गौरीरहस्यो-
- 7 क्षवप्रत्यासन्नविलासदीपकलिका

¹ This *diruda* is elsewhere spelt *Chalamartigaṇḍa*. It was borne by Rudrāmbā and Prātāparudra (*Ind. Ant.* Vol. XXI, p. 199), and by the chief Vanapati (above, Vol. IV, p. 315).

² See above, Vol. III, p. 95.

³ Above, Vol. III, No. 15.

⁴ Compare verse 38 of the Gaṇapēśvaram inscription.

⁵ A Chêbrōlu inscription (No. 161 of 1897) of Goṅka of Velanāṇḍu, dated in Śāka-Saṃvat 998, the *Nalasaṃvatsara*, records the gift of three lamps to the temples of Mūlasthāna-Mahādēva and Kumārasvāmin.

⁶ See Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 79.

⁷ From an inked estampage, prepared by Mr. H. Krishna Sastri, B.A.

- 8 गंगामृणाङ्गकुरः । देवस्य क्षिपु-
 9 द्रुहो विजयिना पुष्पेष्णा मस्त-
 10 के विन्यस्ताङ्कुशविभ्रमा विजयते
 11 चूडासुधांशोः कला ॥ [२*] पायाद्वः प-
 12 रिवर्त्तमानलहरीप्राग्भारमास्फा-
 13 लयन्मायंकालतरङ्गकेळिषु करास्क-¹
 14 देन मंदाकिनीं । देवस्थारभटीपरिभ्र-
 15 मकलासरंभसंभाविनः शंभोरंबु-
 16 मृदंगेवाद्यरचनारंभाय लंबोदरः ॥ [३*]
 17 हंसाः पद्मासनारूढा यदंतस्समु-
 18 पासते । परामृतरसस्यंदि स्रोतस्सारस्व-
 19 तं स्तुमः ॥ [४*] प्राचीवधूसुखविशेषकपद्म-
 20 रागः प्रख्यायते हि भगवानरविंदवं-
 21 धुः [१] यत्र श्रुतिप्रणयधामनि संनिध-
 22 ते देवो हिरण्यवपुः पुरुषः पुरा-
 23 णः ॥ [५*] मनुवंशमतीत्य सूरसासीद्यत
 24 एवाभ्युदितास्त्वभावशुभाः । निगमादि-
 25 व सर्वधर्मचर्यास्तुहिनाद्रेरिव राज-
 26 हंसवंशः ॥ [६*] तस्मादिच्छाकुरासीत्तदुपरि ॥
 27 गरस्तत्परस्तात्कुस्यस्तस्मादूर्ध्व² दिलीपस्तमनु
 28 दशरथस्तत्सुतो रामचंद्रः । यद्दीरशीवि-
 29 लासा विससमतुलितोदग्रकैलासजाग्रहोः-
 30 क्रीडातुंगलंकासुभटविघटनास्ते दिगं-
 31 ते प्रथंते ॥ [७*] एषां वंशे रघूणां क्षितिपति-
 32 रभवद्गुर्जयशीर्यकेळिस्फूर्जद्भूमा त-
 33 तोभूषतिकरटिघटाशातनी वेतराजः ।
 34 [च]क्रे विक्रांतबाहुस्तदनु वसुमतीपा-
 35 लनं प्रोलभूपस्तत्पुत्रो रुद्रदेवस्तदु-
 36 परि च नृपोत्तं सरत्नं बभूव ॥ [८*] ततस्तत्तोदर्य[:*]
 37 स्वभुजधृतसाम्राज्यमहिमा महादेव-
 38 क्षीणीरमण इति गीतस्त्रिभुवने । अभूत्से-

¹ The *anuvāda* stands at the beginning of the next line.

² Read ०रकुरस्य०.

- 39 वानस्रक्षितिपतिशिरोमंडनमणिप्रभा-
 40 भिर्यत्पादांबुहमकरंदव्यतिकरः ॥ [८*]

North Face.

- 41 अथ गणपतिदेवः प्रादुरासीदमुष्मा-
 42 क्षुरतरुखि सिंधोश्चाध्यविश्राणनथीः ।
 43 विहरति फणिभक्तुः श्वासखेदादपेता सु-
 44 रभिमलयजार्द्धं यद्भुजे भूतधात्री ॥ [१०*]
 45 यस्य प्रस्थानभेरोमुखरितहिमवद्ग-
 46 ह्वरं सैन्यघोषं श्रुत्वा प्रत्यर्थिकांताः प्र-
 47 शिथिलकवरीभारवंडास्समंतात् । भं-
 48 भावातावधूतध्वनितजलधरव्यूह-
 49 संक्षीभरिंखन्निर्घाताघातभीतप्रसृमर-
 50 चमरोविभ्रमा विभ्रमंति ॥ [११*] मा त्वं म-
 51 ह्य मद्रनाथ पुरतः पांचाल मुं-
 52 चांतरं मार्गं देहि विदेहभूप पदवी
 53 हस्मीर किं वार्यते । ह्य क्षीणगतिं ज-
 54 ह्नीहि गमने काशीद्र का सांद्रता यस्य
 55 हारि विजृम्भते चिरमिति क्ष्मापालकोलाह-
 56 लः ॥ [१२*] वर्धते खलु वसुंधरापतेस्तस्य सिंधु-
 57 रचमूधुरंधरः । जायनस्सकलनाथ-
 58 वैदिकग्रामणीः कविसभाशिखामणिः ॥ [१३*] य-
 59 क्षीर्त्तिंगीतिचतुरास्त्रिदशेंद्रकन्याश्रुज्जांतसौ-
 60 धशिखरेषु पुलोमजायाः । तामिस्रपक्ष-
 61 रजनोष्वपि चंद्रिकाभिः क्रीडाचकोरमिथु-
 62 नानि विलोभयंते ॥ [१४*] यत्त्यागाद्भुतनिर्जितै-
 63 रिव पयस्सर्व्वस्वमुन्मुच्य तैर्यत्र कापि प-
 64 लायितेपि शरदारंभे मह्यंभोधरैः । य-
 65 स्तेनाकरिमल्लगलफलकश्रेणीषु लब्धास्-
 66 दा हृष्टिर्यत्प्रतिपक्षपक्षदृशां नेत्रा-
 67 रविंदेषु च ॥ [१५*] एतैः पुरा नः क्षितिपालपु-
 68 त्रास्संरक्षितास्संयति दंतदष्टैः । इती-
 69 व यदैरिविलासहर्म्यैस्तृणप्ररोहान्निशर-

- 70 सा द्वियंते ॥ [१६*] सुतनु वदनकांतिं वासस-
 71 : पल्लवेन स्थगय सलिलपूरैर्दुर्गमं
 72 वर्त्म मा भूत् । इति गिरिमधिगच्छन्त्यस्य श-
 73 त्रुक्ष्मितीशः कथयति निजकांतां चंद्र-
 74 कांतस्थलोषु ॥ [१७*] मंत्री कार्यनिरूपणे
 75 प्रियसुहृदिसंचसंभाषणे^१ काव्यारं-^२
 76 भविष्यौ कविः सहचरसंगीतसंपा[द]-
 77 ने । कर्त्ता शिल्पकलाकलापविषये संप्रेष-
 78 णे किंकरी युष्मे यश्छलमत्तिगंड-
 79 पतेरग्रेसरी वर्त्तते ॥ [१८*] अथैकदा दक्षिणदि-
 80 [क्*][क्षि]तीशान् विजित्य वीरो विनिवर्त्तमानः । म-
 81 [ध्ये]पथं ताम्रपुरीमयासीच्च-
 82 त्पताकां छलमत्तिगंडः ॥ [१९*] पंचत्तिशदु-
 83 पेतद्रुद्रशतसंख्याते शकाब्दे मधौ मा-
 84 सि श्रीमुखवत्सरे स नृपतिश्श्रीजायसेना-
 85 भूते [I] पूर्व तावकमात्मातुलभुजा-

West Face.

- 86 संरक्षितां प्राणमुखीमदारभ्य मदाक्षय[र].
 87 पुरमिमां त्वं पालयस्वेत्यदात् ॥ [२०*] अथ स
 88 सकलप्रासादानां प्रणष्टशिलेष्टकाप्रभृति
 89 सकलद्रव्यं नव्यं विधाय समंततः । य-
 90 श इव सुधालेपं तत्र प्रकाश्य ततः परं क-
 91 नककलशव्यूहं स्वस्य प्रतापमिव न्यधात् ॥ [२१*]
 92 स खलु सकळांगभाजं कनकमयीमल-
 93 त तारकारातेः । प्रतिक्रान्तिमसुररणांगण-
 94 विहरणयोग्यं तनुत्रमिव ॥ [२२*] सर्वोपचा-
 95 रसिध्यर्थमस्य^३ पात्रपरिच्छदं । सौवर्ण^४ राज-
 96 तं ताम्रं कांस्यं च बहुधा व्यधात् ॥ [२३*] म-
 97 ह्याय लोहप्रतिमां महीयसीं स तस्य
 98 देव्यौ च विधाय तादृशौ । प्राकारमुच्चं शनि-

^१ Read °द्विश्रम.

^२ Read प्रनष्ट.

^३ The *anusvāra* stands at the beginning of the next line.

^४ Read सिद्धार्थ°.

^५ Read सौवर्ण.

East Face.

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North Face.

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ಸಮಲಿರಂಭಾಲನದಿಮಿಥಿಲಷಮುಗಾಪ್ರವೃತ್ತರಸ

ಮಗಾಪ್ರಂತದಖ್ಯಾತದುವಂಕಾಲಮಗಾಕಿಃಖಾರಮಗ

ಖಾಡವಿಷ್ಣುರದವರವಲಿಧ್ವಂಖಾಂಡಿವಾಸುಡೆ

ವರರುರೆಧ್ವಂಖಾಂಡಿನಸುಗಾಡೆಪ್ರಾಶಿಖಾಲಮಲಿ

ಸುಲಸುರತಿನವಮಂಕುಖಾಂಡುಲಮಲರಮುಗಾ

ದವರಪ್ರವೃತ್ತಿಮುರಿಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿ

ದಿಶಾರಿಂಕಿಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿ

ಸರಿಖಾಡೆಧ್ವಂಖಾಂಡಿನಸುಗಾಡೆಪ್ರಾಶಿಖಾಲಮಲಿ

ಮುಸುಗಾಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿ

ಮುಂದಿಗುಡಿಗಾಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿ

ವದಿವಾರಿರಿಮುಗಾಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿ

ಮುಕ್ತಲಕಾನಿರಿಮುಗಾಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿ

ಖಿರಿಧ್ವಂಖಾಂಡಿನಸುಗಾಡೆಪ್ರಾಶಿಖಾಲಮಲಿ

ನಿರಿಮುಗಾಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿಮುಗಾಪ್ರವೃತ್ತಿ

99 मंठपं मञ्जुभूमिकं गोपुरमप्यक-

100 लपयत् ॥ [२४*] अथैतस्याकार्षीत् प्रतिमकरसंक्रां¹

101 त्तिदिवसं मञ्जुखेटक्रीडाश्रम[वि]धुतये मं¹

102 टपमसौ । यदालिख्ये लेखैरवसरसमेतैस्त्र-

103 पुळकं विभाव्यते देवासुर[सम]रसंरं¹

104 भरचनाः ॥ [२५*] मूलस्थानस्य लिंगस्य काडुवि-

105 द्वेक्षरस्य च । नवप्रतिष्ठामकरोदस्य-

106 भिः परिभूतयोः ॥ [२६*] दुर्गा च ताम्रनगरी-

107 मभितो व्यधत्त प्राकारमनंतमुदं-

108 चित्तगोपुरं सः । आभाति येन हरसू-

109 तुविनिर्जितेन क्रौचेन सा शिखरिणा परिसेवि-

110 तेव ॥ [२७*] ई देवर जड्लु । वूर्पु मीदलुकीनि ५-

111 दक्षिणमुगात् । नारिकेडपुंबूडि । मंचे-

112 ड्लु । कोविलंबूडि । कीमरजंबूडि । वेंजड्लु ।

113 उम्मेतलपूडि । सुद्वपूडि । सेरपूडि । मुलु-

114 कलपूडि अंदु स्वामिदेवरकु सगमु । कीलू-

115 रि अनंतेश्वरदेवरकु सगमु । गुम्फपूडि । व-

116 डूंबूडि । गूडपूडि । त्रित्तुलु [*] कीलंकलूर

117 नमिलिकंभाल नडिमि पोलमु ख १५ वल्लूरनु

118 ख १५ क्रंतेट ख २ कडुंगाल ख १ कीट्टूर ख १ [*]

119 चोडभीमेश्वरदेवरकु ताडूंबूडि । वासुदे-

120 वरकु कट्टेपूडिनि ख १[२] चेंग्रीलि पोलमुली-

121 ननु अनंतजिनदेवरकु ख ५ पूजारलकु ख १२

122 देवर ब्रह्मपुरि ब्राह्मलु १४कू ख १४ शासना-

123 धिकारिकविचक्रवर्त्तलकु ख २ जोसुनिकि ख २ वै[द्यु]-

124 निकि ख २ पेम्गडकु ख २ करणानकु ख २ सानुलु

125 मुन्नूळूरलीनानु एनिमिदेडु वयसु[न]-

126 नुंडि गुडिगोलिचिवारिकेळानु श्रीकीकडुकु ख २

127 पडिहारिकि ख २ नट्टवीनिकि ख २ आवजकानिकि ख २

128 महेलकानिकि ख २ वासेकानिकि ख २ पाडीवारिकि

129 श्रीकीकडुकु ख २ धवळशंखुवानिकि ख २ धारवा-

130 निकि ख २ गोळीवानिकि ख २ भेरिवानिकि ख २ ज[ग]डवा-

131 निकि ख २ जयघंटवानिकि ख २ अलंकारिकि ख २

¹ The *anusvara* stands at the beginning of the next line.

South Face.

- 132 मालकरिकि ख २ पीलिगरगवानिकि ख २ कुम्भ-
 133 रिकि ख २ वडुगिकि ख २ कम्भरिकि ख २ कासेवारि-
 134 कि ख [४] मडिवालुनकु ख २ दिव्वेठिनिकि ख २ अ-
 135 त्तिवीयकु ख २ इतवट्टुवारु तम तम
 136 पनुलु नडपि त्रित्तुलु गुडिचि सुखमुंडु-
 137 वारु । अय्यवारु मुत्तूवुरुनु तम-
 138 इन्न पीलमुनकु देवरकु ओक पालु कोरु वे-
 139 ट्टि तारु मंडु वाडुलु गुडुचुवारु ॥
 140 अखंडदीपालु [१*] सूरसानि कीडकु जक्किनायु-
 141 नि पेरिनायुनि दिव्वे १ [१*] नडपिवांडु नावे । नू-
 142 कंनबोयिनि ब्रम्मे १ । ब्रम्भनबोयुंडु १ । का-
 143 लेबोयुंडु १ । एल्लेबोयुंडु १ । सूरबो-
 144 युंडु १ । मल्लेबोयिनि कामे १ । गुंडेबो-
 145 युंडु १ । दामनबोयुंडु १ । नागमपोते
 146 १ । नल्लेबोयुंडु १ । अन्नेबोयिनि कीम्मे १ । काप-
 147 म कीम्मे १ । बडंकिपोते १ । पडूमपोते १ । नल्लंगी-
 148 म्भनबोयुंडु १ । नल्लेबोयिनि ब्रम्मे १ । तिरु[वे १] [१*]
 149 रेकंमारि १ । आमहे १ ॥ * ॥ गामेकां रत्त्रिका-
 150 मेकां भूमेरप्येकमंगुलं । हरम्भरकमा-
 151 प्रीति थावदाभूतसंग्रवं ॥ [२८*] स्वदत्तां पर-
 152 दत्तां वा यत्नाद्रक्ष युधिष्ठिर^१ । महीमहीभ-
 153 तां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ [२९*] स्वसुकृतपरि-
 154 पालनाद्यभूणां परकृतपालनमेव धर्महे-
 155 तु[ः] । हरिरपि कमलासनस्य सृष्टिं सततमवन्^२ ज-
 156 गतामभूदुपास्यः ॥ [३०*] इदं रक्षिष्यतां राज्ञां^३
 157 यशश्चंद्रिकया सह । चिरं जायचमूपस्य
 158 धर्मचंद्रः प्रवर्धते^४ ॥ [३१*] * ॥ श्री श्री श्री ॥ * ॥

ABSTRACT OF CONTENTS.

A.—Sanskrit Portion.

The inscription opens with invocations, addressed to the boar-incarnation of Vishnu (verse 1); to the crescent of the moon on the head of Śiva (v. 2); to Gaṇapati (v. 3); and to Sarasvatī (v. 4). Verse 5 praises the Sun. His son was Manu (v. 6). His son wa

^१ The syllable छि is entered below the line.

^२ The *anusvāra* stands at the beginning of the next line.

^३ Read °मवक्ष°.

^४ Read प्रवर्धते.

Ikshvāku, who was followed by Sagara, Kakutstha, Dilipa, Daśaratha, and Rāmachandra (v. 7). In the family of these Raghus was born Durjaya, and from him Bēta; after him ruled Prōla, whose son was Rudra (v. 8). He was succeeded by his uterine brother Mahādēva (v. 9). His son was Gaṇapati (v. 10). The Madra king, the Pāñchāla, the Vidēka king, the Hammira, the Hūna, and the king of Kāśī are stated to have been waiting at his door (v. 12).

(V. 13.) "Verily, prosperous is Jāyana, the chief of the elephant-troop of that lord of the earth (*viz.* Gaṇapati), the leader of all actors and Vēdic scholars, (*and*) the crest-jewel of the assembly of poets."

He was the favourite servant of king Chhalamattigaṇḍa (*viz.* Gaṇapati) (v. 18).

(V. 19.) "Now once, returning from the conquest of the kings of the Southern region, the heroic Chhalamattigaṇḍa came on the way to Tāmrapurī, (*a city*) with fluttering banners."

(V. 20.) "In the Śaka year eleven hundred¹ and thirty-five, in the month Madhu (*i.e.* Chaitra), in the (*cyclic*) year Śrīmukha, that king gave (Tāmrapurī) to the glorious general Jāya, saying: 'By my order rule thou from to-day this city of Shanmukha (Kumārasvāmin), which has been protected before by the arm of the maternal uncle of thy mother.'²"

He (*viz.* Jāya) repaired and whitewashed all the temples (*prāsāda*) in that city and placed golden pinnacles (*kalāśa*) on them (v. 21). He covered with gold the image of Tārakārati (Kumārasvāmin) (v. 22) and supplied vessels of gold, silver, copper and brass for the worship of this god (v. 23). He gave another image of the same god and images of his two consorts,³ which were made of base metal (*lōha*) and were meant to be carried about in procession at festivals (*maha*), and built an enclosure, a *maṇḍapa* of Śani (Saturn), and a *gōpura* of three storeys (v. 24).

(V. 25.) "Then he made for this (*god*) a *maṇḍapa* for resting after the sport of the 'great hunt'⁴ on the day of every *Makara-Saṁkrānti*. On the painting in this (*maṇḍapa*), the gods, assembled for the occasion, regard with a thrill the representations of fierce battles between the gods and the demons."

(V. 26.) "He set up again the *līnga* of the Mūlasthāna (*temple*) and (the *līnga* called) Kāḍuvittēśvara, which had both been destroyed by robbers."

He surrounded Tāmranagari with a wall surmounted by towers (v. 27).

B.—Telugu Portion.

(Line 110.) "The villages of this god⁵ (*are*), from the east towards the south:—Nārikēḍapumbūṇḍi. Mañcheḍlu. Kōvilambūṇḍi. Komarajambūṇḍi. Veñjeḍlu. Ummetalapūṇḍi. Suddhapūṇḍi. Sērapūṇḍi. Mulukalapūṇḍi; of this (*village*), one half (*belongs*) to the god [Kumāra]svāmin, (*and*) one half to the god Anantēśvara at Kollūru Gummapūṇḍi. Vaḍlambūṇḍi. Gūḍapūṇḍi."

(L. 116.) "(*The following are*) the shares:—15 *kha*⁶ of land in the middle of the peacock⁷ pillars at Kolaṅkalūru; 15 *kha* at Vallūru; 2 *kha* at Krantēṭa; 1 *kha* at Kaḍuṅgālu; 1 *kha* at Kōrūru."

(L. 119.) "To the god Chōḍabhimēśvara (*belongs*) Tāḍlambūṇḍi; (*and*) to Vāsudēva 12 *kha* in Katṭempūṇḍi."

¹ Literally, 'Rudra's hundred,' compare *Ind. Ant.* Vol. XXI. p. 202, note 48.

² Or possibly, 'by the arms of thy mother and of thy maternal uncle.'

³ *Viz.* Vallī and Dēvasenā; see the colophon of No. 1064 in my *Second Report on Sanskrit Manuscripts* p. 102.

⁴ See above, Vol. III. p. 73, note 8.

⁵ The temple of Kumārasvāmin (now Nāgēśvara) is meant.

⁶ This is an abbreviation of *khaṇḍi* (or *puṭṭi*); see Brown's *Telugu-English Dictionary*, s. v. *puṭṭi*.

⁷ This bird is sacred to Kumārasvāmin.

(L. 120.) " In the land of Chembrôlu, to the god Ananta-Jina, 5 *kha* ; to the *pâjâris*, 12 *kha* ; to the 14 Brâhmanas of the *Brahmapuri*¹ of the god, 14 *kha* ; to the superintendent of edicts and the emperor of posts, 2 *kha* ; to the astrologer, 2 *kha* ; to the doctor, 2 *kha* ; to the chamberlain, 2 *kha* ; to the accountant, 2 *kha* ; among the three hundred dancing-girls, to each of all those who serve in the temple from the age of eight years, 2 *kha* ; to the door-keeper, 2 *kha* ; to the dancing-master, 2 *kha* ; to one who beats the big drum, 2 *kha* ; to one who beats the small drum, 2 *kha* ; to the *vâsekânû*, 2 *kha* ; to each of the singers, 2 *kha* ; to one who blows the white conch, 2 *kha* ; to one who blows the trumpet, 2 *kha* ; to one who plays the *gauru*, 2 *kha* ; to one who beats the kettle-drum, 2 *kha* ; to the *jagadavâḍu*, 2 *kha* ; to one who beats the gong, 2 *kha* ; to one who decorates (the temple), 2 *kha* ; to the garland-maker, 2 *kha* ; to the *pîligaragavâḍu*, 2 *kha* ; to the potter, 2 *kha* ; to the carpenter, 2 *kha* ; to the blacksmith, 2 *kha* ; to the masons, 4 *kha* ; to the washerman, 2 *kha* ; to the torch-bearer, 2 *kha* ; to Alli-Bôya, 2 *kha*."

(L. 135.) " These persons shall live in peace, doing their respective work and enjoying (their) shares. And the three hundred Brâhmanas shall assign one part (of the produce) of their land to the god and enjoy (the remaining) three parts themselves."

Lines 140-149 record the names of 20 persons who had granted lamps. Verses 28-31 contain the usual admonitions to future kings.

POSTSCRIPT.

Another inscription of Jâya and of his sovereign Ganapati (No. 250 of 1397) is engraved on three sides of a pillar which is now built into the roof of the Lingôdbhavasvâmin temple at Tsandavôlu, the capital of the chiefs of Velanâṇḍu.² The second face of the pillar is turned towards the roof and is hence invisible. The first face opens with the same passage as the Chêbrôlu inscription published above, and breaks off with the words विहरति फणिमत्तुः स्वा- of verse 10. The third face bears five Sanskrit verses, the first of which is incomplete at the beginning, and a passage in Telugu prose. I subjoin the text³ of the first sixteen lines of the third face.

- 1 भाषत जायसैन्यनाथं । कल]यसि म-
- 2 यि शंकरे च भक्तिं स[द]शमतस्त्वम-
- 3 मूनि पालये[ति ॥ कु]लोत्तुंगरा-
- 4 जेद्रगोकक्षितो[शप्रतिष्ठ]पितं शं-
- 5 करं स्वानुजात्यं । [स पंडी]श्वरं जाय-
- 6 सेनाधिनाथस्तदार[भ्य] तैस्तैरुपायै-
- 7 [रु]पास्ते ॥ चोरेधिरेण चलितेस्य पुरा-
- 8 णपोठे पीठांतरं स चतुरं विधिव-
- 9 द्विधाय । प्रासादमप्यमलकांच-
- 10 नकुंभसंपत्संभाषनीयमकरो-
- 11 दनुकर्मशिल्पैः ॥ सर्वोपचारसिध्यर्थ-⁴

¹ See above, Vol. III. p. 296, note 9, and Vol. IV. p. 128.

² See above, Vol. IV. p. 83 f. and *Additions and Corrections*, p. v. The inscription itself refers to two of those chiefs ; see below, p. 151, notes 5 and 6.

³ From an inked stampage, prepared by Mr. H. Krishna Sastri, B.A.

⁴ Read सिध्यर्थः.

- 12 मस्य [प]ात्रपरि[च्छ]दं । सौवर्न^१ राजत^२
 13 ताम्रं कांस्यं [च] बहुधा व्यधात् [॥]^३
 14 य[स्य] यस्य यदा [भू]मिस्तस्य तस्य
 15 [त*]दा फलं । तस्म[त्तस्य]प[ति]स्मापोष्यसौ
 16 [गो]वाटिकामदात् ॥ ई गोवाड पोख-
 17 [मेर] [।*]^४

It appears from the above passage that [king Gaṇapati] put the general Jāya (lines 1 and 5 f.) in charge of a temple of Śaṅkara (Śiva), which had been founded by king Kulōttunga-Rājendra-Gaṅka⁵ and had been named Paṇḍīśvara (l. 5) after [Paṇḍa],⁶ the younger brother of Gaṅka I. Jāya provided the god with a fresh pedestal (*pīṭha*), as the old one had been stolen, placed golden pinnacles (*kumbha*) on the temple, and granted vessels for the worship. King Gaṇapati himself (l. 15) gave to the temple the village of Gōvāṭikā or, in Telugu, Gōvāḍa (l. 16).

No. 18.—SRAVANA-BELGOLA EPITAPH OF MARASIMHA II.

By J. F. FLAHERTY, PH.D., C.I.E.

This inscription, engraved on the four faces of the base of a pillar, which is known as the Kūṭe-Brahmadēva-kumbha, at the entrance to the area occupied by the temples on the Chandraḡiri hill at Śravaṇa-Belgola, was first brought to notice and edited by Mr. Rice, in his *Inscriptions at Śravaṇa-Belgola*, No. 38 (see also, *id.* Introd. p. 18 ff.). I edit my version of it from ink-impressions supplied to me by Dr. Hultzsch.

The writing consists of one hundred and fourteen lines: twenty-seven on the south face of the pillar, covering an area about 1' 11½" broad by 2' 8" high; twenty-eight on the west face, covering an area about 1' 9" broad by 2' 10" high; twenty-eight on the north face, covering an area about 1' 10½" broad by 2' 10" high; and thirty-one on the east face, covering an area about 1' 10½" broad by 3' 1" high. Lines 28 to 49 on the west face, and the whole of the writing on the north face, are very much damaged; so much so that no connected passages, worth reproduction, can be made out. The rest of the record, however, is in a state of good preservation.—The characters are Kanarese, of the regular type of the period to which the record refers; and they were boldly formed and well executed throughout. They shew, of course, only the later or cursive forms of the *h* (in *Mānyakhṣṭa*, lines 12, 100) and *b* (e.g. *baḷa*, line 12, *aḷumbam*, line 84).⁷ They do not appear to include the separate distinct form of the lingual *ḍ*. They shew the *virāma*, represented by its own proper sign, in *hhuṣṣam* and *baḷit*, line 2, *koḷ*, line 112, and *ir*, line 113; and they do not include any final forms. In lines 1 to 109, the average size of the letters is about ¾" or 7⁄8". In lines 110 to 114, the characters are somewhat smaller and thinner, though of the same type, and possibly written out by the same hand, with the rest of the record: this may be due to the person who wrote out the record, for the engraver, having not enough space to finish it in completely uniform characters; or the

¹ Read सौवर्ण.

² The *anuvāra* stands at the beginning of the next line.

³ This verse is identical with verse 23 of the Chēbrōla inscription.

⁴ Lines 17 to 25 contain a description of the boundaries of Gōvāḍa in the Telugu language.

⁵ No. 10 of the Table, above, Vol. IV. p. 85.

⁶ No. 12 of the same Table.

⁷ In the Rāpalle tāluka, about 7 miles north-east of Tsanda vāḷu.

⁸ For the importance of the use of the earlier and later forms of *h* and *b*, in connection with undated records about a century or a century and a half earlier, see page 155 below, note 8.

passage may be, as suggested by Mr. Rice, a slightly later addition.—The language is Sanskrit in lines 1 to 83, and Kanarese, of the archaic or stilted type, in lines 84 to the end. There are verses in lines 1 to 4, 28 to 99, and 112 to 114; and I am indebted to Mr. H. Krishna Sas for several very useful suggestions in dealing with both the text and the translation of some difficult passages in the Kanarese verses. The Sanskrit *gadya* or ornate prose, in lines 5 to 27, is not very successful, there not being enough of the usual alliteration and rhyme endings; and there is nothing remarkable in such of the Sanskrit verses as remain in lines 50 to 55: in the Kanarese portion, however, the author, who was evidently an accomplished writer in that language, has done full justice to his topic and to himself, both in sonorous diction and sense.—The orthography does not present anything calling for special notice.

The inscription is a panegyric of the Western Ganga prince Mārasimha II. It mentions him by his proper name in line 42, and throughout the rest of the record by various *birudas* epithets, of which the most frequent and evidently the most highly prized one is *Naṇambal Āntaka*, “the Death of the family of the Naṇambas,”—with reference to his successes against the Pallavas of the Naṇambavādi thirty-two-thousand province. Lines 110 to 114, at any rate, were written after his death; and they tell us that, a year after his completion of the career of conquest which is the subject of the earlier part of the record, he abdicated, and died in practice of religion, at the feet of a Jain teacher named Ajitasēna, at Baṅkāpur in Dhārwar district,—starving himself to death, like so many others whose epitaphs at Śrāvana-Belgola, by a three-days fast.¹ And it seems plain, in fact, that, like various others in the records at Śrāvana-Belgola, the whole of this inscription is an epitaph,—not a contemporaneous record engraved while he was still alive. The record is not dated; but it may be placed in A.D. 975, as an inscription at Mēlāgāni shews that Mārasimha II. either died or abdicated in or shortly before June-July, A.D. 974.² The contents of it are noticed in detail on page 169 ff. below.

* * * * *

I have given, elsewhere,³ a full exposé of the spurious nature of certain copper-plate grants which purport to present an unbroken genealogical list of the Western Gangas going back to the second century A.D. And I have shewn how utterly unreliable, for purposes of history, are those grants and a Tamil chronicle, called *Koṅṭuḍēsa-Rājākkaḷ*, which purports to furnish information of the same kind. The results of the inquiry on that occasion were that the earliest authentic Western Ganga names are those of Śrīpuruṣa-Muttarasa, who, from more precise discoveries, was to be placed somewhere in the period A.D. 750 to 850, Śrīvarmā, who was to be placed either immediately before or immediately after Śrīpuruṣa-Muttarasa; and that the alleged genealogy was invented in the ninth or tenth century when all the great families of Southern India were beginning to look up their ancestral belongings and devise more or less fabulous pedigrees. Since the time when I wrote, some records on stone have been brought to notice, and a critical version has been published of a copper-plate grant which was already known but was not satisfactorily available for use. These new materials, militating in no way with the conclusions at which I arrived, enable me now to put together a genealogical and successional list of the Western Gangas of T (see page 153);⁴ and to make a first serious attempt to determine the real history and pedigree of the family.

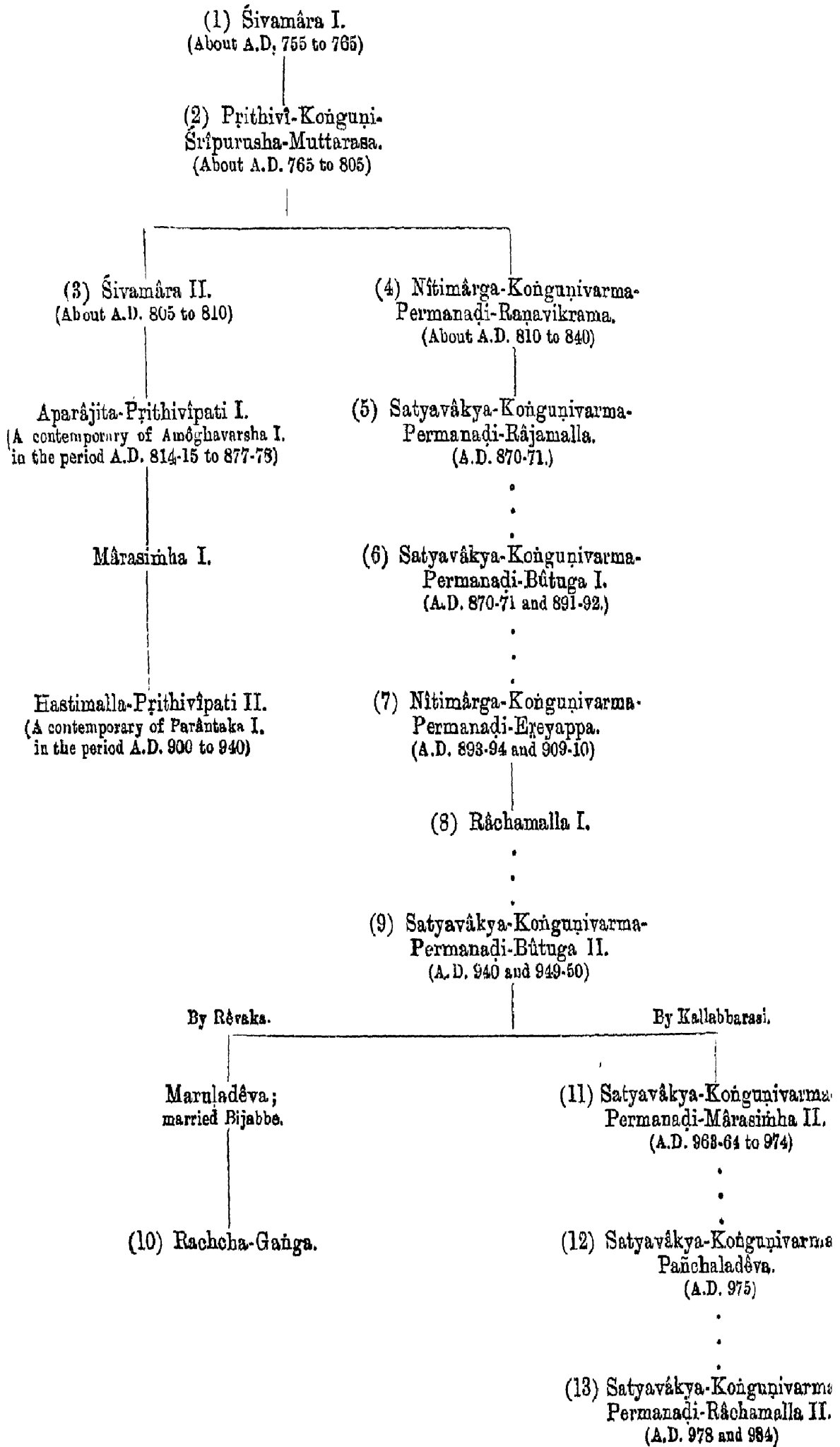
¹ For a description of the *sallēkhanā* or vow of starving to death, see Mr. Rice's *Inscr. at Śrav.-Belg.* p. 15 ff. He has pointed out (*ibid.* p. 17) that, among the various instances of it mentioned in the records, there is one of even so late a date as A.D. 1809 (No. 72). The process sometimes lasted for three months, but it was accomplished in three days in also the case of Mallishēna (above, Vol. III. p. 207, verse 72).

² See page 168 below, and note 6.

³ Above, Vol. III. pp. 159 to 176.

⁴ The numbers before some of the names indicate the members of the family who actually ruled; or ruled, over the Gaṅgavādi province, and the order in which the succession went. When the exact relationship between two consecutive individuals is not established, dots are used instead of lines.

The Western Gāṅgas of Talakād.



The earliest authentic Western Gaṅga name is that of Śivamāra I. His existence is proved by an inscription at Vallimalai in the North Arcot district,¹ about eighty miles to the east from the Gaṅga town of Kōlār, which enumerates four generations,—Śivamāra I.; son, Śrīpuruṣa;² Śrīpuruṣa's son, Raṇavikrama; and Raṇavikrama's son, Rājamalla and says that Rājamalla, having seen the hill on which the record is, took possession of it and founded a Jain temple there in token of having done so. The record, indeed, does tell us that these persons were Gaṅgas. But their names fit in so exactly with the statement in the spurious grants and in certain unquestionable records in the Western Gaṅga territory itself which will be mentioned further on, that no hesitation need be felt about identifying them as Western Gaṅgas of Taḷakad.

There are records in Mysore, which may be ascribed to Śivamāra I. One is a stone inscription at Dēbūr,³ which mentions him as simply Śivamāra, without any regal title of kind, but uses a technical expression which stamps him as holding a rank and authority considerably greater than those of any mere local governor.⁴ And others are stone inscriptions at Rāmpura and Mādahalli,⁵ which mention "the Kōṅṭani king (*arasa*) Śivamāra,"

¹ Above, Vol. IV. p. 140, A.—In the *Postal Directory of the Madras Circle*, the name of the place is as 'Vallimalai.'

² The spurious grants describe Śrīpuruṣa (whose proper name, Muttarasa, they do not give) sometimes as son, and sometimes as the grandson (without mentioning the father's name), of Śivamāra I.; to Śrīpuruṣa the two sons, Śivamāra II. and Vijayāditya; and they represent Rājamalla as the son of Vijayāditya (see the above, Vol. III. pp. 161, 177): and curiously enough, it is the pretended earlier records, from Moṣṭy, Nāgama and Maṇṇe (for the last, see page 160 below, note 7), which wrongly represent Śivamāra I. as the grandfather of Śrīpuruṣa; while the Sūdi grant, purporting to be written nearly a century and a half after the Maṇṇe, correctly speaks of the two persons as father and son.—This short but valuable record from Vallimalai is finally of one step in the fictitious pedigree, viz. the step which some of the spurious grants place between Śivamāra I. and Muttarasa (see also, page 156 below, note 5).

³ Mr. Rice's *Epigraphia Carnatica*, Vol. III., Nj. 26.—Mr. Rice has preferred to allot this record to second Śivamāra.—This record mentions a person named Egeya. With this person Mr. Rice identifies Mahārāja Egamma of an inscription at Madār (*ibid.* Ml. 68), and the Eya or Elen of an inscription at Mā (*ibid.* Nj. 122), and the Egeha-Venmudi of a spurious record at Gaṭṭavādi (*ibid.* Nj. 129, with a lithograph) purports to be dated Śaka-Saṁvat 111. He thus refers the Madār and Mādahalli records, as well as the Dēbūr, to the time of Śivamāra II. And he alters the date of the Gaṭṭavādi inscription from Ś.-S. 111 to 711, so as to bring the record on to A.D. 789-90,—sufficiently near to the period of Śivamāra II. The Gaṭṭavādi inscription, however, has the later cursive form of the *ḥ*, in *śaḥyagava*, line 10, and *śaḥḥa*, line 11: then cannot be placed before A.D. 804 (see page 155 below, note 8); and the general style of the characters supports the period at least a century later than even that time.

⁴ The expression in question is *prithivī-rājyam-geya*, or *keya*, "to reign over the earth." It is properly a technical expression of paramount sovereignty (see the second edition of my *Dynasties of the Kanarese District Gazetteer of the Bombay Presidency*, Vol. I. Part II. p. 423, note 4); but the exact way in which it is applied, has always to be determined by the context and general surroundings. The Western Gaṅgas of Taḷakad were not paramount sovereigns, except occasionally. They belonged to the class of great feudatory nobles who were more or less independent in their own hereditary territories, and whose position is always very recognisable, if the records are studied attentively, from the various technical titles and expressions that are carefully used or abstained from. The Śilāhāras of Kācāḍi, and the great feudatory nobles of some other parts, used the expression *sukha-saṁkathā-vinodāśīm rājyam-geya*, or, in Sanskrit, *sukha-saṁkathā-vinodāśīnā kṛi*. The expression properly used by the Western Gaṅgas, in their own province, was *prithivī-rājyam-geya*. It will be found in almost all of their records which exist in their own hereditary territory: to the contrary I can find at present, only *rājyam uttar-ottaram saluttam-tre* (another expression of, strictly, paramount sovereignty), in the Kāṣigere inscription of the time of Egeyappa, and the use of the partly subordinate expression *keya*, "to go to," in the cases of Egeyappa in the Bēgūr inscription, and of Būṛga II. in the Ātakūr inscription. On the other hand, the proper expression to denote their position and authority outside their own province of Gaṅgavādi, was *keya* and this duly used in the case of Mārasimha II. in the inscriptions at Adaraguāchi, Guṇḍūr, and Hebbāl; and in the case of Pañchaladēva in the inscription at Muṇḍu.

⁵ *Ep. Carn.* Vol. III., Nj. 50, 127. The Rāmpura inscription, again, has been assigned by Mr. Rice to Śivamāra II. But the use of the title *arasa* is a strong indication that the records are to be ascribed to Śivamāra I. Muttarasa became eventually a *Mahārājadhīraja* and *Paramēśvara*; in the amplified form

use the same technical expression of high position. These three records are not dated in any era. And there is nothing in the contents of them to enable us to establish any synchronism; and so to assign an exact date to them. But the characters of the Dēbūr inscription are attributable to any time within about fifty years on either side of A.D. 800.¹ The period of the record will be determined more closely further on.²

The authentic existence of the second of the four persons mentioned in the Vajjimanai inscription, viz. Śrīpurusha, had already been established³ by some undeniably genuine stone records at Talakād,⁴ Sivāra,⁵ and Sivarpātṇa,⁶ in Mysore. The Talakād inscription, which is dated in his first year,⁷ and the inscription at Sivāra, give him the full style of "the Mahārāja Paṭhivi-Koṅṅuni-Muttarasa-Śrīpurusha;" while, of the Sivarpātṇa inscriptions, one styles him "the Mahārāja Śrīpurusha," and the other, which is dated in his twentieth-odd year,—perhaps the twenty-ninth,⁸—calls him "the Koṅṅuni Mahārāja Śrīpurusha:" evidently, Muttarasa was his name, and Śrīpurusha, "husband of Fortune," was a *biruda*. Like the records of Śivamāra I., these records of Muttarasa,—and also those which will be mentioned farther on,—are not dated in any era; and they do not contain anything by means of which synchronisms can at present be established. But they are, similarly, to be referred, on palaeographic grounds, to the period A.D. 750 to 850, or thereabouts. And one particularly instructive character,—the old square form of the letter *b*,⁹—

Mahārājādhirāja (regarding which, see page 163 below, note 2), the use of the first of these two titles was continued by all his descendants from Hanavikrama onwards; and it does not seem likely that his son Śivamāra II. would revert to the simple designation *arasa*.—Another inscription at Mūdaballi (Nj. 126) is probably also of the time of Śivamāra I.; but the name of the prince is illegible.

¹ I write on the authority of an ink-impression, which Mr. Rice kindly sent for my inspection. I have not had the means of examining the Rāmapura and Mūdaballi-records in the same way.

² The spacious Hallegere grant (*Ep. Carn.* Vol. III., Md. 113, with a lithograph) cites a date in the month Jyēṣṭha (May-June), Saka-Samvat 635 expired, falling in A.D. 713, as being in the thirty-fourth year of Śivamāra I., and so would place the commencement of his rule in A.D. 679-80. This latter date is altogether too early. And it is not likely that the record has even hit off a true date for him in A.D. 713.—The Nāgamāṅgala grant would place the commencement of the rule of his successor Śrīpurusha-(Muttarasa) in A.D. 727-28 (see page 166 below, note 2); and this, with the Hallegere grant, would give Śivamāra I. a rule of forty-eight years, immediately before a rule of seventy-eight years by his son!

³ See above, Vol. III. p. 173 f.

⁴ *Ep. Carn.* Vol. III., TN. 1; with a lithograph.

⁵ Here I write on the authority of photographs which Mr. Rice kindly sent me,—one from Sivāra, and two from Sivarpātṇa.

⁶ *Prathama-vijaya-sambhatsaram Kārttike punṇame-andu*; lines 3, 4.

⁷ The words *vijaya-sa[n]vatsara[n]*, followed by the *aksharas irppa*, are quite clear, in line 2. I conjecture that what follows them stands for *tombattaneyolu*. But the passage (and, in fact, the whole of the remainder of this record) has been so spoilt in painting the stone for photography, that it is a matter of conjecture only. Since writing this note, I have found an indication that Mr. Rice would take the record to be dated in the twenty-eighth year (*Ind. Ant.* Vol. XIII. p. 188). The *aksharas ttenṇaneyolu*, however, seem insufficient for the space and for the marks shown in the photograph.—This practice of painting inscriptions by hand for photography cannot be too strongly condemned: it presents the records as they appear to the eye of the person who paints them, and not as they really are; it introduces mistakes, or at least doubt, in even the clearest passages,—for instance, the lithograph of the Talakād inscription of Muttarasa shews in the word *tombattaru*, line 9, an *anusvāra* in the second syllable which one cannot believe to be in the original, and the word *Kadabūr* or *Kadabūr* in one of the Sivarpātṇa inscriptions, contrasted with what reads at first sight as *Kadambūr* or *Kadambūr* in the other record at the same place (see page 161 below, note 1), is another case in point; it often results, as in the date of this Sivarpātṇa inscription, and in fact throughout the record, in the creation of arbitrary and fantastic signs which render whole passages quite unintelligible; and, in short, it prevents altogether the purely mechanical reproduction which is absolutely necessary for the satisfactory and critical study of the records.

⁸ It occurs in the Talakād inscription (see the lithograph) in the words *sambhatsaram* (line 4) and *tombattaru* (line 2).—For the importance of the old or square and later or cursive forms of *kā* and *b*, as a help in fixing the dates of records of the period with which we are dealing, see above, Vol. III. pp. 162, 163. Records containing the cursive forms of these two letters, cannot be placed before A.D. 804. The square forms continued in use up to A.D. 868. But the cursive forms,—the introduction of which, into epigraphic records, seems to be connected with the encouragement that was given to the Jains and their literature in the time of the Rāshtrakūṭa king

proves that at any rate they cannot have been engraved much, if at all, after A.D. 850; while the general palaeographic standard of the Talakād inscription points distinctly to a time somewhat earlier than A.D. 800, as the date of the preparation of that record. It is, thus, not impossible that the person or persons who fabricated the spurious Hosūr and Nāgamaṅgala grants, had available, or hit off, true dates for him, in A.D. 762 and 776-77, or at any rate in the latter year.¹ But it is not possible that, in A.D. 776-77, he had already been ruling for fifty years, as is claimed by the Nāgamaṅgala grant;² for, the synchronisms which are established for some of his descendants, in both lines, shew plainly that the long life and rule, which he undoubtedly enjoyed, were made out by continuing into the ninth century A.D. The approximate limits for him will be indicated below.

There are other records of Śrīpurusha-Muttarasa in Mysore, at 'Dēvalāpura, Varuṇa, Pūrigāli, Hemmige, Bannūr, and Hoḷalavādi.³ The first four of them belong to the earlier part of his career: for, the Pūrigāli record styles him "the Mahārāja Śrīpurusha," as also, apparently, does the Dēvalāpura stone; the Varuṇa record calls him "the Koṅgaṇi Mahārāja Śrīpurusha;" the Hemmige record describes him as "Prithivī-Koṅgaṇi-Muttarasa," without any title; and the Bannūr record probably styles him "Prithu[vi-Koṅgaṇi-Muttarasa-Śrī]purusha," again without any title. All of the records which contain such a reference at all, use the same technical expression of high position and authority which is used in the case of Śivamāra I. And the Hoḷalavādi inscription marks an epoch in his career, by also giving him the paramount titles; it styles him "the Koṅgaṇi Mahārājādhirāja and Paramēśvara Śrīpurusha."

As far, therefore, as individual names go, the authentic history of the Western Gaṅga of Talakād starts with these two persons, Śivamāra I. and his son Śrīpurusha Muttarasa.⁴ Records giving names for earlier times may, of course, be obtained hereafter; for

Amoghavarsha I. (A.D. 814-15 to 877-78),—were then in use, and are found in a record of A.D. 865. And record of much about the same date shews both the forms of *ḥ*, mixed (*loc. cit.* p. 163, note 1).—The old or square form of the *ḥ* occurs in also one of the Sivarpaṭṭa records of Muttarasa, in the word *Kadabūr*, line 5; and doubtless also in the same word in line 3 of the other Sivarpaṭṭa record, where, however, the true appearance of the original has been much spoilt by painting the stone for photography. I do not find a *ḥ* of either form in the Sivā record. And none of the four records appears to include a *ḥḥ*.—My attention has been drawn to the fact that cursive *ḥḥ* appears, in the lithograph, at the end of line 12 of the Harihar grant of Vinayāditya of A.D. 6 (*Ind. Ant.* Vol. VII. p. 300). An inspection, however, of the photograph, which is given with the lithograph *P. S. and O. C. Insers.* No. 17, will shew that this is only due to an injudicious touching up by hand of damaged square *ḥḥ*; this was done at a time when it was thought more important to publish clear and easily legible lithographs, than to produce absolutely mechanical and faithful facsimiles which an unpractised eye might find difficult to deal with.

¹ Just as a possibly true year may have been available, or was hit off, for Bātuga II., in the spurious S grant (see page 167 below, note 2) which refers itself to his time. But calculations shew that the details of the date cited in the Hosūr and Sūdi grants are not correct for the years that are quoted; and this detracts a good deal from any value that might be attributable to them.

² This would place the commencement of his rule in A.D. 727-28. And, as the spurious Suradhēnup grant (see page 160 below, note 7), which cites the Sarvajit *samvatsara*, Śaka-Samvat 720 (expired), = A 807-808, as the third year of Śivamāra II., would thus place the commencement of the rule of Śivamāra II. A.D. 805-806, this would give Muttarasa a total rule of seventy-eight years.

³ *Ep. Carn.* Vol. III. My. 25, 55; Ml. 87; TN. 53, 115; Nj. 23.—He is apparently also mentioned as Śrīpurushayya in an inscription at Belavatte (*ibid.* My. 6), and as Muttarasa in another inscription Bannūr (*ibid.* TN. 115), from which Mr. Rice has inferred (*ibid.* Introd. page 3) that Bannūr was birth-place. This Bannūr inscription mentions also the name of Ereyappa, and therefore seems to be, not Muttarasa's own time, but about a century later.

⁴ *Prithivī-rājyam-geya*, or *keyu*; see page 154 above, note 4.

⁵ Mr. Rice (*Ep. Carn.* Vol. III. Introd. pp. 3, 7) has placed between them a Mārasirṇha I., whom he identifies with the alleged and unnamed son of the first Śivamāra and father of Śrīpurusha-(Muttarasa) is mentioned in some of the spurious grants (see page 154 above, note 2); quoting "the Salem grants" as authority for doing so. But there is no foundation in fact, of any kind, for this. The alleged genealogy between Śivamāra I. and Śrīpurusha-Muttarasa has now been disposed of by the Vallimalai record (page 154 above).

that the Western Gaṅgas were a people of importance and power at least a couple of centuries before the time of Śivamāra I., is shewn by the fact that the Kadamba king Mṛigēśavarman claims to have defeated them.¹ But it is not at all probable that they will give a connected genealogy: the plainly imaginary nature of some of the names which the spurious grants place before that of Śivamāra I., is a strong indication that materials for compiling a genuine earlier pedigree were not available even then; and the most that we may expect, is, a few detached notices.² All that we know as yet about the Gaṅgas during the centuries immediately following the time when Mṛigēśavarman was in conflict with them, is, that they were conquered by the Western Chalukya king Kīrtivarman I. in the period A.D. 567-68 to 597-98,³ and again by his son Pulikēśin II. about A.D. 608,⁴ and that the Harihar grant of Pulikēśin's grandson Vinayāditya dated in A.D. 694, speaks of them as hereditary servants of the Western Chalukya kings.⁵ And it is plain that they first came prominently to the front on the downfall of the Western Chalukya dynasty. Even then, they did not immediately assert the independence which, undoubtedly, they subsequently enjoyed for a while. That they felt their way gradually to the latter step, is shewn by the facts that Śivamāra I., while adopting a technical expression indicative of considerable power, used simply the title of *arasa*, "king," and that Muttarasa, though making an advance on this, did not at first assume any higher designation than that of *Mahārāja*, and developed into a *Mahārājādhirāja* and *Paramēśvara*, as which he figures in the Holalavādi record, only at some later time. Now, the last Western Chalukya king, Kīrtivarman II., lost the northern and central portions of his dominions to the Rāshtrakūṭas, under Dantidurga, before A.D. 754. He was still in possession of the southern territory up to A.D. 757. But shortly after that time he was completely overthrown by Dantidurga's successor, Kṛishṇa I.,—say, about A.D. 760. And the same period saw the extinction of another great dynasty of Southern India,—that of the original Pallavas of Conjeeveram, who also, through the possessions that they held in the Nolambavādi province, must have had much to do, though not so directly as the Western Chalukyas, with the Gaṅgas of Talakād. The last great Pallava king known to us,—and, unquestionably, the last representative of his line,—was Pallavamalla-Nandivarman, Nandipōtavarman, or Nandipōtarāja, son of Hiranyavarman.⁶ He was a contemporary of the Western Chalukya king Vikramāditya II., at some time in the period A.D. 733-34 to 746-47. And we have records dated in his twenty-first, twenty-second, and fiftieth years.⁷ Now, he succeeded to the Pallava throne after a distant kinsman, Paramēśvaravarman II.;⁸ the latter was preceded by his father, Narasimhavarman II.; and Narasimhavarman was preceded by his father, Paramēśvaravarman I., who was contemporaneous at some time in the period A.D. 655 to 680 with Vikramāditya I.,

And the person whom Mr. Rice thus misplaces,—through a mistake which is to be attributed to the imperfect original rendering of the Udayēndiram grant of Hastimalla-Prithivīpati II. in Mr. Foulkes' *Manual of the Salem District*, Vol. II. p. 369 ff.,—is Mārasimha I., grandson of the second Śivamāra (see page 162 below).

¹ *Ind. Ant.* Vol. VI. p. 25; for "the family of Tuṅgagaṅga," read "the lofty family of the Gaṅgas."

² This much, at any rate, is certain,—as I have already said (above, Vol. III. p. 175),—that nothing will ever be obtained to authenticate such dates as those of A.D. 248 and 466 which two of the spurious grants purport to give for Harivarman and Avinīta-Koṅguni, unless it upsets in some way or other the genealogy that is asserted by the grants; and, on the other hand, if the genealogy asserted by the grants (or anything like a real basis from which it can have been concocted) is ever authenticated, then the dates will be upset, in favour of much later ones. The genealogy and the dates cannot possibly stand together.—It is not likely, however, that there is any real basis of ancient fact for either the asserted genealogy or these two dates; see the Postscript, page 174 below.

³ *Ind. Ant.* Vol. XIX. p. 19.

⁴ *Id.* Vol. VIII. p. 244.

⁵ *Id.* Vol. VII. p. 303.

⁶ See Dr. Hultzsch's *South-Ind. Inscr.* Vol. II. p. 342 ff.

⁷ They are, respectively, the Udayēndiram grant (*South-Ind. Inscr.* Vol. II. p. 361); the Kaśāktīdi grant (*ibid.* p. 342); and an inscription at the Pañcāpāṇḍavamalai hill (above, Vol. IV. p. 186, A). In respect of the last of them, we must understand that it is dated in the fiftieth year in which he was still reigning; not in simply the fiftieth year from the commencement of his reign, cited at a time when he himself was dead,—a rendering, suggested as possible by the editor of the record, for which there is no substantial authority.

⁸ And there was, perhaps, also a short intermediate reign, of Mahēndravarmā III.

We shall revert presently to the descendants of Śrīpuruṣa-Muttarasa. Meanwhile, we may conveniently notice here another branch of the Western Gaṅga family, which succeeded to the Pallava dominions.

Two *śīrgals* or monumental tablets at Âmbûr in the North Arcot district,¹—which commemorate the death in battle of two heroes, followers of a certain Pirudi-Gaṅga-raja, on an occasion when the army of the Nūḷamba, i.e. the Pallava prince of Nūḷambal, attacked the village for a cattle-raid,—cite the twenty-sixth year of a king named Vijaya-Nṛipatuṅga-Vikramavarman. There are other inscriptions of the same king in the Tanjore and Trichinopoly districts.² And on palæographic grounds, as well as for reasons connected with the history of that part of the country, it is necessary, Dr. Hultzsch tells us, to place the reign of this Vijaya-Nṛipatuṅga-Vikramavarman before that of the Chōḷa king Parāntaka I. (about A.D. 900 to 940). There are also two copper-plate grants of the same king,³ one of which, obtained at Bāhûr near Pondicherry, and dated in his eighth year, names his immediate ancestors and gives the pedigree that he claimed. That pedigree is, first, the Purāṇic genealogy of the Pallavas, from the god Brahman to the eponymous Pallava, the alleged founder of the family. From his family, the grant says, there were born Vimaṇa, "Koṅkaṇika," and "other kings." When they had passed away, a certain Dantivarman became king. His son was Nandivarman, whose wife was Śaṅkhâ, of the Râshtrakûṭa family. And their son was Nṛipatuṅgadêva, or Vijaya-Nṛipatuṅgavarman as he is called in the Tamil portion of the grant,—i.e. the Vijaya-Nṛipatuṅga-Vikramavarman of the stone records at Âmbûr and elsewhere. Now, the seal of the other grant of Vijaya-Nṛipatuṅga-Vikramavarman bears the bull-crest of the Pallavas,—in due accordance with the descent that is put forward for him. But we may safely adopt Dr. Hultzsch's suggestions, that the name of "Koṅkaṇika" is a reminiscence of the "Koṅkaṇi" who is represented as the original ancestor of the Western Gaṅgas in the Udayêndiram grant of Hastimalla-Prithivîpati II.,⁴ and who is, of course, the mythical Koṅguṇivarman whom the spurious grants from Mysore claim as the founder of the Western Gaṅga family; and that consequently, in spite of the Pallava pedigree, a connection with the Western Gaṅgas was claimed by Vijaya-Nṛipatuṅga-Vikramavarman. And we may also safely follow Dr. Hultzsch in his identification of Dantivarman with the Dantiga, king of Kāñchi, whom the Râshtrakûṭa king Gôvinda III. subdued and levied tribute from in A.D. 804,⁵ and in his inference that the Râshtrakûṭa princess Śaṅkhâ, wife of Nandivarman, was a daughter of Gôvinda's son and successor Nṛipatuṅga-Amôghavarsha I. (A.D. 814-15 to 877-78), after whom her son must have been partly named.

There are also, we are told by Dr. Hultzsch,⁶ various stone records, not yet published, which may be attributed with some probability to Dantivarman and Nandivarman: there is a record of Dantivarman in the Vaikunṭha-Perumâl temple at Conjeeveram,⁷ and there are inscriptions at the Viriūchipuram temple in the North Arcot district, and at Śaduppêri, near Vêlûr in the same district,⁸ dated in the ninth, forty-seventh, and fifty-second years of a Vijaya-Nandi-Vikramavarman who may be identified with Nandivarman, son of

Gaṅgas to assume the designation of Permaṇaḍi, and that he took it from a Pallava king of Kāñchi, on defeating him. We have already seen that it was Muttarasa who first assumed the paramount titles. And so, though his records have not yet disclosed the use of the designation Permaṇaḍi by him, the Huncha record very possibly preserves, in the above assertion, a real historical item, mixed up in the usual mythical matter in which it follows more or less the spurious grants. The said king of Kāñchi, defeated by him, would be his kinsman Vijaya-Narasimhavarman,—defeated when he threw off the yoke of vassalage.

¹ Above, Vol. IV. p. 180.

² *Ibid.* p. 181.

³ *Ibid.* p. 180.

⁴ For this record, see page 162 below.

⁵ *Ind. Ant.* Vol. XI. p. 127.

⁶ Above, Vol. IV. p. 181.

⁷ See *South-Ind. Inscr.* Vol. II. p. 344, note 3. It styles him *Mahârāja*.

⁸ *Id.* Vol. I. p. 133, Nos. 124, 125; p. 180, No. 108.

Dantivarman. And at Ukkal in the North Arcot district there are inscriptions¹ giving the name of a **Kampavarman**, or more fully **Vijaya-Kampa-Vikramavarman**, who may have belonged to the same family with **Vijaya-Nripatunga-Vikramavarman** and his ancestors.

But, of more importance for present purposes, is the fact that, at Kīl-Muttugūr in the North Arcot district, there is an inscription,² dated in the eighteenth year of a king **Vijaya-Narasimhavarman**, which shows, in the sculptures below it, the Western Gaṅga emblems of the elephant and the goose or swan,—the emblems being connected with **Vijaya-Narasimhavarman** himself by the fact that he was, evidently, the maker of the grant that is registered in the record. The name of this person is, characteristically, a Pallava name: but the emblems mark him as a Western Gaṅga; and he has been appropriately described by Dr. Hultzsch as “a Pallava by name, but Western Gaṅga by descent.” Now, the alphabet of this record at Kīl-Muttugūr is more archaic than that of the Āmbūr inscriptions; and **Vijaya-Narasimhavarman** must, therefore, be placed at any rate before **Vijaya-Nripatunga-Vikramavarman**. That he was connected with **Vijaya-Nripatunga-Vikramavarman**, and also with **Vijaya-Kampa-Vikramavarman**, is plainly indicated by the use of the prefix *kó*, “king,” in all three cases, and of the word *vijaya*, in the Tamil form *visaiya*, as part of the proper names: and it appears that one of the grants of **Vijaya-Nripatunga-Vikramavarman** actually places a **Narasimha** in the genealogy, before **Dantivarman**.³ Whether **Kampavarman** came before **Narasimhavarman**, or after him, is not yet known. But the retention of the Western Gaṅga emblems by **Narasimhavarman** refers him to a period when the members of this branch of the Gaṅga family had not fully turned themselves into Pallavas. And it seems probable that he was the one who secured the succession to the Pallava dominions. If so, as he must have done it on the death of **Pallavamalla-Nandivarman**, son of **Hiranyavarman**, we may place his initial date somewhere about **A.D. 760 to 770**.⁴ He was eventually followed by **Dantivarman**, **Nandivarman** or **Vijaya-Nandi-Vikramavarman**, and **Vijaya-Nripatunga-Vikramavarman**. And one or other of them, or perhaps **Vijaya-Kampa-Vikramavarman**, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas,—thus converting himself into a Pallava, just as the Eastern Chalukyas became Chōlas in the time of **Kulōttunga-Chōladēva I**.⁵ The exact connection of **Vijaya-Narasimhavarman** with **Śivamāra I** remains to be discovered.

We revert now to the descendants of **Śripurusha-Muttarasa**. The spurious **Sādi** grant gives the name of **Śivamāra II**, as his eldest son;⁶ and the spurious grants from **Suradhēnupura** and **Manne** purport to be records of this person himself.⁷ Now, one of the

¹ See above Vol. IV. p. 182, note 4.—Two of these inscriptions are at Ukkal, in the Arcot tāluka; and one of them is dated in his tenth year, and the other in his fifteenth year: these two records mention him as **Kampavarman**. An inscription at Dūśi, near Māmaṇḍūr in the same tāluka, gives his name in the fuller form of **Vijaya-Kampa-Vikramavarman**. I am able to quote these details through Dr. Hultzsch's kindness in sending me advanced proofs of some pages of his *South-Ind. Inscr.* Vol. III.

² *Ibid.* p. 177; see also p. 182.

³ See Mr. Sewell's *Lists of Antiquities, Madras*, Vol. II. p. 30; this is the grant in the office of the Collector of North Arcot,—not the Bāhūr granted quoted in the text above.

⁴ See page 158 above.

⁵ See *Ind. Ant.* Vol. XX, p. 277.

⁶ This grant (for which, see page 167 below, note 2) would give him the second name of **Saigōṭṭa**; so, also, the **Humcha** inscription of A.D. 1077-78 (see page 158 above, note 4). He is evidently the **Saigōṭṭa-Śivamāra**, an alleged feudatory of a king **Amōghavarsha**, for whom a record of about the eleventh century A.D., at **Kalbhāvi** in the **Belgaum District** (*Ind. Ant.* Vol. XVIII. p. 309), purports to furnish a date in A.D. 308, 314, or 339 (the details of the date are so incorrect that the exact year which is intended cannot be determined).

⁷ These two grants are mentioned by Mr. Rice in his *Ep. Carn.* Vol. III. Introd. p. 3. The **Suradhēnupura** grant is not yet available in detail. But I am able to quote the **Manne** grant from photographs which Mr. Rice was kind enough to send me.—It appears that the **Suradhēnupura** grant cites the **Sarvajit samvatsara**, Śaka-Samvat 729 (expired), = A.D. 807-808, as the third year of **Śivamāra II**, and thus would place the commencement of his rule in A.D. 805-806.—The **Manne** grant, however, taking the genealogy as far as

Sivarpaṭṭa inscriptions makes mention of a Śivamāra who was governing the village of Kadabûr or Kaḍabûr,¹—which may be identified either with the modern 'Kadaburu' in the Gundlupêṭ tāluka of the Mysore district, or with Kaḍaba in the Gubbi tāluka of the Tumkûr district,—in the time of Śrīpurusha-Muttarasa, and in, perhaps, his twenty-ninth year.² There is nothing in this record to establish any relationship between this Śivamāra and Muttarasa. But we may take it as tolerably certain that he was a son of Śrīpurusha-Muttarasa, as stated in the spurious grants, and that we have here another authentic name, that of Śivamāra II. We have already noticed the fact that the spurious Maṇṇe grant speaks of a fillet of sovereignty being placed on his head by the Râshtrakûṭa king Gôvinda III. (from about A.D. 783-84 to A.D. 814-15). Spurious as the record is, there is nothing impossible in the truth of the statement; especially if it is taken in connection with certain statements in the records of Gôvinda III. himself, which tell us that he released from long captivity, and sent back to his own country, one of the Gaṅgas, who had been imprisoned by his father Dhruva.³ The Râshtrakûṭa records, indeed, do not disclose the name of the Gaṅga who was thus treated. But the clue to his identity is furnished by the spurious Maṇṇe grant, which asserts that Śivamāra II. made himself famous by being victorious against the armies of the Râshtrakûṭas, the Châlukyas,⁴ and the Haihayas (i.e. the Kalachuris), when they were encamped at a village named Mudukundûr, and that he defeated the countless cavalry of Dhruva which had overrun the whole earth.⁵ Śivamāra II. may very well have been entrusted with the command in some war between his father and Dhruva. And we may suppose that, during the campaign, he was eventually defeated, captured, and imprisoned by Dhruva, and that, on Muttarasa's death, he was liberated by Gôvinda III., in order to succeed to the leadership of the Gaṅgas, on which occasion the Râshtrakûṭa king would very likely crown him,—as the spurious Maṇṇe grant asserts,—with some feudatory crown. This event may be placed somewhere about A.D. 805. The same passages in the Râshtrakûṭa records tell us that, after no long time, Gôvinda III. found it necessary to re-conquer the Gaṅga, who through excess of pride stood in opposition to him, and to put him in fetters

Śivamāra II., son of Śrīpurusha, then tells us that Śivamāra's son was Mârasimha; it then proceeds to record a grant that was made to a Jain temple at Mānyapura with the permission of this Mârasimha, who, having attained the position of *Yuvarāja*, was administering the whole of the Ganga *maṇḍala*; and then, after specifying the boundaries of the grant, it gives the date, in the month Âshâḍha (June-July), Ś.S. 719 (expired), falling in A.D. 797. It would thus establish for Śivamāra II. a date, when he either was ruling or else had ruled and passed away, eight years before the commencement of his rule according to the Suradhēnupura grant.—A Mârasimha, son of Śivamāra II., is not mentioned in any other record that has as yet come to notice. And the person who is introduced in the Maṇṇe grant seems to be the Mârasimha I. of the Udayēndiram grant,—in reality the grandson of Śivamāra II.

¹ In this record, the third *akshara* of this name appears at first sight to be a badly formed *mā*; but this must be attributed to the original being spoilt in painting the stone for photography. A place which is undoubtedly the same, is mentioned in also the other Sivarpaṭṭa inscription; there, the third *akshara* is nothing but *bā*, and, unless we assume that the painting of the stone has produced the obliteration of an *anusvāra* over the second *akshara*, the name is distinctly either Kadabûr, with the dental *d*, or Kaḍabûr, with the lingual *ḍ*.

² See page 155 above, note 7.

³ *Ind. Ant.* Vol. VI. pp. 69, 70; Vol. XI. pp. 160, 161.

⁴ To avoid attributing to the Maṇṇe grant any more anachronisms than are inevitable, we may take this as referring to the Eastern Chalukyas. Narēndramrigarāja-Vijayāditya II., of that dynasty, is described (see *Ind. Ant.* Vol. XX. p. 101) as waging war for twelve years, by day and by night, and fighting a hundred and eight battles, with the armies of the Gaṅgas and the Râshtrakûṭas: the passage, however, does not mention the name of any individual Gaṅga; and the period of Vijayāditya II., A.D. 799 to 843, covered a great deal more than the time of Śivamāra II.

⁵ The original runs—(plate iv. a., line 3 ff.)—*Mudukundûr-nāma-grām-ôpanishṭa-Râshtrakû(kû)ṭa-Châlûkya-Haihaya-pramukha-prapt(vi)ra-sandātha-vallabha-sainya-vijaya-vikhyāpita-prabhāvaḥ* [||*] *Api chaḥ* (read *cha*) | *Dhōr-dēvīyaṁ samantāt=prabaleṁ=upagata-vyāpta-dik-chakravāḍam nirjity=ānka-samkhyam* etc.—Dhōra is the Prākṛit form of the name of Dhruva; it is used in also the passages referred to in note 3 above.

again. This would probably be about five years later,—say in A.D. 810. And it was doubtless this second imprisonment of Śivamāra II. that let in his younger brother Raṇavikrama to the Western Gaṅga succession.¹

A copper-plate grant from Udayēndiram in the North Arcot district² carries this line of descent three generations further: it mentions, in the lineage of “Koṅkaṇi, the first of the whole Gaṅga race,”—in which lineage, it says, following the spurious grants, there had been born Viṣṇugōpa, Hari (i.e. Harivarman), Mādhava, Durvīṇṭa, Bhūvikrama, and “other kings,”—Śivamāra II.;³ his son Prithivīpati I., otherwise called Aparājita;⁴ Mārasimha I., “the light of the Gaṅga family,” son of Prithivīpati I.; and Mārasimha’s son, Prithivīpati II., otherwise called Hastimalla, “a flamingo in the tank of the Gaṅga family.” In the way of historical information, it tells us that Prithivīpati I. saved Iriga and Nāgadanta, sons of king Diṇḍi,—one of them from Amōghavarsha, i.e. the Rāshtrakūṭa king Amōghavarsha I. (A.D. 814-15 to 877-78), and the other from the jaws of death; that he fought a battle at a place named Vaimbalgūḷi; and that he defeated the Pāṇḍya prince Varaguṇa in the great battle of Śrīpuraṁbiya;⁵ and that Prithivīpati II. received from Madiraiḱoṇḍa-Parakēsarivarman-Parāntaka, i.e. the Chōḷa king Parāntaka I. (about A.D. 900 to 940), “the dignity of lord of the Bāṇas,”—i.e. that Parāntaka I. conferred on him the leadership of the Bāṇa kingdom,⁶ which is defined elsewhere as “the land to the west of the Andhra country.”⁷ And it registers the fact that, at the request of Prithivīpati II., Parāntaka I., in the fifteenth year of his reign,—i.e. in or about A.D. 915,—converted the village of Kadaikkōṭṭūr, together with Udayaśandiramangalam (Udayēndiram itself), into a *brahmadēya*, or grant to Brāhmanas, which was then called Vīraṇārāyaṇachchēri after one of his own appellations. The record says that, from the time when the Bāṇa kingdom was conferred on Prithivīpati II., it was thought that he was born of the race of Bali, i.e. of the Bāṇa race; and the Tamil portion of it actually calls him Śēmbiyaṇ-Māvali-Vāṇarāya, meaning apparently, “(he who was appointed) Mahābali-Bāṇarāja (by) the Chōḷa king.” And it further discloses the fact that, while retaining the Western Gaṅga title of “lord of Nandi (i.e. Nandagiri),” he took the title of “lord of the city of Paṇivipurī,”⁸ and assumed the banner of a black-buck and the crest of a bull. It is thus evident that, like his connections who became Pallavas, Prithivīpati II. turned himself regularly into a Bāṇa.

¹ Somewhere about the end of the time of Śivamāra II. there was,—if the Kaḍaba grant (above, Vol. IV. p. 332) might be relied on,—a certain Chākīrāja, who is described in that record as “king of the whole of the Gaṅga province,” in A.D. 813. But I have not found any trace of such a name in the Gaṅga records.

² *South-Ind. Inscr.* Vol. II. p. 375. It was first brought to notice by the Rev. T. Foulkes, in the *Manual of the Salem District*, Vol. II. p. 369 ff. But it has only recently been made properly available, by Dr. Hultzsch’s critical edition of it; and some remarks by me (above, Vol. III. pp. 165, 167), based on Mr. Foulkes’ version of it, require alteration.

³ The synchronisms which the record establishes for Prithivīpati I. and his grandson,—and still more, the actual date of A.D. 915, or closely thereabouts, for the grandson,—oblige us to identify this person with the second Śivamāra, not with his grandfather of the same name.

⁴ Dr. Hultzsch has suggested (above, Vol. IV. p. 182) that Prithivīpati I. may be the Pirudi-Gaṅgaraiyar who is mentioned in the Āmbūr records of the twenty-sixth year of Vijaya-Nripaṭuṅga-Vikramavarman (page 159 above).

⁵ The modern Tiruppirambiyam (the ‘Thiruparambiam’ of the *Madras Postal Directory*) in the Kumbhakōṇam tāluka of the Tanjore district (see *South-Ind. Inscr.* Vol. II. p. 381).

⁶ An inscription of Parāntaka I. at Sholinghur in the North Arcot district, six years earlier in date (above, Vol. IV. p. 221), also mentions the conferring of the Bāṇa kingdom on Prithivīpati II., and the popular belief, from that time, that he belonged to the Bāṇa race; it further gives him the name of Vīra-Chōḷa, and speaks of his defeating some unnamed enemy in the battle of Vallāḷa.

⁷ Above, Vol. III. p. 78, verse 7.

⁸ In the Sholinghur inscription (see the last note but one) this name appears in a slightly different form; Prithivīpati II. is there called “the king of the people of Paṇivai.”

In the other line of descent from Śrīpurusha-Muttarasa, the Vallimalai inscription has given us the names of his son Raṇavikrama, and Raṇavikrama's son Rājamalla.¹ The latter is evidently the *Dharma-Mahārājādhirāja*² Satyavākya-Koṅṇuivarma-Permanadi-Rājamalla, "lord of Kovalāla, the best of towns," and "lord of the mountain Nandagiri," who is mentioned as the ruling prince in an inscription at Husukūru, in Mysore,³ dated Śaka-Samvat 792 (expired), = A.D. 870-71. This must be taken as his final date. An earlier record, at Doddahundi in Mysore,⁴ mentions him as simply Satyavākya-Permanadi, and his father Raṇavikrama as the *Dharma-Mahārājādhirāja* Nitimārga-Koṅṇuivarma-Permanadi, "lord of Kovalāla, the best of towns,"⁵ and "lord of the mountain Nandagiri:" this record was written on the death of the father; it tells us that Nitimārga died, and that there survived, to (*render service to*) his son Satyavākya, a domestic official named Agarayya, who is apparently described in the text, and represented in the sculptures above it, as tending Nitimārga in his dying moments.⁶

The Husukūru inscription of A.D. 870-71, quoted above, mentions also a certain Būtarasa, who then, in the time of Rājamalla, was governing the Koṅṇalnāḍ and Pūnāḍ districts, as *Yuvarāja*. With this person, whom we may conveniently enter in the table as Būtuga I.,⁷ and who, as the *Yuvarāja* or chosen successor, was in all probability the actual successor,

¹ The spurious Sūdi grant (see page 167 below, note 2) gives Rājamalla's name, and two of his secondary appellations, correctly,—Satyavākya-Koṅṇuivarma-Rājamalla. But it calls his father Vijayāditya; as, also, do some other records of the same class.—It is not unlikely that the name of Vijayāditya was borrowed, by a particularly gross mistake, from the Eastern Chalukya dynasty, two members of which had hostile relations with the Gaṅgas: for one of them, Narēndramrigurāja-Vijayāditya II., see page 161 above, note 4; the other is his grandson, Guṇaka-Vijayāditya III., who, we are told, being prompted by the Rāshtrakūṭa king, conquered the Gaṅgas, at some time in the period A.D. 844 to 888 (see *Ind. Ant.* Vol. XX. p. 102, and above, Vol. IV. p. 226); in this passage again, there is unfortunately no mention of the name of any individual Gaṅga.

² This title means literally "a *Mahārājādhirāja* by or in respect of religion," or by free translation "a pious or righteous *Mahārājādhirāja*." It occurs, in earlier times, unquestionably as a title of paramount sovereignty, in the case of the Pallava king Śiva-Skandavarman. In the Western Gaṅga records, however, it is an amplification which attracts attention, of the plain title *Mahārājādhirāja* which, coupled with *Paramēśvara*, is given in the Hoḷavādi inscription (see page 156 above) to Muttarasa, who, in one period of his career, was undoubtedly a paramount king. And the recurrence, in the subsequent Western Gaṅga records, of the same amplified form without any other paramount title, suggests that it was used by the Western Gaṅgas more as a hereditary and honorific designation than with the intention of implying any claim to paramount sovereignty. Like the great feudatory nobles of other families, the Western Gaṅgas were doubtless semi-independent in their hereditary province; but in all other respects they seem distinctly to have acknowledged the supremacy of the Rāshtrakūṭa kings.

³ *Ep. Carn.* Vol. III., Nj. 75.

⁴ *Ibid.* TN. 91; with a lithograph. The original stone is now in the Bangalore Museum.—That this record was written not much, if at all, after A.D. 850, is shewn by its containing the old square form of the *kh*, in *vākhya*, by mistake for *vākya*, line 6.

⁵ Mr. Rice's transcription of the text gives *puravarēśvara*: but his lithograph shews *puraparāśvara*; while a genuine photograph from the stone itself, sent to me by Dr. Hultzsch, shews clearly *puraparēśvara*, which may stand either for *puravarēśvara*, or for *pura-paramēśvara*.—These two hereditary titles are used in the records on almost every occasion. But it will not be necessary to repeat them in every instance in the following pages.

⁶ He seems to be represented as drawing out from Nitimārga's left side a dagger with which the death-blow had been given.

⁷ The name Būtarasa is only another form of Būtuga; other forms are, in Kanarese Būtayya, and in Sanskrit Bhūtārya, (see page 166 below); and we may at any time obtain genuine records mentioning Būtarasa as Būtuga or Būtayya. He is, in fact, spoken of as Būtuga in the Humcha record, and in the spurious Sūdi grant, which latter record would further give him the *biruda* of Guṇaduttaramga, "the lintel of virtue."—The Sūdi grant says that he married Abbalabbā, daughter of (the Rāshtrakūṭa king) Amoghavarsha (I.) (A.D. 814-15 to 877-78). This statement, however, remains to be verified; and it may possibly be based on nothing but the fact that his descendant Būtuga II. married a daughter of Amoghavarsha-Vaddiga (see page 166 below).—The name Būtuga is rather a peculiar one, if, as according to Kittel's Kannada-English Dictionary, it means only 'a shameless man; (a boaster).' It is derived from *bātu*, which means, according to the same authority, 'foul, shameless, obscene language; obscenity,' but to which Reeve and Sanderson's Kanarese Dictionary would give the meanings of 'exaggeration fear, apprehension.'

of Râjamalla,¹—we may venture to identify the *Dharma-Mahârâjâdhirâja Satyavâkya-Koṅguṇivarma-Permanadi* of an inscription at Biliûr, in Coorg,² which cites a date in the month Phâlguna (Feb.-March), Śaka-Samvat 809 (expired), falling in A.D. 888, as being in his eighteenth year, and thus fixes the commencement of his rule in A.D. 870 or 871. And, as we know that not long after this date there was a ruler of the Gaṅgavâḍi province named Eṇeyappa, whose son Râchamalla was killed by Bûtuga in or before A.D. 940, to Bûtuga I. we may also ascribe an inscription at Iggali, in Mysore,³ which, again, mentions the ruling prince as the *Dharma-Mahârâjâdhirâja Satyavâkya-Koṅguṇivarma-Permanadi*, and mentions Eṇeyappa also, and further speaks of a certain Râcheya-Gaṅga, who, it tells us, died fighting against the Nolamba, i.e. the Pallava prince of the Nolambavâḍi province, in the twenty-second year, i.e. in A.D. 891-92.⁴

Bûtuga I. must have been succeeded by Eṇeyappa. We have a record of this prince, mentioning him by the name of Eṇeyappa, in the Bêgûr inscription,⁵ which describes him as a spotless moon in the sky that was the family of the Gaṅgas, and says that, having deprived all his enemies of power, he was governing the Gaṅgavâḍi ninety-six-thousand as an united whole,⁶ and which further mentions a war between the army of the Nâgattara and a certain Vîra-Mahêndra⁷ who was probably one of the Pallavas of Nolambavâḍi, and an attack upon a person named Ayyapadêva.⁸ And, from the way in which the date fits in, we may ascribe to

¹ The spurious Sûḍi grant (see page 167 below, note 2) would make him a grandson of Râjamalla, giving the intermediate names of Nîtimârğa-Koṅguṇivarma-Eṇegaṅga, son of Râjamalla, and of a second Satyavâkya-Koṅguṇivarma-Râjamalla, son of Eṇegaṅga and elder brother of Bûtuga-(Bûtarasa). As *Yuvardja*, he may, of course, have been the grandson, quite as well as the son, brother, or nephew, of Râjamalla. But I cannot find anything to authenticate any of the alleged intervening names.

² *Ind. Ant.* Vol. VI. p. 102, No. II., with a lithograph; *Coorg Inscriptions*, p. 5.—As is to be expected from its date, this record shews the later cursive form of the *b*, in *Biliûr*, line 8, *beddore*, line 9, *elpadimbarum*, line 10, and several other words, and the later cursive *h*, in *likhittam*, line 13. In *sarvba*, for *sarva*, line 7, and in some similar combinations, and in *Belûru*, line 14, it has a form of *b* which might suitably be called the “open” *b*.

³ *Ep. Carn.* Vol. III., Nj. 139.

⁴ I am dealing with only the really important and useful records,—mostly those which can be used to determine the succession or may be referred to specific individuals, through their giving personal names or dates, or which otherwise present points of leading interest. In *Ep. Carn.* Vol. III., a record at Kyâtanhalli (Sr. 147, with a lithograph) mentions Satyavâkya-Koṅguṇivarma-Permanadi and Eṇeyappa, and another at Mûdahalli (Nj. 130) mentions Permadi, Mahâdêvi, and Eṇeyappa; inscriptions of a Satyavâkya at Râmpura (Sr. 148, with a lithograph), at Kappusôge (Nj. 68), at Gaṭṭavâḍi (Nj. 97), and at Nagarle (Nj. 155), may be records of Satyavâkya-Bûtuga I. (or of some other Satyavâkya), and so also may another inscription at Kotûr, in Coorg (*Ind. Ant.* Vol. VI. p. 103, No. III.; *Coorg Inscriptions*, p. 6); and an inscription at Paṭṭasômahalli (Sr. 134) may be referred either to Bûtuga I. or to Eṇeyappa. But these records teach us nothing, and cannot be placed with any certainty until we obtain other records, assignable without any doubt, mentioning the priests, *etc.*, whose names occur in them.

⁵ *Ep. Ind.* Vol. I. p. 346; for a lithograph, see the frontispiece of Mr. Rice's *Mysore Inscriptions*.

⁶ The expression in the original is *śka-śchhattrâ-śchhâdyeyol*, “under the shadow of a single umbrella.” Its purport is explained by such passages as that which tells us that Gaṅgarâja, the minister of the Hoysala prince Vishṇuvardhana, having driven out all the feudatories of the Chôla king from the Gaṅgavâḍi province, “brought under one umbrella all that (territory) which had become (split up into various separate) districts,”—*nâḍ-âdud-ellaman=śka-śchhattrâ-mâdi* (*Ep. Carn.* Vol. III., Ml. 31, line 34; and compare a similar passage in *Inscr. at Śrav.-Bel.* No. 90).

⁷ Mr. Rice (*Ep. Carn.* Vol. III. Introd. pp. 4, 5) seems to identify this person with the Mahêndrâdhirâja of an inscription at Baragûr, who was the son of Pallavâdhirâja and of Jâyabbe, younger sister of a Gaṅga who had the appellation of Nîtimârğa, i.e., apparently, of Eṇeyappa himself.—From a transcription which Mr. Rice has kindly sent me, it appears that the Baragûr inscription describes the younger sister of Nîtimârğa as also a daughter of Râjamalla. This Nîtimârğa, therefore, was a son of Râjamalla.

⁸ I have said (*Ep. Ind.* Vol. I. p. 350) that it is possible,—but by no means a certainty,—that this person may be the Western Chalukya Ayyapa I., of the time between the period of the Western Chalukyas of Bâdâmi and the period of the Western Chalukyas of Kalyâṇi. Mr. Rice, however (see *Ep. Carn.* Vol. III. Introd. p. 4,

him an inscription at Kūlagere, in Mysore,¹ which mentions the ruling prince as the *Dharma-Mahārājādhirāja* Nitimārga-Koṅguṇivarma-Permanaḍi, and is dated Śaka-Saṃvat 831 (expired), = A.D. 809-810. The Iggali inscription has given a date for him in A.D. 891-92. That, however, is a date for him in the time of his predecessor. And, from an inscription at Honnāyakanhalli,² it would appear that his rule began in Ś.-S. 815 (expired), = A.D. 893-94.³ It would seem that he did not secure the succession without some opposition. We have, just after the date mentioned above for the commencement of his rule, an inscription at Tāyalūr, in Mysore,⁴ i.e. within the Western Gaṅga territory, which is dated Ś.-S. 817 (expired), = A.D. 895-96, and mentions, as then reigning or ruling, a certain Nolambādhirāja,—that is to say, the Pallava prince of the Nolambavāḍi province. The explanation of this is evidently furnished by the statement in the Bêgūr inscription that, when that record was drawn up, Ereyappa was governing, after having deprived all his enemies of their power; plainly, his accession to the leadership of the Western Gaṅgas was opposed, and chiefly by the Pallavas of Nolambavāḍi, who succeeded in occupying for a time part at least of his hereditary possessions.

From the Âtakūr inscription,⁵ we know that Ereyappa had a son named Râchamalla I.,⁶ and that it was by fighting and killing Râchamalla that another member of the family, Bûtuga II., obtained the succession. As will be seen further on, this occurred in or before A.D. 940. We have no records attributable to Râchamalla I. But the length of time from the initial

note 3), appears to have obtained evidence that Ayyapadêva was a Pallava.—The evidence seems to be the Hirâ-Bidanūr inscription (mentioned by Mr. Rice as the Goribidnūr inscription in *Mys. Inscr.* Introd. p. 45), which, according to a transcription that Mr. Rice has kindly sent me, distinctly mentions Ayyapadêva as *Pallava-dēva* and as having also the name of Nolambādhirāja.

¹ *Ep. Carn.* Vol. III, Ml. 30.—As I have already intimated (page 152 above), my identifications, upon which this part of the succession is arranged, must be taken as tentative for the present: the miscellaneous subordinate items of information, contained in the records at present available, do not help at all; and we want more facsimiles in the case of records which are not dated. But my identifications are at any rate more satisfactory than those proposed by Mr. Rice. Thus (*ibid.* Introd. p. 4, and see also his Classified List which follows page 36), he would identify the Nitimārga of the Kūlagere inscription, and Ereyappa, with, respectively, the Nitimārga and his son Satyavākya (whom I identify with Banavikrama, the son, and Râjamalla, the grandson, of Muttarasa) of the Doddahundi inscription (page 163 above); whereas, the date of the Kūlagere inscription, and the period in which we must of necessity place Ereyappa, are altogether inconsistent with the use of the old form of the *ka* in the Doddahundi inscription. And he would further identify with the Nitimārga of the Kūlagere inscription the Satyavākya (whom I identify with Bûtuga I.) of the Iggali inscription (page 164 above); whereas, it seems clear to me that a Nitimārga is not to be identified with any Satyavākya.

² Mentioned by Mr. Rice in *Ep. Carn.* Vol. III. Introd. p. 4. I assume that Mr. Rice means that this record actually contains the appellation of Nitimārga, and that he does not simply allot it to a Nitimārga namely, to the Nitimārga to whom he would allot also the Doddahundi and Kūlagere records) on some merely inferential grounds.

³ Here, again, I am dealing with only the really important records. Other records of Ereyappa, in *Ep. Carn.* Vol. III, are TN. 115, at Bannūr, and Nj. 78, at Husukūrn. For others which mention him with his predecessor, and for one which may belong to either of them, see page 164 above, note 4. And we may perhaps allot to him records of a Nitimārga at Kannegāla (TN. 140), and at Gaṭṭavāḍi (Nj. 98).

⁴ *Ep. Carn.* Vol. III, Md. 13.—Mr. Rice (*ibid.* Introd. p. 4) speaks of it as “apparently an independent grant by Nolambādhirāja,” but also suggests that Nolambādhirāja was “perhaps subordinate to Nitimārga,” i.e. to Ereyappa. I think, however, that the true explanation is that which I suggest. He also (*loc. cit.*) proposes to treat as “an intrusive Pallava inscription” another record at Tāyalūr (Md. 14, with a lithograph), which is dated in the month Śrāvaṇa (July-Aug.), Śaka-Saṃvat 829 (expired), falling in A.D. 907; here, however, there is nothing to refer the record to any particular family; it only registers a grant made by villagers, and it does not mention the ruler at all.

⁵ See page 166 f., below.

⁶ The Humcha inscription (see page 158 above, note 4) appears to give his name in the form of Râjamalla; it also, probably does the spurious Sūḍi grant (page 167 below, note 2). The Sūḍi grant would give him the appellation of Nitimārga, and the *biruda* of Kachcheya-Gaṅga, “the quarrelsome or fighting Gaṅga;” but the Humcha inscription appears to shew Râjamalla and Kachcheya-Gaṅga as separate persons.

date of Ereyappa, A.D. 893-94, to the latest date that we have for Bûtuga II., A.D. 949-50, renders it probable that he did actually succeed to the leadership of the Gaṅgas, though perhaps for no long period; and the Râshtrakûṭa record which mentions his overthrow and fixes the latest date for it, seems, in fact, to describe him as actually in possession.

The next in succession was Bûtuga II.,¹ whose name appears in Kanarese in also the form of Bûtayya and in Sanskrit as Bhûtârya, and who had the full appellation of the *Dharma-Mahârâjâdhirâja Satyavâkya-Koṅṅunivarma-Permanadi-Bûtuga*,² and the *birudas* of Gaṅga-Gaṅgêya, "a very Kârttikêya, Karṇa, or Bhishma, among the Gaṅgas," Gaṅga-Nârâyana, "a very god Vishṇu among the Gaṅgas," Nanniya-Gaṅga, "the truthful Gaṅga," and Jayaduttaraṅga, "the lintel of victory."³ It has already been noted that the Âtakûr inscription tells us that he obtained the succession by fighting and killing Râchamalla I., son of Ereyappa; and, that this occurred in or before A.D. 940, is shewn by a Râshtrakûṭa grant from Dêlî, dated in that year, which mentions the fact of the overthrowing of Râchamalla (therein called Rachhyâmalla), and implies that Bûtuga (therein spoken of as Bhûtârya) received material assistance from the Râshtrakûṭa king Kṛishṇa III.⁴ The Hebbâl inscription of A.D. 975, from the Dhârwar district,⁵ tells us that, during the reign of the Râshtrakûṭa king Kṛishṇa II., Bûtuga II. married Rêvaka, who was a daughter of Vaddiga (grandson of Kṛishṇa II.) and an elder sister of Kṛishṇa III., and that he received, as her dowry, the districts known as the Puligere or Purigere three-hundred, which was the country that lay round, and was named after the ancient name of, Lakshmêshwar, in the Miraj State, about the centre of the Dhârwar district,—the Belvola three-hundred, which lay in the same neighbourhood and included, as various records show, Gadag, Anṇigere, Kurtakôṭi, and Nargund, in Dhârwar, Hûli in the Belgaum district, and Kukkanûr in the Nizâm's Dominions,—the Kisukâḍ seventy, which was a small district of which the chief town was Paṭṭadakal, the ancient Kisuvolal and Paṭṭada-Kisuvolal, in the Bâdâmi tâluka, Bijâpur district,—and the Bâge, Bâgenâḍ, or Bâgadage-seventy, which was another small district lying round Bâgalkôṭ, the ancient Bâgadage and Bâgadige, the chief town of the Bâgalkôṭ tâluka in the same district. This marriage must be placed somewhere towards the end of the reign of Kṛishṇa II.; say, about A.D. 910.⁶ The same record mentions also another wife of Bûtuga II., named Kallabbarasi, and his mother Bhujjabbarasi, the elder sister of Bâtayya, Simhavarmarasa, and Chechchapayya. Of the time of Bûtuga II. himself, we have an inscription at Âtakûr, in Mysore,⁷ dated in the Saumya *samvatsara*, Śaka-Samvat 872

¹ The Huncha inscription and the spurious Sûḍi grant represent him as a younger brother of Râjamalla, *i.e.* Râchamalla I. This statement, however, has not yet been verified.

² The spurious Sûḍi grant would give the first component of this appellation in the form of Satyantivâkya; this, however, is an anomalous form, which is not at all likely to be authentic.

³ These *birudas* are given in the Âtakûr inscription. In the last of them, *jayad* is, by euphonic combination, for *jayada*, the Kanarese genitive singular of *jaya*.

⁴ The original says, according to Dr. Bhandarkar's translation, that Kṛishṇa III. "planted as it were in a garden in the field of the Gaṅgas the holy tree of Bhûtârya, having uprooted the poisonous tree of Rachhyâmalla" (*Jour. Bo. Br. R. As. Soc.* Vol. XVIII. p. 251); so, also, the Karâḍ grant of A. D. 959,—“he planted in Gaṅgapâṭi, as in a garden, the pure tree Bhûtârya, having uprooted the poisonous tree Rachhyâmalla” (above, Vol. IV. p. 289).

⁵ Above, Vol. IV. p. 350.

⁶ Kṛishṇa II. succeeded to the throne in or very soon after A.D. 878; and the latest date that we have for him is A.D. 911-12. According, therefore, to the actual wording of the Hebbâl inscription, the marriage may have taken place at any time between A.D. 878 and 912. But we must place it as late as possible in that period; because Kṛishṇa II. was a great-grandfather at the time of the marriage, and Maruḍadêva, the son of Bâtuga II. and Rêvaka, was not born,—so the record tells us,—until the reign of Vaddiga, *i.e.* between A.D. 933 and 940.

⁷ *Ep. Ind.* Vol. II. p. 168; since then, it has been edited by Mr. Rice also (*Ep. Carn.* Vol. III., Md. 41, with a lithograph), to whose rendering I owe the name of the hound Kâlî in line 10.—Mr. Rice (*ibid.* Introd. p. 6, and see the Classified List of the Inscriptions) would connect with Bûtuga certain inscriptions at Varuṇa in Mysore (My 35 to 37 and 40 to 45), which appear to mention Châlukya princes named Narasimha and Gugga or Goggi,

(current),=A.D. 949-50, which records the facts that Kṛishṇa III. fought and killed the Chōla king Rājāditya at Takkōla,—the modern Takkōlam, on the south-east of Arcunum Junction in the North Arcot district, Madras Presidency,¹—and that Būtuga II., being pleased with the prowess in battle of his follower Manalarata, of the lineage of Sagara, who had the *viruda* of Būtugana-aṅkakāra, “the warrior or champion of Būtuga,” and the hereditary title of “lord of Valabhī, the best of towns,” bestowed on him, as a mark of favour, a hound named Kāli; that the hound was set at a big boar on a hill in the village of Belatūr in the Kelale district; that the hound and the boar killed each other; and that, in commemoration, the stone which bears the record, and which has on it a sculpture shewing the fight of the hound and the boar, was set up at Ātakūr, and a small grant of land was made. It is an addition at the top of this record which tells us that Būtuga II. had, previously, obtained the Gaṅgavāḍi province by fighting and killing Rāchāmalla I., the son of Ereyappa; and it adds that it was Būtuga II. who actually slew the Chōla king Rājāditya, and that Kṛishṇa III. then gave to Būtuga II., *i.e.* confirmed him in the possession of, the four districts mentioned above as forming the dowry of Rēvaka, and also gave him the Banavāsi twelve-thousand province.²

The Hebbāl inscription tells us that the son of Būtuga II. and Rēvaka was Maruḍadēva; but it does not say that he ruled, and perhaps implies that he did not. To Maruḍadēva and Bijabbe, it says, there was born a son, whom it perhaps names as Rachcha-Gaṅga; and he, it says, did rule: we have, however, as yet, no records attributable to him.

Next in succession, it tells us, there came another son of Būtuga II., by another wife named Kallabbarasi, *viz.* Mārasimha II., who had, as we learn from it and other records, the full

a god named Būtōsvara, which seems to commemorate either Būtuga II. or his predecessor Būtaraṣa-Būtuga I., and a battle between two persons called Rūḍiga and Polukēsi, the latter of whom, he suggests, may have been the Western Chālukya king Iṣivabeḍaṅga-Satyāśraya,—whose period, however (A.D. 997 and 1008), is half a century too late for Būtuga II. Till we have lithographs, it is impossible to make any satisfactory use of these inscriptions.

¹ I owe this identification to Dr. Hultzsch, who tells me that at Takkōlam there is, among other records, an inscription of Kṛishṇa III. himself.—Takkōlam is a postal town, in the Wālājāpēt tāluka, and, as such, is duly mentioned in the *Indian Postal Guide*, which I had overlooked.

² A copper-plate grant from Sūḍi, in the Dhārwar district (above, Vol. III. p. 158, with a partial lithograph), purports to be another record of Būtuga II., and to be dated in the month Kārttika (Oct.-Nov.), falling in A.D. 938 or 939, of the Vikārin *samvatsara*, coupled with Śaka-Samvat 860 expired, perhaps correctly (according to the northern luni-solar system of the sixty-year cycle), or perhaps by mistake for 861 expired (according to the southern luni-solar system). It presents a perfectly possible date for Būtuga II.; and it quotes his *virudas* correctly. On the other hand, it includes the fictitious genealogy, before Śivamāra I., which is given in the unquestionably spurious records; in mentioning a real historical fact, *viz.* the marriage of Būtuga II. with a daughter of Amōghavarsha-Vaddiga, it leaves us to infer that her name was Dīvalāmbā, whereas the name given in the Hebbāl inscription is Rēvaka; the characters in which it is engraved present a decidedly later general appearance than those of the Ātakūr inscription, and of any records, that I am acquainted with, belonging to within fifty years or so after the asserted date; and the details of the date do not work out correctly for either of the two years to which it is possible to refer them. These points present reasons for viewing the record with great suspicion. And there is the following additional reason for stamping it conclusively as a spurious record: namely, it mentions the victory over the Chōla king Rājāditya as a fact already accomplished in A.D. 938 or 939; whereas, not only is this event not mentioned in the Dēḍli grant of A.D. 940, which enumerates the achievements of Kṛishṇa III. pretty fully, and would certainly not have omitted such an event as that, if it had occurred, but also the Ātakūr inscription distinctly places the event in A.D. 949-50.—I have said (above, Vol. III. p. 176) that the characters of the Sūḍi grant seem to be distinctly more modern than those of the Korumelli grant of Rājārāja I. (*Ind. Ant.* Vol. XIV. p. 48, and lithograph), which was issued in or after A.D. 1022. The Korumelli grant is from the eastern part of Southern India. Among the western records, the characters of the Sūḍi grant resemble most closely those of the grant of the Śilāhāra prince Mārasimha, of A.D. 1058 (*Cave-Temple Inscriptions*, No. 10 of the brochures of the Archaeological Survey of Western India, p. 102, and lithograph).—The Sūḍi grant purports to supply various other items of history in connection with Būtuga II. (amongst them, that after the defeat of Rājāditya, he besieged Tanjāpurī, *i.e.* Tanjore, which was possibly a fact; see above, Vol. III. p. 283), and a few in connection with some of his predecessors. I do not quote them; because it is undesirable to encumber my pages, further than cannot well be avoided, with alleged names and events for which we have no reliable authority.

style of the *Dharma-Mahārājādhirāja Satyavākya-Koṅṅuṇivarma-Permanāḍi-Mārasimha*, with the *virudās*¹ of Gaṅga-Kandarpa, "the Gaṅga god of love," Gaṅga-Vidyādhara, "the Gaṅga *Vidyādhara* or demigod,"² Gaṅgachūḍamaṇi, "the crest-jewel of the Gaṅgas," Gaṅgamaṇḍalika, "the Gaṅga chieftain," Gaṅgavajra, "the Gaṅga diamond or thunderbolt," Gaṅgarasimha, "the lion of the Gaṅgas," Gaṅgarolgaṇḍa, "the hero among the Gaṅgas," Guttiya-Gaṅga, "the Gaṅga of Gutti," with reference, apparently, to the town of Gutti in the Bellary District,³ Nalamb-Āntaka, "the Death of the Nalambas," and Nalambakuḷ-Āntaka, "the Death of the family of Nalambas," i.e. of the Pallavas of the Nalambavāḍi province, Chaladuttaramaṅga, "the lintel of firmness of character," Dharmāvatāra, "the incarnation of religion," JagadĀkavira, "the sole hero of the world," and Maṇḍalika-Tripētra, "a very god Śiva among chieftains." He is evidently the Satyavākya-Permanāḍi, in connection with whom an inscription at Kārya,⁴ in Mysore, cites a date in the month Māgha (Jan-Feb.), falling in A.D. 968, of the Prabhava *saṁvatsara*, Śaka-Saṁvat 890 (current), as being in his fifth year,—thus making his initial point in A.D. 963 or 964. And an inscription at Mēlāgāni,⁵ in Mysore, which mentions him as Permanāḍi-Mārasimha, tells us that news that he had passed away⁶

¹ Some of them occur in the Hebbāl inscription, and all of them in the Śravaṇa-Belgoḷa epitaph.—He was, perhaps, also known as Rājachūḍamaṇi, "the crest-jewel of kings;" in which case, he was the father-in-law of the Rāshtrakūṭa prince Indra IV. (see page 170 below, note 4): but this is not certain.

² The word *vidyādhara* denotes a "particular kind of good or evil genius attending upon the gods" (Monier-Williams' Sanskrit Dictionary).

³ But, taking *gutti* as a corruption of *gupṭi*, we might render this *virudā* by "the secret or reticent Gaṅga," on the analogy of Nanniya-Gaṅga, "the truthful Gaṅga," which occurs in the case of his father (see page 166 above).

⁴ *Ep. Carn.* Vol. III., Nj. 192.—The day is called *Peretale-divasa*, "the day of Śiva" (*pere-tale, pere-dale*, = 'he on whose head is the crescent'): the same day of Śrāvāṇa is mentioned in an inscription of A.D. 907 at Tāyalūr (*ibid.* Md. 14; noticed on page 165 above, note 4); and the same day of Mārgaśīrsha, in an inscription at Rāmpura (*ibid.* Sr. 148; noticed on page 164 above, note 4). One would think, at first sight, that the expression denotes the day of the fourteenth *tithi* of the dark fortnight, on which there is the Śivarātri-festival in honour of Śiva, in every month, all through the year; in which case, we might compare with it the expression *Śiva-tithi*, "the *tithi* of Śiva" (in No. 292 of Prof. Kielhorn's Śaka dates; *Ind. Ant.* Vol. XXIV. p. 202), applied in verse to Māgha kṛishṇa 14, which in another record (No. 325 in the same list) has the fuller name of *Śivarātri-mahātithi*, also in verse. But it really denotes the eighth *tithi*, as rendered by Mr. Rice in his translations: thus, a verse in the *Chaturvarga-Chintāmaṇi*, Vol. III. Part II. p. 865, line 9, for which I am indebted to Prof. Kielhorn, says—*saptamī Saptasaptīs=tv Aṣṭamūrtīs=tath=dshtamī*, "the seventh is Sūrya's *tithi*, and the eighth that of Śiva;" and it appears to be applied to the eighth *tithi* of both the bright and the dark fortnights. In a similar way, the spurious Sūdi grant (see page 167 above, note 2) names the eighth *tithi* of the bright fortnight of Kārttika "the *tithi* of Nandīśvara," i.e. of Śiva as the lord of the bull Nandī; and the Nandīśvara day of the bright fortnight of Phālguna, without any specification of the *tithi*, is mentioned in the Peggu-ūr inscription of A.D. 978 (see page 173 below).—In this last record, the name is followed by a word which has not been satisfactorily settled yet. Mr. Kittel read *Nandīśvaram talpa-devasam=āge*, and translated "when the Nandīśvara (day) was the chair-day" (*Ind. Ant.* Vol. VI. p. 102); and Mr. Rice has suggested the reading of *Nandīśvaram tallaj-dvasam=āge* (in which, however, we ought to have *dvāsam*), with the translation "at the rising of the happy house (or sign) of Taurus" or "on the day that Nandīśvara was stopped" (*id.* Vol. XIV. p. 76, and *Coorg Inscriptions*, p. 7). But neither rendering is satisfactory; the latter, in particular. Nothing final can be said until we have a purely mechanical facsimile of the record. But the published lithographs seem to make it certain that the reading is not *tallaj-dvasam* (according to Mr. Rice), and probable that it is *tale-devasam*, rather than *talpa-devasam* (according to Mr. Kittel). And we have the same expression, *tale-devasam=āge*, in a Chōḷa inscription of A.D. 1082 at Sūtūru (*Ep. Carn.* Vol. III., Nj. 164; treated by Prof. Kielhorn, from another transcript, above, Vol. IV. p. 69), in a passage which mentions the full-moon of Kārttika as the *tale-devasa*, and then specifies the second *tithi* (of the dark fortnight) as the date of the record. It has been proposed to translate *tale-devasa* in this passage by "first day;" in support of which we might quote *tale-bāgalu*, 'front door, principal entrance (of a house),' and *tale-vīḍu*, 'a chief place;' but it is not apparent why the full-moon day, which is the last day of the bright fortnight, should be called "the first day" with reference to the second *tithi* of the dark fortnight, and still less so why the Nandīśvara day, the eighth *tithi*, should itself be called "the first day."

⁵ See *Inscr. at Śrav.-Bel.* Introd. p. 18, note 7.

⁶ The word in the original is *atīta*, literally 'gone by.' It may mean that he was dead: or it may refer to his abdicating and going into religious retirement at Baṅkapur.

had reached the Pallava princes Pallavāditya, Nolambādhirāja, and Chorayya-Nolamba, who were then at Sāyra-Miniyūr,¹ in the month Āshāḍha (June-July), falling in A.D. 974, of the Bhāva *saṃvatsara*, Ś.-S. 896 (expired). An inscription at Nagarle, in Mysore,² dated Ś.-S. 892 (expired), = A.D. 970-71, mentions him as Permādi. An inscription at Adaraguñchi, in the Dhārwar district,³ with a date in the month Āsvayuja, falling in October, A.D. 971, of the Prajāpati *saṃvatsara*, Ś.-S. 893 (expired), mentions him as then governing the Gaṅgavādi ninety-six-thousand, the Purigeṛe three-hundred, and the Belvola three-hundred; in the reign of the Rāshtrakūṭa king Khotṭiga. An inscription at Guṇḍūr, in the same district,⁴ with a date in the month Āshāḍha, falling in June, A.D. 973, of the Śrīmukha *saṃvatsara*, Ś.-S. 896 (current), mentions him as still governing the Puligeṛe three-hundred and the Belvola three-hundred, in the reign of Khotṭiga's successor, Kakka II. The inscription of A.D. 975 at Hebbāl, in the same district,⁵ speaks of him as having had in his hands, in the course of his career, the government of a very large area, including not only the Gaṅgavādi province, the Puligeṛe three-hundred, and the Belvola three-hundred, but also the Nolambavādi thirty-two-thousand, the Banavāsi twelve-thousand, the Sāntalige thousand, and everything included as far as "the great river."⁶ And his epitaph at Śravaṇa-Belgola, now edited, gives a full list of his

¹ This may perhaps be the 'Minur' of the *Madras Postal Directory*, in the Guḍiyātam tāluka, North Arcot district.

² *Ep. Carn.* Vol. III., Nj. 158.

³ *Ind. Ant.* Vol. XII. p. 255.— It may be noted that this and the record next quoted distinctly refer to Khotṭiga and Kakka II. as the reigning kings, and do not allot the usual title *Dharma-Mahārājādhirāja* to Marasimha II.

⁴ *Ibid.* p. 271.

⁵ Above, Vol. IV. p. 350.

⁶ The word used in the original is *perdore*, which is a compound from *per*, 'great,' and *toṛe*, 'a stream or river.' In other places, it appears in the forms of *peddore* and *beddore*; and we may at any time meet with the later form *heddore*. Kittel's Dictionary gives *perdore* and *heddore* in the sense of 'a large stream or river,' but without suggesting any identification. And Mr. Rice has said that the term generally denotes the Kṛishṇā (*Coorg Insers.* p. 5, note), and has applied it in that sense in an inscription at Basarāl in Mysore (*Ep. Carn.* Vol. III. Md. 122, and *Introd.* p. 19). But there are passages in which it certainly does not denote the Kṛishṇā. The Biliṛ inscription of A.D. 888 (see page 164 above, under Būtuga I.) speaks of that village as *peddore-gareya Biliṛ* (line 8), which may no doubt be literally translated, as was done by Mr. Rice, by "Biliṛ of, i. e. on, the bank of the *peddore*," but means more probably "Biliṛ of (the district that was known by the name of) the banks of the *peddore*,"—especially if we pay attention to the expression *beddore-gareya elḥpadimbarum enṭ-okkalum* in lines 9, 10 of the record. And the Peggu-ūr inscription of A.D. 978 (see page 173 below, under Rāchamalla II.) mentions a certain Rakkasa, described as *beddore-gareyan=dūtṭ-ire* (line 8), which may no doubt be literally translated by "while governing the bank of the *beddore*," but seems much more probably to mean "while governing (the district that was known by the name of) the banks of the *beddore*." These two records are in Coorg, and belong to that part of the country only. There can be no reference in them to the Kṛishṇā, which, even at the nearest point, is almost three hundred miles away. And Mr. Rice has suggested (*Coorg Insers.* p. 5, note) that in these two records the words *peddore* and *beddore* probably denote the Lakshmantīrtha. In this, he followed Mr. Kittel, who said (*Ind. Ant.* Vol. VI. p. 100) that the term may perhaps here denote the Lakshmantīrtha, especially because that river is also called *doḍḍa-hole*, a term in which *doḍḍa*, again, means 'great,' and *hole* is synonymous with *toṛe*. Now, *perdore* would be exactly represented in Sanskrit by *mahānadi*, which is explained in Monier-Williams' Sanskrit Dictionary as meaning 'any great river which has a long course.' The Lakshmantīrtha is a perennial river, which supplies several important irrigation canals. But its whole course is not more than sixty miles; after which it flows into the Kāvērī. There is no apparent reason why it should be classed among the great rivers. And it seems much more likely to me that,—as was, in fact, suggested as an alternative possibility by Mr. Kittel (*loc. cit.*),—in the Biliṛ and Peggu-ūr inscriptions, the words *peddore* and *beddore* denote the Kāvērī, which, with its course of about four hundred and seventy-five miles, may fairly be classed among the great rivers of India: the Kāvērī, also, rises in Coorg; and it runs right through the very centre of the province, whereas the Lakshmantīrtha only runs for some twenty to twenty-five miles through the south-east corner of it; and the province might be called "the banks of the Kāvērī" much more appropriately than "the banks of the Lakshmantīrtha."—It may be noted here that, in Thacker's Reduced Survey Map of India, 1891, and in Constable's Hand Atlas of India, 1893, plate 34, the name Lakshmantīrtha has been applied, not to the Lakshmantīrtha itself (which is, in fact, not fully shewn), but to that part of the Kāvērī which lies in Coorg.—The Basarāl inscription, mentioned above, defines the limits, apparently in A.D. 1237, of the territory of the Hoysala king Vira-Sōmēśvara: and it specifies, on the east, Kāñchi,—on the west, Vēlavura, i. e. Pēḍār in the

achievements:¹ it mentions several times his successes against the Pallavas of the Nolambavādi country (lines 19, 22, 86, 88), which bordered on his own hereditary territory; it further tells us that he became known as "the king of the Gurjaras," through conquering the northern region for the Rāshtrakūṭa king Kṛishṇa III. (ll. 7, 8),— that he overthrew a powerful opponent of Kṛishṇa III. named Alla (ll. 9, 84),²— that he broke the power of the Kirātas or mountain-tribes in the neighbourhood of the Vindhya mountains (ll. 10, 11),— that he protected the encampment of the emperor (*i.e.*, probably, of Khotṭiga, or else of Kakka II.), at the town of Mānyakhēta (l. 12),³— that he crowned Indrarāja, *i.e.* Indra IV. (grandson of Kṛishṇa III.),⁴— that he prevailed against an opponent named Vajjala (ll. 14, 85),⁵— that he despoiled the ruler of the Banavāsi country (l. 15),— that he made the Mātūras do obeisance

Hassan district, Mysore,— on the north, the *perdoze*,— and, on the south, a place the name of which Mr. Rice tells us, is defaced but looks like Cholaśeravi, and which, he seems to suggest, may possibly be 'Cholaśeri' near Pouāni in the Malabar district. Here, the term *perdoze* cannot denote the Kāvēri; because Bēlūr is to the north of that river. Nor can it denote the whole course of the Kṛishṇā; because at that time the Dēvagiri-Yādava king Siṅghana was in possession of the territory lying south of the Kṛishṇā and west of the Tūṅgabhadrā, as far as any rate as Banavāsi. In this record, therefore, *perdoze* probably means the Kṛishṇā on from the point at which the Tūṅgabhadrā joins it. In the Hebbāl inscription of A.D. 975, mentioned in the text above, *perdoze* may mean either the Kṛishṇā towards the north, or the Kāvēri towards the south. In the Mulgund inscription of the same year (see page 172 below, under Pañchaladēva), it must mean the Kṛishṇā, because of the mention of the southern ocean as the boundary on the south, and because the record itself is to the north of the Kāvēri.

¹ There is also a mention of him in a record at Doddabāgilu (*Ep. Carn.* Vol. III., TN. 93); but the record is rather fragmentary, and the published text cannot be quoted to any useful purpose.— Mr. Rice would find a reference to him, under the name of Mārasimhavarman, in an inscription at Hale-Bōgādi (*ibid.* My. 15), which mentions also an Akālavārsha, *i.e.*, doubtless, one or other of the Rāshtrakūṭa kings named Kṛishṇa. But here the termination *varman* seems to indicate someone else.

² This person has not yet been identified.— As Dr. Hultzsch has reminded me, the name occurs in two inscriptions at Gwalior, in the case of Alla, a guardian of the fortress there, who was a son of Vāllabhaṭṭa of the Varjara family (*Ep. Ind.* Vol. I. p. 154 ff.); his date, however, was A.D. 875-76, a century before the time of Mārasimha.

³ Mānyakhēta (Mālkhēḍ in the Nizām's Dominions) was the Rāshtrakūṭa capital.— Sīyaka-Harsha, one of the Parāmara kings of Mālwa, claims to have taken the wealth of Khotṭiga in battle, and— apparently, in A.D. 972-73, to have sacked even Mānyakhēta itself (*Ep. Ind.* Vol. I. pp. 225, 226). The present passage may mean that, on that occasion, Mārasimha repulsed the invader at the very gates of Mānyakhēta; or it may refer to some event in the warfare between Kakka II. and Taila II.

⁴ This was evidently done in an attempt to continue the Rāshtrakūṭa sovereignty after the overthrow of Kakka II. by the Western Chālukya Taila II. in A.D. 973 or 974. The attempt is to be attributed to the close connection that existed between the two families: as we have already seen, Bātuga II. was a brother-in-law of Kṛishṇa III., and owed his possession of the Gaṅgavādi province to that king (page 166 above); and Indra IV. was the son of a son of Kṛishṇa III. by a daughter of Gaṅga-Gāṅgēya, *i.e.* Bātuga II. (*Inscr. at Śrāv.-Bel.* No. 57; Mr. Rice, *id.* Introd. p. 21, at first identified the Gaṅga-Gāṅgēya of this record with Rāchamalla II., a successor of Mārasimha; but his grounds for doing so were completely erroneous, and he has now adopted the correct identification in *Ep. Carn.* Vol. III. Introd. pp. 5, 6). We are also told (again in *Inscr. at Śrāv.-Bel.* No. 57) that Indra IV. was the son-in-law of a person called Rājachūdāmaṇi, "the crest-jewel of kings," whom Mr. Rice (*id.* Introd. pp. 20, 21) was disposed to identify with a certain Pillā who is mentioned in another record at Sravāṇa-Belgoḷa (No. 58); but it does not seem that the *bhṛudā* Rājachūdāmaṇi, in that record, is intended to belong to Pillā, and it appears not at all unlikely that it really denotes Mārasimha II. The attempt to carry on the Rāshtrakūṭa sovereignty was not successful, though Indra IV. lived on for some nine years, eventually dying in A.D. 982 (see *Inscr. at Śrāv.-Bel.* No. 57, and *Ind. Ant.* Vol. XX. p. 35, where some corrections have to be made in the relationships stated by me).— Mr. Rice (*Inscr. at Śrāv.-Bel.* Introd. p. 19) would identify the Indrarāja of this passage in the epitaph of Mārasimha II. with the Rāshtrakūṭa king Khotṭiga; on the grounds that, on the analogy of the *bhṛudā* of Nityavarsha-Indra III., the name Indra indicates a Nityavarsha, and Nityavarsha was the *bhṛudā* of Khotṭiga also. But I cannot follow him in this circular reasoning: "Khotṭiga" is itself the Prākṛit form of a proper name, analogous to "Gojjiga" for "Gōyinda"; and, whatever may be the Sanskrit word which it represents, that word is at least not "Indra."

⁵ This person might be identified with Vajjala II., of one of the Konkan branches of the Silāhara family, whose initial date was somewhere about A.D. 975. But another record at Sravāṇa-Belgoḷa, No. 169 (noticed farther on, appears to describe him as the younger brother of Pātālamalla, which name does not occur in the Silāhara records.

to him,—that he reduced the hill-fort of Uchchangi, which even the Kādūvatti,¹ great as was his prowess, had previously failed to reduce (ll. 20, 93),—that he destroyed a Śābara prince named Naraga (ll. 21, 54, 96),—that he made the Chōras, the Chōlas, and the Pāṇdyas, as well as the Pallavas, bow down before him (ll. 21, 22),—and that he destroyed a Chālukya prince named Rājāditya, who had declared war against him (ll. 50, 51):² in recapitulating some of his conquests, lines 100 to 102 add, among the places at which he was victorious, the banks of the river Tāpī (the Taptī), the town or village of Gonūr,³ and Pāvaseya-kōṭe or the fortress of Pāvase:⁴ it says that he preserved the doctrine of Jina (l. 22), and founded Jain temples and *mānastambhas*⁵ at various unnamed places; and finally, as already noted, it tells us (ll. 110 to 112) that eventually he abdicated, and ended his days in the practice of religion at Baṅkāpur (in the Dhārwar district), at the feet of a Jain teacher named Ajitasēna.⁶ From other sources, we learn that Mārasimha's successes against Vajjala and at Gonūr and Uchchangi were actually achieved for him by a minister named Chāmundaṛāya or Chāvundaṛāja, who wrote the *Chāmundaṛāya-Purāṇa*⁷ and was a minister of also Rāchamalla II. who came next but one in the succession after Mārasimha II. Thus, another record at Śravana-Belgola⁸ tells us that “the array of his (Chāmundaṛāya's) enemies was broken, like a herd of deer, on him, resembling a tusked elephant running to and fro (*among them*), when he stood in front of the victorious elephant, his lord, the glorious king Jagadēkavīra-(Mārasimha II.), when the latter, at the command of king Indra,⁹ lifted up his arm to conquer Vajjalādēva, whose strength was as terrible as that of the ocean disturbed (*and bursting its boundaries in the universal disorder*) at the end of the age, (*and*) who was the younger brother of Pātālamalla;” and the *Chāmundaṛāya-Purāṇa* tells us¹⁰ that Chāmundaṛāya was born in the Brahma-Kshatṛa race,—that he was a pupil of Ajitasēna,—that his lord was

¹ From a transcription which Mr. Rice has kindly sent me, I find that the Mēlāgāni inscription of A.D. 974 (see *Inscr. at Śrav.-Bel.* introd. p. 18, note 7) goes on to mention a person who was called “the affliction (*saṅgashṭa*, = *samkashṭa*, = *samkashṭa*) of all people; the ornament of the Pompala family; born in the Kādūvatti race; supreme lord of Kāūchīpura; he who is like a thunderbolt in the van of battle;” (just after this, unfortunately, the record comes to an end, without disclosing his name). This shows us that *kādūvatti*, in line 92-93 of the epitaph, is not a verbal form, but is the nominative which is required in apposition with *tuṅga-parākramam* and the following verbs. And we can now recognise the same name, for an earlier period, in the Gulbānpode Bāṇa inscription No. II., which mentions “the whole of the forces of the Kādūvatti” (*Ind. Ant.* Vol. X. p. 39, text line 6).

² This person has not been identified yet.—The same name occurs among the Chalukyas, about a century and a half earlier, in the case of Rājāditya, father of the *Mahāsāmantā* Buddhavarasa, of the Śālūkika (= Chalukika, Chalukya) race, who is mentioned in the Tōrkhēḍa grant (above, Vol. III. pp. 57, 58).

³ Mr. Rice tells me that Gonūr is the village of that name,—the ‘Goonoor’ of the Indian Atlas, sheet No. 50,—three miles on the north-east of Chitaldroog. It may be noted, however, that the *Madras Postal Directory* mentions also a ‘Gonur’ in the Salem district, and a ‘Gonuru’ in the Bangalore district.

⁴ There is a village named Hāwasi (= Pāvase) in the Karajgi tāluka of the Dhārwar district. It is doubtful, however, whether this can be the place intended.

⁵ The word *mānastambha*, which means literally ‘a column of honour,’ is explained by Mr. Rice (*Inscr. at Śrav.-Bel.* introd. p. 19, note 2) as denoting technically “the elegant tall pillars, with a small pinnacled *maṇḍapa* at the top, erected in front of the Jain temples;” and he refers us to a discussion regarding them in Fergusson's *Indian and Eastern Architecture*, p. 276.

⁶ This person is mentioned again as the teacher of Mārasimha's minister Chāmundaṛāya (see further on).

⁷ This work appears to have been finished in the Śvara *saṃvatsara*, Śaka-Saṃvat 900 (current), = A.D. 977-78 (*Inscr. at Śrav.-Bel.* introd. p. 22) — A record at Ālgōḍ (*Ep. Carn.* Vol. III., TN. 69) mentions the names of Gōvindaṃayya, his sons Mābalayya and Śvarayya, who were followers of Nalambakul-Āntaka, i.e. Mārasimha II., and Mābalayya's son Chāvunda. Can this person be the minister Chāmundaṛāya?

⁸ *Inscr. at Śrav.-Bel.* No. 109.—In Mr. Rice's text, I alter *Vajjala* into *Vajjala*, and *abat-dāṭṭkam* into *ahit-dāṭṭkam*. I assume that the rest of the text is correct.

⁹ I.e. Indra IV., the grandson of Kṛishṇa III.; see page 170 above, and note 4.

¹⁰ See *Inscr. at Śrav.-Bel.* introd. p. 34.—The *Purāṇa* mentions various other *birudas* and achievements of Chāmundaṛāya; they may be quoted when the text can be verified.

Jagadêkavîra, otherwise called Nôlambakul-Ântaka, *i.e.* Mârasimha II.,—and that he acquired the *biruda* of Samaradhuramdhara, “the yoke-bearer or leader in war,” from his defeat of Vajjaladêva in “the Khedaga war,”¹ and the *biruda* of Vîramârtanḍa, “a sun among heroes,” from the valour which he displayed in the plain of Gonûr in battle against the Nôlambas, and the *biruda* of Ranarāngasimha, “a lion in the battle-field,” from his fight at the fort of Uchchangî. The details given in the epitaph and the *Purāṇa* indicate, in addition to external fighting, some local insurrections, which must probably be attributed to opportunity afforded by the absence of Mârasimha on the campaign in Gujarât for Kṛishṇa III. And not the least remarkable among them is the statement that he had occasion to despoil the ruler of the Banavâsi country; for, that province had been given to his father by Kṛishṇa III., and presumably had passed by inheritance into his own hands. The explanation of this, however, and of the immediately following mention of the reduction of the Mâtûras, seems to be furnished by a record at Dêogiri in the Karājgi tâluka, Dhârwar district, of the tenth century A.D. and referable to A.D. 958,² which mentions a *Mahāsāmuntâdhipati* Śântivarman of the Mâtûra family, with the hereditary title of “supreme lord of the town of Trikundapura,” and having the Nandanavana-umbrella, the crest of a horse, and the mirror-banner, who was governing the Banavâsi twelve-thousand. From A.D. 878, or earlier, to 945, the administration of the Banavâsi province was in the hands of the Chellakêtana family.³ In A.D. 949-50 Kṛishṇa III. gave the province to Bûtuga II., who doubtless allowed the Chellakêtanas to continue to govern it for him. Bûtuga must have died a few years before A.D. 963-64, when Mârasimha II. succeeded Rachcha-Gaṅga. And it would seem that when he died, or else during the time of Rachcha-Gaṅga, the Mâtûras seized the province from the Chellakêtanas, and that they retained it until Mârasimha could make it convenient to reduce them.

Mârasimha II. must have been immediately succeeded by the *Dharma-Mahârājâdhirāja* Satyavākya-Koṅguṇivarma-Pañchaladêva, whom a fragment at Muḷgund, in the Dhârwar district,⁴ with a date in the Yuvan *samvatsara*, Śaka-Samvat 897 (expired), falling in August, A.D. 975,⁵ describes as governing “without any disorder” the whole territory from the eastern, the western, and the southern oceans as far as “the great river.”⁶ Pañchaladêva seems, then, to have taken advantage of the confusion that must have attended the overthrow of the Râshtrakûṭa king Kakka II. by the Western Châlukya Taila II., to set himself up as an independent king; but he was shortly afterwards killed in battle by Taila II. Earlier facts connected with him are to be found in the Adaraguñchi inscription,⁷ which tells us that in A.D. 971, when Mârasimha II. was governing the Gaṅgavâḍi ninety-six-thousand, the Purigere three-hundred, and the Belvola three-hundred, under the Râshtrakûṭa king Khotṭiga, he himself was governing a small circle of villages which was known as the Sebbi thirty and

¹ Dr. Hultsch has suggested to me that “Khedaga” may stand for Khêṭaka, *i.e.* Mānyakhêṭa.

² The inscription is on a stone in Survey No. 85. I quote it from an ink-impression.—It is dated, with full details, in the Kālayukti *samvatsara*, coupled with Śaka-Samvat 522 by mistake for 520 or 523. But the characters place it in the tenth century; and I believe that the real date of it is Monday, 15th November, A.D. 958, in the Kālayukti *samvatsara*. Ś.S. 880 expired. It does not register a grant of land; and it is, therefore, difficult to say, at present, why a false date should have been cited in a record which, in all other respects, seems to be thoroughly genuine.

³ See *Dyn. Kan. Distrs.* pp. 408, 411, 420.

⁴ At the temple of Rāmadêva; I quote from an ink-impression.

⁵ The details of the date are Epihaspativāra, *i.e.* Thursday, coupled with Bhādrapada kṛishṇa 2 and the Kanyā-samkrānti. And the corresponding English date is Thursday, 26th August, A.D. 975: on this day, the Kanyā-samkrānti occurred at 16 h. 5 m. after mean sunrise (for Ujjain), and the given *tithi* ended about 25 minutes earlier, but might doubtless be made the current *tithi* of the *samkrānti* by more exact calculations.

⁶ The term used in the original is *perdore*, which must here denote the Kṛishṇā; see page 169 above, note 6.

⁷ See page 169 above, and note 3.

probably took its appellation from the ancient name of Chabbi or Chebbi in the Hubli taluka, Dhârwar district, and in the Guṇḍûr inscription,¹ which mentions him as governing a ninety-six district in A.D. 973; this ninety-six district has not been identified; but possibly the expression is an abbreviation for the Gaṅgavâḍi ninety-six-thousand, which Mârasimha II.,—who is mentioned in the same record in connection with the government of only the Purigere three-hundred and the Belvola three-hundred, under Khottiga's successor Kakka II.,—may have entrusted to Pañchaladêva, in the course of ridding himself of the cares of office before passing into religious retirement at Bankâpur. The Muḡund inscription describes Pañchaladêva as *Châlûkya-pañchâdana*, "a lion to the Châlûkyas," and also as "subsisting (*like a bee*) on the waterlilies that were the feet of Chaladuttaraṅga, Jagadêkavîra, the glorious Nolambakul-Ântakadêva:" these epithets both stand in the string of titles that precedes the mention of Pañchaladêva's name; and the second of them, while capable of being interpreted to mean that Mârasimha II. was still alive, in retirement at Bankâpur, in August, A.D. 975, may perhaps refer to only the previous relations between the two persons.

Shortly after Pañchaladêva, there was Râchamalla II., who had the full style of the *Dharma-Mahârâjâdhirâja Satyavâkya-Koṅṅunivarma-Permanadi-Râchamalla*. An inscription at Peggu-ûr, in Coorg,² which mentions him by all his appellations, furnishes a date for him in the month Phâlguna (Feb.-March), falling in A.D. 978, of the Îśvara *samvatsara*, Śaka-Samvat 899 (expired), and speaks of a certain Rakkasa, with the *biruda* of Anṇanabaṇṭa, "the warrior of his elder brother," who was governing the district called "the banks of the great river;"³ and an inscription at Doddâ-Homma, in Mysore,⁴ which, however, does not mention him by his proper name, perhaps furnishes for him (or else for Pañchaladêva) a date in the preceding year.⁵ He was probably the last of the great Western Gaṅga princes; and his final date seems to be A.D. 984.⁶ Châmuṇḍarâya, who has already been mentioned in connection with Mârasimha II., was a minister of Râchamalla II. also; and, while holding office under this master, he caused to be made the colossal Jain image of Gommatâ or Gommatêśvara at Śravaṇa-Belgola,⁷ and attained so great a reputation for devotion to the faith to which he belonged, that he was remembered long after his death, and was quoted as one of three special promoters of

¹ See page 169 above, and note 4. In lines 8, 9, of the text, the reading should be *Pañchala*, not *Panjala*.

² *Ind. Ant.* Vol. VI. p. 102, No. I., with a lithograph, and Vol. XIV. p. 76; see also *Coorg Inscriptions*, p. 7, also with a lithograph.—The day is called the day of Nandîśvara, followed by an expression, probably *talê-devasam-âge*, which has not been satisfactorily settled yet (see page 168 above, note 4).

³ The expression used in the original is *beddore-gare*; as regards the meaning of *beddore* and its application here to probably the Kâvêrî, see page 169 above, note 6.

⁴ *Ep. Carn.* Vol. III., Nj. 183; according to the published reading, the prince to whom this record belongs had the *biruda* of Jasaduttaraṅga, "the lintel of fame."—The full details of the date are, the Îśvara *samvatsara*, Śaka-Samvat 899 (expired); the full-moon of Âshâḍha; Âṅgâravâra, *i.e.* Tuesday; an eclipse of the moon. And the corresponding English date is Tuesday, 3rd July, A.D. 977; on this day, the given *tithi* ended at about 13 hrs. 30 min. after mean sunrise (for Bombay), and there was an eclipse of the moon.

⁵ Mr. Rice has allotted to him a record at Kottatti (*Ep. Carn.* Vol. III., Md. 107) which would give his name in the form of Râjamalla, with the *birudas* of Jagaduttaraṅga, "the lintel of the world" (which seems rather dubious), and Harai-Ântaka. But the date is so unsatisfactory, that it is impossible to place this record properly. The published text represents the date as the Pramâdin *samvatsara*, coupled with Śaka-Samvat 899. Pramâdin, however, was either Ś.-Ś. 876 current, = A.D. 953-54, or Ś.-Ś. 936 (current), = A.D. 1013-14; while Ś.-Ś. 899 current, = A.D. 976-77, was the Dhâtû *samvatsara*, and Ś.-Ś. 899 expired, = A.D. 977-78, was the Îśvara *samvatsara*. Even if Pramâdin has been read by mistake for Pramâthin, there still remains a mistake, either in the original or in the reading of it, of Ś.-Ś. 899 for 901 (expired) or 902 (current), = A.D. 979-80.

⁶ Mr. Rice tells us (*Inscr. at Śrav.-Bel.* Introd. p. 22) that he has inscriptions, not yet published, which prove that the reign of Râchamalla II. ended in Śaka-Samvat 906 (expired), = A.D. 984-85.

⁷ This is recorded in *Inscr. at Śrav.-Bel.* Nos. 75, 76, and more fully in No. 85, verses 6, 7.—The image still exists. For a full account of it and of the legends connected with it, see the Introduction of Mr. Rice's book, p. 22 to 33; the frontispiece of the book gives a photograph of the image.

the Jain religion,— the other two being Gaṅgarāja and Hulla, ministers of the Hoysaḷa prin
Viṣṇuvardhana and Narasiṃha I. in the twelfth century A.D.¹

POSTSCRIPT

While the first proofs of the above article were passing through the Press, I began to make a fuller examination, than has as yet been attempted, of the dates of the spurious records of Western India, for all of which there should be some explanation forthcoming, if we can only find the clue to the solution of them.

I have referred to two of these dates in note 2 on page 157 above. One of them is from the spurious Tanjore grant (*Ind. Ant.* Vol. VIII. p. 212), which purports to give a date A.D. 248 for an imaginary Western Gaṅga whose name is given in this record as Arivarman by a mistake— (due to the carelessness of the writer in writing, in line 10, *śrīmaḍarivarman* instead of *śrīmūḍharivarman*, i.e. in omitting a subscript *dh*)—for the Harivarman of other spurious records of the same series. The details of the date are the Prabhava *samvatsara* coupled with Śaka-Samvat 169 expired, the new-moon *tithi* of Phālguna, Friday, the Rêv *nakshatra*, the Vṛiddhi *yôga*, and the Vṛishabha *lagna*. And, in the period to which the concoction of this record is to be referred on palæographic grounds, I find that in the Prabhava *samvatsara*, Ś.-S. 1009 expired, the new-moon *tithi* of Phālguna ended on Friday, 25 February, A.D. 1088. The moon, indeed, was not then in Rêvatî, and did not come to Rêvatî till about 4 hrs. 28 min. after mean sunrise on the Saturday : but the moon often is in Rêvatî the new-moon day of Phālguna, and may possibly have been actually so shewn for that day. Ś.-S. 1009 expired by an erroneous almanac or by a calculation worked out wrongly for the person who fabricated the record ; or the forger may have added that detail on chance, simply to give a greater air of plausibility to the record, as he certainly did in respect of the Vṛiddhi *yôga*, which cannot ever occur on the new-moon day of Phālguna.² The result of the 25 February, A.D. 1088, fully meets the palæographic requirements of the case, and, I believe, fixes the actual time at which this record was concocted : viz., the forger was working on, had in view, Friday, the new-moon day of Phālguna of the Prabhava *samvatsara*, Ś.-S. 1009 expired ; and he produced the necessary appearance of antiquity by striking off from the Śaka year,— in order to suit, more or less, a fictitious pedigree and chronology that had already become established and well-known,³ and at the same time to obtain a *samvatsara* which would be correct according to the southern luni-solar system,— exactly fourteen of the six-year cycles, and thus obtained the year Ś.-S. 169 expired which he actually quoted in the record.

The second of the two dates to which I have referred in note 2 on page 157 above, is from the spurious Merkara grant (*Ind. Ant.* Vol. I. p. 363, and *Coorg Insers.* p. 1), which has been supposed to give a date in A.D. 466 for an imaginary Western Gaṅga named Avinîta-Koṅgu. This date has to be explained in a different way. The details of the date are the year 388, not specified either as current or as expired, the fifth *tithi* of the bright fortnight of Māg. Monday, and the Svâti *nakshatra*. The *samvatsara* is not specified ; and so we have not the particular help that we have in the case of the Tanjore grant. Also, the era is not specified. As regards this detail, it has always been assumed that the Śaka era was intended, with-

¹ The verse, which mentions Châmunḍarāja as “ Rāja, the minister of king Râchamalla,” is to be found about half-way through *Insers. at Srav.-Bel.* No. 137.

² At sunrise on the Friday in question, the *yôga* was Śubha ; and the Vṛiddhi *yôga* had occurred about eleven days earlier.— The remaining detail, the Vṛishabha *lagna*, means only the rising of the sign Taurus. I can calculate it with the Tables available to me ; but it would naturally occur at some time or other during the twenty-four hours of the Friday.

³ The Tanjore grant was certainly not the earliest of the spurious records in order of fabrication.

him an inscription at Kûlagere, in Mysore,¹ which mentions the ruling prince as the *Dharma-Mahârâjâdhirâja* Nitimârğa-Koṅṇuṇivarma-Permanaḍi, and is dated Śaka-Saṃvat 831 (expired), = A.D. 909-910. The Iggali inscription has given a date for him in A.D. 891-92. That, however, is a date for him in the time of his predecessor. And, from an inscription at Honnâyakanhalli,² it would appear that his rule began in Ś.-S. 815 (expired), = A.D. 883-84.³ It would seem that he did not secure the succession without some opposition. We have, just after the date mentioned above for the commencement of his rule, an inscription at Tâyalûr, in Mysore,⁴ i.e. within the Western Gaṅga territory, which is dated Ś.-S. 817 (expired), = A.D. 895-96, and mentions, as then reigning or ruling, a certain Noḷambâdhirâja,—that is to say, the Pallava prince of the Noḷambavâḍi province. The explanation of this is evidently furnished by the statement in the Bêgûr inscription that, when that record was drawn up, Eṇeyappa was governing, after having deprived all his enemies of their power; plainly, his accession to the leadership of the Western Gaṅgas was opposed, and chiefly by the Pallavas of Noḷambavâḍi, who succeeded in occupying for a time part at least of his hereditary possessions.

From the Âtakûr inscription,⁵ we know that Eṇeyappa had a son named Râchamalla I.,⁶ and that it was by fighting and killing Râchamalla that another member of the family, Bûtuga II., obtained the succession. As will be seen further on, this occurred in or before A.D. 940. We have no records attributable to Râchamalla I. But the length of time from the initial

note 3), appears to have obtained evidence that Ayyapadêva was a Pallava.—The evidence seems to be the Hirê-Bidanûr inscription (mentioned by Mr. Rice as the Goribidnûr inscription in *Mys. Inscr.* Introd. p. 45), which, according to a transcription that Mr. Rice has kindly sent me, distinctly mentions Ayyapadêva as *Pallava-dēvaya* and as having also the name of Noḷambâdhirâja.

¹ *Ep. Carn.* Vol. III., Ml. 30.—As I have already intimated (page 152 above), my identifications, upon which this part of the succession is arranged, must be taken as tentative for the present: the miscellaneous subordinate items of information, contained in the records at present available, do not help at all; and we want more facsimiles in the case of records which are not dated. But my identifications are at any rate more satisfactory than those proposed by Mr. Rice. Thus (*ibid.* Introd. p. 4, and see also his Classified List which follows page 36), he would identify the Nitimârğa of the Kûlagere inscription, and Eṇeyappa, with, respectively, the Nitimârğa and his son Satyavâkya (whom I identify with Baṇavikrama, the son, and Râjamalla, the grandson, of Muttarasa) of the Doddahunḍi inscription (page 163 above); whereas, the date of the Kûlagere inscription, and the period in which we must of necessity place Eṇeyappa, are altogether inconsistent with the use of the old form of the *kh* in the Doddahunḍi inscription. And he would further identify with the Nitimârğa of the Kûlagere inscription the Satyavâkya (whom I identify with Bûtuga I.) of the Iggali inscription (page 164 above); whereas, it seems clear to me that a Nitimârğa is not to be identified with any Satyavâkya.

² Mentioned by Mr. Rice in *Ep. Carn.* Vol. III. Introd. p. 4. I assume that Mr. Rice means that this record actually contains the appellation of Nitimârğa, and that he does not simply allot it to a Nitimârğa (namely, to the Nitimârğa to whom he would allot also the Doddahunḍi and Kûlagere records) on some merely inferential grounds.

³ Here, again, I am dealing with only the really important records. Other records of Eṇeyappa, in *Ep. Carn.* Vol. III., are TN. 115, at Bannûr, and Nj. 78, at Husukûrn. For others which mention him with his predecessor, and for one which may belong to either of them, see page 164 above, note 4. And we may perhaps allot to him records of a Nitimârğa at Kannegâla (TN. 140), and at Gaṭṭavâḍi (Nj. 98).

⁴ *Ep. Carn.* Vol. III., Md. 13.—Mr. Rice (*ibid.* Introd. p. 4) speaks of it as “apparently an independent grant by Noḷambâdhirâja,” but also suggests that Noḷambâdhirâja was “perhaps subordinate to Nitimârğa,” i.e. to Eṇeyappa. I think, however, that the true explanation is that which I suggest. He also (*loc. cit.*) proposes to treat as “an intrusive Pallava inscription” another record at Tâyalûr (Md. 14, with a lithograph), which is dated in the month Śrâvâṇa (July-Aug.), Śaka-Saṃvat 829 (expired), falling in A.D. 907: here, however, there is nothing to refer the record to any particular family; it only registers a grant made by villagers, and it does not mention the ruler at all.

⁵ See page 166 f., below.

⁶ The Humcha inscription (see page 153 above, note 4) appears to give his name in the form of Râjamalla; as, also, probably does the spurious Sûḍi grant (page 167 below, note 2). The Sûḍi grant would give him the appellation of Nitimârğa, and the *biruda* of Kachcheya-Gaṅga, “the quarrelsome or fighting Gaṅga;” but the Humcha inscription appears to shew Râjamalla and Kachcheya-Gaṅga as separate persons.

- 24 k[ri]ta-mahādānasya | paripālita-sētū(tu)bandha-bhai-
 25 dhu-sambandha-vasumdhara-tāṣya | śrī-Nolamba-ku-
 26 [l-Ānta]kadēvasya | śauryya-śāsanam dharmma-śāsanam cha
 samchara-
 27 tu dig-maṇḍal-āntaram=ā-kalp-āntaram=ā-chandra-tāram |(II) Ōm Ōm Ōm

West Face.

- 28 Lines 28 to 47 contain five Sanskrit verses, in the Śārdūlavikrīḍita metre.
 The original has suffered so much damage that only a few detached
 words can be made out, —no connected passages capable of translation.
 And it is sufficient to note that we have — *śrī-Gaṅga-chūdāmanīh*, line
 31; *Pallava*, line 33; *Gaṅga-bhūpati* and *Nolamb-Āntakah*, line 35;
Nolamb-Āntakah, line 39; *Pallava*, line 41; and *śrī-Mārasimha*, line 42.¹
 Lines 48 and 49 contain the first two *pādas* of another verse, in the same
 metre, which, again, are almost quite illegible; and the verse ends as
 49 follows:—

- 50 ity=ādhi(vi)shkṛita-vīra-saṅgara-girah Chālukya-chūdāmanē
 51 Rājāditya-harēr=ddav-āgnir=ajani śrī-Gaṅga-chūdāma[nih ||]
 52 Daity²-āndrair=Mmadhu-Kaṭabha-prabhṛitibhir=dhvastair=Mmuradv[āshinā]
 53 kim māt-āribhir=ittham=utthitam=iti ksham=ātanka-śamkā-kri[śā]
 54 — — lair=Nnarag-āsurasya vasudh-ānand-āsru-misraś=śi(?) —
 55 — — tv(?)air=akarōt=sarāgam=avanī-chakram Nolamb-Āntaka[h ||]

North Face.

- 56 These twenty-eight lines appear to contain six or seven more Sanskrit
 verses, of which we can recognise that one is in the Sragdharā metre,
 to and one in the Śārdūlavikrīḍita metre. The original has here suffered
 still more damage; and nothing worth quoting can be made out, except
 83 *śrī-Gaṅga-chūdāmanīr*, line 74.

East Face.

- 84 Bageyal³=aḷumbam=appa balad=Allana[n-6]disi⁴ gelda [śaur]yyama[m]
 85 pogaḷveno dhātṛiyol=negalda Vajjaḷanam biḍey-attid=ēḷgeyam
 86 pogaḷveno Pallav-ādhipa[ra] — — mam tave konda vīramam po-
 87 gaḷveno pēlim=ē vogalven=end=aṇiyem Chalaḍ-uttaramṅanam ||
 88 Ōliye⁵ kōdu Pallavara pan-daley=ellaman=eyde datti kā-
 89 pāḷikar=ūri sārī para-maṇḍalikarkkaḷan=amma nīvu[m]=īy=ō-
 90 ḷige nimma pan-dalegaḷam baral-iyade kaṇḍu bāḷvu[d]⁶=āḷ-ōḷiy[o]-
 91 l=embina[m*] negaldud=ottaji Maṇḍalika-Tripētranā || Tunga-pa-
 92 rākramam palavu-kālam=agurvise suttī-vutti biṭṭ=umgaḍa Kā-
 93 ḍuvatti kolal-āra[da] munnam=enippa pempin=Uchchamgiya kō-

¹ The *mānyavēvōdyatō* in Mr. Rice's text suggests, at first sight, a mistake for another reference to *Mānyakhēta*. The original, however, really has (line 30) *n=anya ēv=āhitō*, "no other enemy, indeed."

² Metre, Śārdūlavikrīḍita.

³ Metre, Champakamālā.

⁴ Mr. Rice's text gives *balla Dallanam kedisi*, which does not even suit the metre. In line 8-9, he read *baḷavadalla*, correctly; but, instead of recognising that it was to be divided into *baḷavad-Alla*, he treated it as if it stood for *baḷavadalla*, and thus obtained the name of Dalia, instead of Alla.

⁵ Metre, Utpalamālikā; and in the next verse.

⁶ We have here *baḷvudu*, an optional form of the 2nd pers. plur. imperat. of *baḷi*, 'to live, to be alive,' etc.; so, also, *nīlvudu*, in line 114.

- 94 tēyam jagam=asum-gole kōṇḍa [ne]gaḷte mûru-lôkaṅgaḷolaṁ
 95 pogalteg=eḍey=ādudu Guttiya-Gaṅga-bhûpanâ || Kâ(ka)ndaṁ ||
 96 Kâḷano¹ Râvaṇano Śisupâlano tân=enisi negaḷda Naragana ta[le]
 97 tann=âl=âda kayge vandudu hêl-âsâdhyadoḷe Gaṅga-chûḍâmaṇiyâ ||
 98 Nuḍidane kâvudane eḷde-giḍad=ir[u] Javan=iṭṭa-rakke ninag=ivudan=
 êṁ nu-
 99 ḍidane el[*]adu kayyadu nuḍidudu tappugume Gaṅga-chûḍâ-
 maṇiyâ ||
 100 Ôṁ Intu Viṁdhy-âtavi-nikata-Tâpi-taṭavum | Mânyakhêṭa-puravara-
 101 vum | Gonûru- | m=Uchchaṅgiyum | Banavâsi-dêsavum | Pâva-
 102 soya² kôṭeyum modal-âge palav-eḍeyolaṁ=ari-
 103 yaraṁ piriyaṁvum kâdi geldu palav-eḍegaḷolaṁ mahâ-dhva-
 104 jaman=ettisi mahâ-dânam-geydu negaḷda Gaṅga-vidyâdharan |
 Gaṅga-
 105 roḷ-gaṇḍam | Gaṅgara-siṅgam | Gaṅga-chûḍâmaṇi | Gaṅga-Kan-
 darppam | Gaṅga-
 106 vajram | chalad-uttaraṅgam | Guttiya-Gaṅgam | dharm-âvatâram |
 jaga-
 107 d-êka-vîram | nuḍid-ante-gaṇḍam | ahita-mârttaṇḍam | kaḍana'-
 karkkaṣam |
 108 maṇḍalika-Trinêtram [*] śrîman-Noḷamba-kuḷ-Ântakadêvam palav-e-
 109 ḍegaḷolaṁ basadigaḷum mâna-stambhaṅgaḷuvam mâḍisidam |(||) Maṁ-
 gaḷam |(||)
 110 Ôṁ Dharmmaṅgaḷam namasyam-naḍayisi baḷiyam=ondu varshaṁ
 râjyamam pattu-viṭṭu Baṁ[kâ]-
 111 puradoḷ=Ajitasêna-bhaṭṭâarakara śrî-pâda-sannidhiyoḷ=ârâdhanâ-vidhiyim
 mûru-d[iva]-
 112 sam nôn[t]u samâdhiyam sâdhisidam || Vṛitta || Ele³ Chôḷa-
 kshitiṭpâḷa santav=eḷdeyam nîm nivi-kol |⁴ ni-
 113 nna — ge(?go)le mâṇḍ=att-iru Pândya Pallava bhayam-gonḍ-ôḍaḍ-
 ir |⁵ ninna maṇḍaladiṁ
 114 piṅgade nilvud=iga ∪ ∪ — — — ∪ — Gaṅga-maṇḍalikam dēva-
 nivâsad=atta vijayam-geydam Noḷamb-Ântakam [||*]

TRANSLATION.

[After the exclamations Ôṁ !, Hail !, the record opens with a verse, a good deal of which is illegible and cannot be restored, but which is directed to the praises of a person not mentioned in it by name apparently, but identical of course with the Mârasimha of the rest of the record, who is here described as enjoying, through the power of the sword of his arm, the whole earth, up to the ocean,— as being a very jewel to adorn the kings of the Gaṅga lineage,— and as darkening, like a bank of clouds, the moon that was the faces of the women of his foes. It then proceeds] :—

(Line 4) — Ôṁ ! Ôṁ ! Ôṁ ! Ornate prose :— Let the record of the prowess and the record of the piety of him, the glorious Noḷambakuḷ-Ântakadêva,— who played the part of

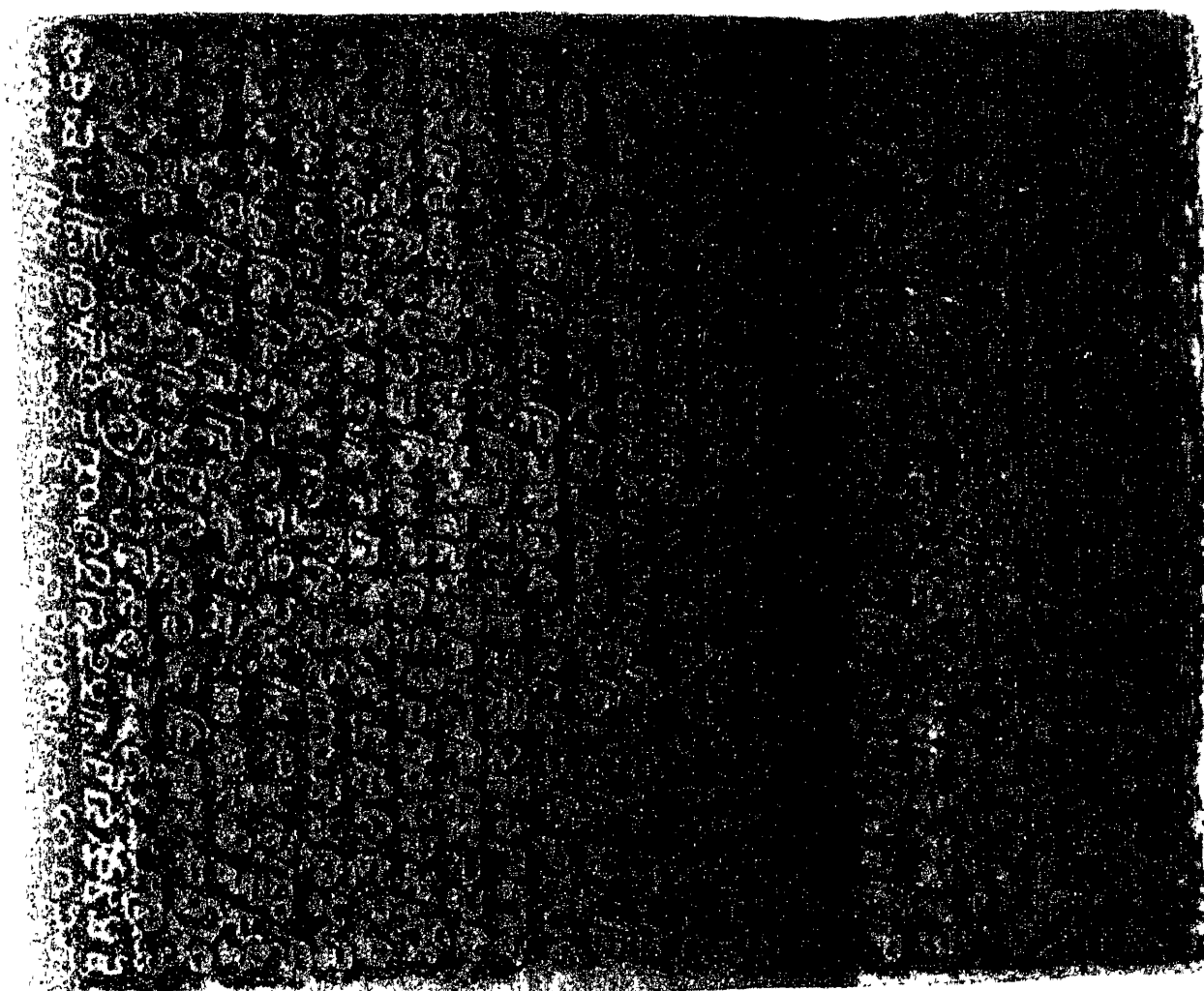
¹ Matre, Kanda ; and in the next verse.

² Mr. Rice's text has *Pâriseya*. But the second *akshara* is distinctly *va*, not *ri*.

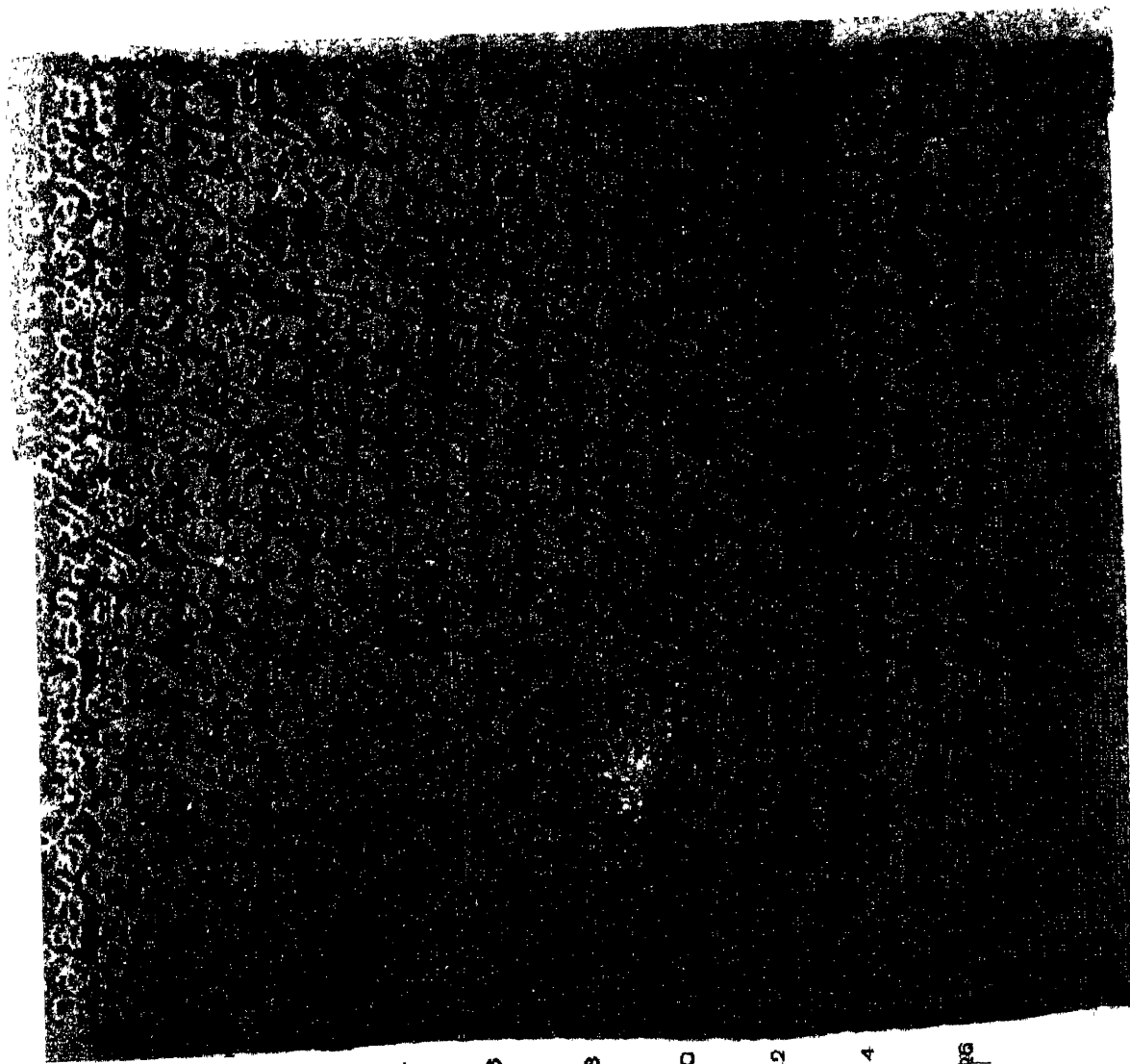
³ Matre, Mattêbhavikrîḍita.

⁴ ⁵ These marks of punctuation are very exceptional in the middle of a verse. There ought, for uniformity, to be a similar mark after the word *Pândya*; there, however, it is omitted.

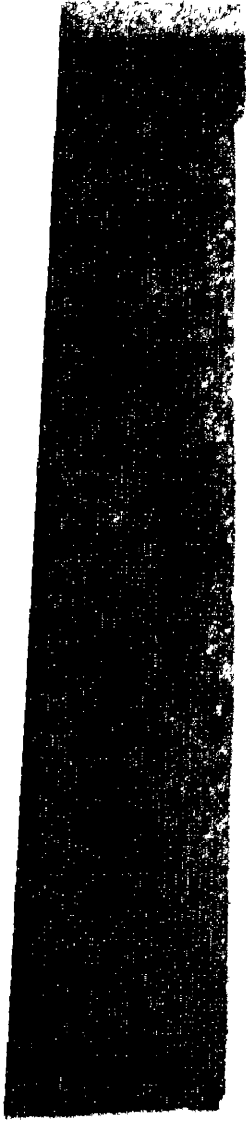
Sravana-Belgola Epitaph of Marasimha II.



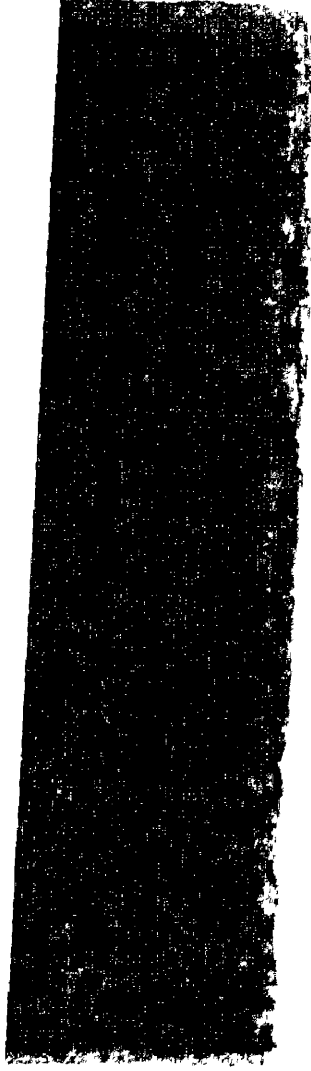
90 92 94 96 98 100 102 104 106 108 110 112 114



1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

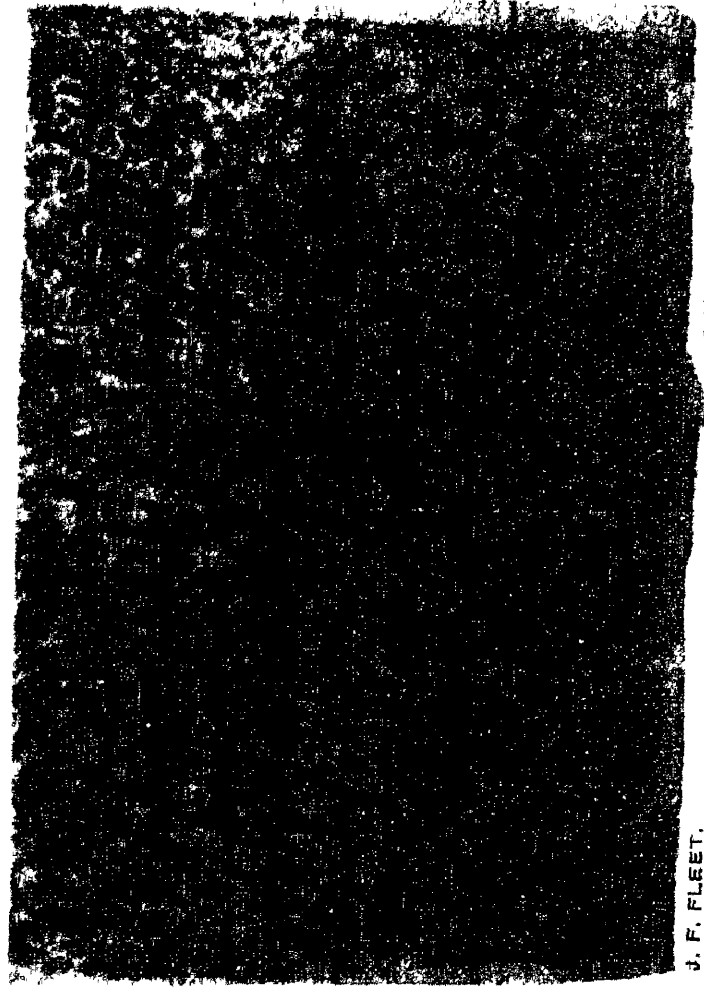


112



114

West Face.



48

50

52

54

J. F. FLEET.

COLLOTYPE BY W. GRIGGS.

SCALE .20

FROM INK-IMPRESSIONS SUPPLIED BY DR HULTZSCH.

the great lustre of moonlight for the water-lily that is the Gaṅga family, standing up very high on the surface of the whole earth; (*who had the appellation of*) Satyavākya-Koṅgunivarman, the pious Mahārājādhirāja; who became known as "the king of the Gurjaras," by conquering the northern region for Kṛishnarāja (III.); who displayed prowess in destroying the pride of the mighty Alla who set himself in opposition to Vanagajamalla-(Kṛishṇa III.); who by (*his*) might preserved the throne and all the other insignia of royalty for Gaṇḍamārtanda-(Kṛishṇa III.); who dispersed the bands of the Kirātas who dwell on the skirts of the forests of the Vindhya mountains; who by the strength of (*his*) arm [protected] the encampment of the emperor, when it was located at (the city of) Mānyakhēta; who by (*his*) prowess [accomplished] the festival of the binding on of the fillet (*of sovereignty*) of the glorious Indrarāja (IV.); who by
 . . . prevailed against of Vajjala who was (*ever*) prepared for war; who came to be greatly extolled for capturing the and the jewelled earrings and the rutting elephants and all the other possessions of the lord of the Vanavāsi country who bowed down in fear; who made those who belonged to the Mātūra lineage do obeisance (*to him*); who destroyed in war all the kings of the Nolambas who misconducted themselves through self-conceit in consequence of the arrogance of the strength of arm of hundreds of princes and the pride of troops of elephants; who eradicated the thorn-like troubles of (*his*) kingdom; who ground to powder the hill-fort of Uchchaṅgi; who destroyed the leader of the Śabarās named Naraga; who by (*his*) prowess made the Chēras, the Chōlas, the Pāṇḍyas, and the Pallavas to bow down (*before him*); who preserved the doctrine of Jina; who . . . the great banner . . .; who [acquired the means for making] great gifts by appropriating the wealth of powerful hostile kings; (*and*) who protected the surface of the (*whole*) earth by building bridges and,—travel abroad throughout all countries to the end of time, as long as the moon and stars shall endure! Ōm! Ōm! Ōm!

[Lines 28 to 47 mention the person who is the subject of eulogy as the crest-jewel of the Gaṅgas, the Gaṅga king, Nolamb-Āntaka, and Mārasimha, and speak of victories over the Pallavas. And then the record continues]—

(L. 50)—He, the glorious crest-jewel of the Gaṅgas, became a very forest-fire for (*the destruction of*) the lion Rājāditya, the crest-jewel of the Chālukyas, who in these words¹ had made a brave declaration of war. When the world was wasting away with a feverish apprehension that Madhu and Kaitabha and other leaders of the demons, slain by (the god Vishṇu) the foe of (the demon) Mura, had thus risen again, (*old*) foes in (*fresh*) illusory disguises, he, Nolamb-Āntaka, made the (*whole*) circuit of the earth happy with the
 . . . [lamentations] of the demon-like Naraga, which intermingled with the tears of joy of the earth.

[Lines 56 to 83 contain a further description of the prowess and conquests of the same person, who is mentioned again as the crest-jewel of the Gaṅgas in line 74. But no connected passages can be made out here. The record then continues]—

(L. 84)—Shall I praise the valiance which put to flight and conquered Alla, who was possessed of strength that was too great to be realised?; shall I praise the magnificence which brought shame to Vajjala, who was famous in the world?; shall I praise the bravery which utterly slew the of the Pallava kings?; say, how shall I praise him, the lintel of firmness of character?; I know not how! Glorious was the array² of him

¹ Referring to an illegible passage in lines 48, 49.

² Mr. Rice has in his text given *offaje*, which means 'a heap, mass, company, abundance, a row,' but in his translation has given 'tribute,' for which the proper Kanarese word is *offaja*. The actual reading is *offaji* which is probably to be taken as a variant of *offaje*.

who was a very Triṇêtra (Śiva) among chieftains, at that time when the skull-wearers,¹ having cut off (*and arranged*) in a string all the newly decapitated heads of the Pallavas, (*and*) having greatly tottered (*under the burden of them*), (*and*) having placed (*them*) on the ground; made proclamation to the other chieftains and said — “Aho! Let not your own newly decapitated heads come into this string; but, having seen (*what has happened to the Pallavas*), preserve yourselves (*by timely submission*) in the ranks of (*living*) men!” The achievement of him, the king Gaṅga of Gutti, became the theme of praise in all the three worlds,— the achievement of taking, amidst a slaughter of the (*whole*) earth, the great fortress of Uchchaṅgi, which previously had been found impregnable by (*even*) the Kāduvaṭṭi,² possessed of eminent prowess, who, inspiring terror for some time, surrounded and besieged (*it*), but had to quit (*it*). Kanda:— With the very greatest ease, the head of Naraga, who had acquired such fame that he was considered to be a very Kāla or Rāvaṇa or Śisupāla, (*but*) who became (*his*) bondsman, fell into the hand of him, the crest-jewel of the Gaṅgas. He has spoken, (*and*) he will protect; let not your courage fail;³ the protection of Yama (*shall be with you*): he will give you that which he has promised: shall any of the deeds or words of him, the crest-jewel of the Gaṅgas, ever fail?

(L. 100)— Ōm! Having thus fought (*and*) conquered (*the aforesaid*) enemies, and numerous other people, on the banks of the Tâpî in the neighbourhood of the forests of the Vindhya mountains, at Mānyakhêṭa the best of towns, at Gonûr, at Uchchaṅgi, in the Banavâsi country, at the fortress of Pāvase, and in various other localities, (*and*) having set up great banners⁴ at various places, (*and*) having bestowed great gifts, he, the glorious Nôḷambakuḷ-Āntakadêva, who had (*thus*) become famous,— (*who had the titles of*) the Vidyâ-dhara of the Gaṅgas, the hero among the Gaṅgas, the lion of the Gaṅgas, the crest-jewel of the Gaṅgas, the Gaṅga Kandarpa (god of love), the Gaṅga diamond (or thunderbolt), the lintel of firmness of character, the Gaṅga of Gutti, the incarnation of religion, the sole hero of the world, the keeper of promises, the sun (*for the destruction*) of enemies, the rough in battle, the very Triṇêtra (Śiva) among chieftains,— caused to be made, at various places, Jain temples and mānastambhas.⁵ (*May there be*) auspiciousness!

(L. 110)— Ōm! Having carried out acts of religion in a most worthy fashion, one year later he laid aside the sovereignty, and, at the town of Baṅkāpura, in the performance of worship in the proximity of the holy feet of the venerable Ajitasêṇa, he observed the vow (*of fasting*) for three days, and attained rest.

(L. 112)— Metre:— Aho! Chôḷa king, quiet down by gentle rubbing (*thy palpitating*) heart!; O Pāṇḍya, cease thy, and give up weeping!; O Pallava, run not away in fear; O retreat not from thy territory, (*but*) remain! the Gaṅga chieftain, Nôḷamb-Āntaka, has gone in triumph to the abode of the gods!

¹ A *kāpālika* is a worshipper of Śiva, characterised by carrying skulls of men as ornaments and by eating and drinking from them. The mention of *kāpālikas* is introduced here in connection with the comparison of Mārasimha with Śiva as “a very Triṇêtra among chieftains.”

² For “the Kāduvaṭṭi,” see page 171 above, note 1. In line 92, I analyse *ḍiṭṭa uṅgaḍa*. The latter word may possibly be a proper name; or it may be something similar to *gaḍa*, ‘indeed, certainly;’ or it may perhaps stand for *uggaḍu*, = *uggaṭa*, = *utkaṭa*, ‘excess; affliction, trouble.’

³ In *elḍe*, we have another variant of *erḍe*, = *ede*, ‘the chest, (the heart), courage;’ it occurs again in line 112. For *erḍe-giḍu*, ‘courage to fail,’ see Kittel’s Dictionary, under *erḍe*.

⁴ *Dhuvu*, ‘banner,’ probably stands here for *dhuvaja-stambha*, ‘flag-staff,’ i.e. a stone column representing a banner.

⁵ See page 171 above, note 5.

No. 19.— ASSAM PLATES OF VALLABHADEVA;

Saka-Samvat 1107.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These plates belong now to the Asiatic Society of Bengal, to which they were presented¹ by Mr. W. Winckler, Assistant Executive Engineer of Tezpur, the chief town of the Darrang district of Assam, Constable's *Hand-Atlas of India*, Plate 30 Bb. The text of the inscription has already been published by Dr. Hultzsch, in the *Zeitschrift D. Morg. Ges.* Vol. XL. p. 42 ff. I re-edit the inscription² from excellent impressions which were taken by Dr. Fleet in February 1886, and given to me by him some years ago.

These are **five copper-plates**, the first and last of which are inscribed on one side only, and each of which measures from $7\frac{1}{8}$ " to 8" broad by from $5\frac{1}{4}$ " to $5\frac{1}{2}$ " high. Plates i to iv³ are numbered with numeral figures, which are engraved on the proper right margin of the second side of each plate. In the middle of the upper part each plate has a hole, for a ring, which had been cut already when the impressions were taken. The ring is $1\frac{1}{8}$ " in diameter and $\frac{1}{4}$ " thick; on it there slides another, thin pear-shaped ring, the ends of which are joined and were evidently run into the socket of a seal; but the seal is not now forthcoming. Some sides of the plates are quite smooth, others have rims, partly raised and partly fashioned; but, on every side, the writing is in a perfect state of preservation. The engraving is good throughout; the letters are shallow and, though the plates are thin, do not shew through on the backs. The average size of the letters is about $\frac{5}{16}$ "—The characters belong to a variety of the northern alphabet which was used, about the 12th century A.D., so far as I can judge at present, in the most eastern parts of Northern India. They closely resemble those of the Deopara inscription of Vijayasêna, published with a photolithograph in *Ep. Ind.* Vol. I. p. 305 ff., and apparently also those of the three Sêna copper-plate inscriptions, published with indifferent photolithographs (or lithographs) in the *Journal Beng. As. Soc.* Vol. VII. p. 43 ff., Vol. XLIV. P. I. p. 11 ff., and Vol. LXV. P. I. p. 6 ff. That this alphabet belongs to Eastern India, is shewn at once by signs like those for ê⁴ (e.g. in êtat, l. 47), kha (in kha-dalê khalu, l. 2), nka and nga (in Nihâṅkasimhasya, l. 23, and maṅgalasya, l. 3), ṭa (in ṭaṭi-prakṛṭā, l. 2), ta (in bhagavatê, l. 1), etc., as well as by the numeral figures⁵ on the margins of the plates; and signs like those for ja, (in jagatân, l. 3), pha (in saphalitah, l. 15), la (in kha-dalê, l. 2), and especially those for jha (in jhâta, l. 41), and for the initial i (in iti, ll. 49 and 54), together with other peculiarities which the characters of this inscription have in common with those of the Deopara inscription, clearly distinguish the alphabet here used from another variety⁶ of eastern writing. As a trustworthy photolithograph

¹ I take this information from Dr. Hultzsch's account of the inscription.

² When I suggested to Dr. Hultzsch the great desirability of having the plates photolithographed, he most readily gave his permission to do so, and himself requested me to re-edit this record. The photolithograph has been prepared under Dr. Fleet's supervision.

³ I do not know whether there is a numeral figure on the second side of the fifth plate; there is none on the first side of it.

⁴ See above, Vol. IV. p. 255.

⁵ The figures for '1' and '3' are the same as those used in the Gayâ Buddhist inscription, *Ind. Ant.* Vol. X. p. 342, Plate; that for '2' occurs, in the same form, in the last line of the Tarpandighî plate of Lakshmanasêna, *Jour. Beng. As. Soc.* Vol. XLIV. P. I. p. 12 (where it has been mistaken for '3'); and that for '4' in line 53 of the Kamauli plates of Vaidyadêva, to be mentioned below. The same plates, in line 53, and the Gôvîndpur inscription of Gaṅgâdhara (to be mentioned below), in line 35, have a different form of '1'.

⁶ I allude to the alphabet used, e.g., in the Kamauli plates of Vaidyadêva of Prâgyôṭishâ, published with a photolithograph in *Ep. Ind.* Vol. II. p. 347 ff. One special feature of that alphabet, which is essentially the same as that of the Gôvîndpur inscription of the poet Gaṅgâdhara, published *ibid.* p. 330 ff., is, that many letters, at the top, have a kind of triangle. And another peculiarity is, that the letter r, before another consonant, is denoted by a short line which is sideways attached, on the proper right, to the middle of the akshara of which r forms part. In the Gôvîndpur inscription r is so written in *all* conjuncts; in the Kamauli plates, this

is published herewith, I need not attempt a minute description of all individual characters; but one or two more general points may be drawn attention to. In deciphering the text, as was stated already by Dr. Hultzsch, a difficulty is occasionally caused by the great similarity of two or even three different letters. Thus, it is not always easy to distinguish between *p* and *y*, between *n* and *l* (compare *nalini-dalasya*, l. 6), between *ch* and *r* (compare *kāri chandra*, l. 9), *ch* and *v* (compare *vachōbhira*, l. 32), *v* and *dh* (compare *vadhū-vaidhavya*, l. 11), or between the subscript *u* and *r* (compare *induh*, l. 4, and *°ragēndrau*, l. 7); and where letters like these happen to occur in proper names such as we find in lines 36 and 43-49, it is impossible to vouch for the absolute correctness of the transcribed text. Another matter which may be mentioned is, that for some letters we have two or more different forms. This is particularly the case with the subscript *u*, but also, e.g., with *l* and *dh*; (for the forms of *u* compare *Vāsudēvāya*, l. 1, *dyumaninā*, l. 4, *°pinadyugē*, l. 8, *induh*, l. 4, and *punāttu*, l. 5; for those of *l*, *khaku*, l. 2, *Lamvōdārah*, l. 3, and *kēli-kula*, l. 25; and for those of *dh*, *dhrita*, l. 6, and *khadg-āyudha*, l. 34). I may also state that the letter *r*, where it immediately precedes another consonant, is written by the ordinary superscript sign, except in the conjuncts *rgg*, *rnṇ*, and *rth*, the forms¹ of which may be seen from *svargga*, l. 38, *Udayakarnṇah*, l. 17, and *°tyartham*, l. 15. In the word *varṇpāvali* in line 2, the superscript *r* has been wrongly engraved on the top of an *akshara* which would be *rnṇā*, already without it.² The sign of *avagraha* is not used in the inscription; nor are there any special signs for final consonants. The sign of *anusvāra* is always written above the line and is nowhere employed in the interior of a simple word, instead of the nasal of one of the five classes; and the sign of *visarga*, differing from the sign which is used in the Deopara inscriptions, is much like an English 8, except that often, at the bottom, it has a short tail.³— The language

sign for *r* is generally used when the sign of the consonant with which *r* is combined has a triangular top, as is the case in conjuncts like *rkḥ*, *rchḥ*, *rjj*, *rtt*, *rdd*, *rddh*, *rl*, *rvv*, etc. Neither of these two peculiarities is found in the Deopara inscription or in the inscription here edited. It is true that in these inscriptions the signs of certain *aksharas*, such as *ku*, *tu*, *tra*, *tri*, *trai*, etc., more or less frequently, have an angular top, but we nowhere see the triangle; and *r* never is denoted in them by the side-line, described above. [In lines 1-46 of Vaidyadēva's inscription, according to Mr. Venis's edition, the letter *r*, as the first part of a conjunct, is omitted by the engraver 36 times,—twice (according to the impressions only once) before *y*, once before *m*, and no less than 33 times where the *r* would ordinarily be denoted by the side-line. According to my experience, this side-line generally is very thin and shallow in the original inscriptions, so that often it does not shew at all clearly in the impressions; and, in the case of Vaidyadēva's plates an examination of four impressions, of which I owe one to Mr. Venis himself and three to Dr. Führer, enables me to state with confidence that the engraver is not guilty of so many omissions as would seem to occur at first sight.]—As regards the letter *jh*, it will suffice to compare the sign for *jh* (which is almost exactly like the *jh* of the modern Bengali) in *jhāṭa* in line 41 of the present inscription, and that for *jḥ* in the *akshara jḥi* (not *jhi*) of *ujjhita* in line 21 of the Deopara inscription, with the quite different signs for the same letters in the words *jhāṭiti* and *ujjhita* in lines 23 and 7 of Vaidyadēva's plates. The initial *i*, in the Gōvindpur inscription, is denoted by two circles, placed side by side, with a kind of circumflex above them; and in Vaidyadēva's plates we have two signs for *i*, one with two circles below (as in *iti*, l. 3), and the other with the two circles at the top (as in *iva*, l. 45, and *imāh*, l. 66), both quite different from the *i* of the inscription here edited. [I may mention that Vaidyadēva's plates furnish two corresponding forms of the rare initial *t*. One of them occurs at the end of line 40, in *Pāi*, where the photolithograph omits the vertical line between the two circles, by which *t* is distinguished from *i*, and which is perfectly clear in the impressions; and the other form we have in the word *tśāna*, in line 54, the *t* of which has been erroneously taken to be *ai*.]—If I had to suggest special names for the two varieties of the alphabet spoken of above, I, with my present knowledge, should call that of Vaidyadēva's plates the *Pāi*, and the other the *Sēna* variety.

¹ The same signs, which of course owe their origin to the fact that the sign for *r* was written on, not above, the top-line, are used in the Deopara inscription and elsewhere.

² The same mistake was made by the engraver of the Gauhati plates of Indrapālavarman (*Jour. Beng. As. Soc.* Vol. LXVI. P. I. p. 123 ff.) in the word *arṇava*, Plate iia, l. 5; compare the proper sign for *rnṇa*, without the superscript sign for *r*, in *varṇa*, *ibid.* Plate iib, l. 2. The sign transcribed by *ṇya* (corrected to *rnṇya*), *ibid.* Plate iia, l. 3, is really *rnṇya* in the original. Whether in the Gauhati plates, in the conjunct *rgg*, *r* is written on or above the line, it is difficult to decide.

³ The two circles were joined, so as to enable the writer to form the sign of *visarga* with one stroke of the pen. To a similar process we owe the form of the initial *i*, here used.

2.

ॐ नमो भगवते वासुदेवाय ॥ यः कुरु मधुना
 २ उदीयकं शा. नमो नमो नमो नमो नमो नमो नमो
 ४ नमो नमो नमो नमो नमो नमो नमो नमो नमो
 ६ नमो नमो नमो नमो नमो नमो नमो नमो नमो
 नमो नमो नमो नमो नमो नमो नमो नमो नमो
 नमो नमो नमो नमो नमो नमो नमो नमो नमो
 नमो नमो नमो नमो नमो नमो नमो नमो नमो

ii.

८ ॐ नमो भगवते वासुदेवाय ॥ यः कुरु मधुना
 १० ॐ नमो भगवते वासुदेवाय ॥ यः कुरु मधुना
 १२ ॐ नमो भगवते वासुदेवाय ॥ यः कुरु मधुना
 १४ ॐ नमो भगवते वासुदेवाय ॥ यः कुरु मधुना

16 १६ तं आसीत् तल्लवय नालवमयं अयं अथ नि
 १७ कायया पिष्टत्वा त्रयशः द्रव्यं मय्यवत्तु १७ त्रय
 १८ १८ अमलि विवृण्वमहितामया क्रियाया पिष्टत्वा क
 २० विवृण्वकनायि त्रयं नमस्तेला का त्रयं विवृण्व
 माय आहुतां मय्यवत्तु ॥ नि १७ तं त्रयं त्रयं त्रयं
 त्रयं त्रयं त्रयं त्रयं त्रयं त्रयं त्रयं त्रयं त्रयं

२२ २२ धिक्वागिरिकृत्वा पिष्टत्वा त्रयं त्रयं त्रयं त्रयं
 २४ २४ त्रयं त्रयं त्रयं त्रयं त्रयं त्रयं त्रयं त्रयं
 २६ २६ त्रयं त्रयं त्रयं त्रयं त्रयं त्रयं त्रयं त्रयं
 २८ २८ त्रयं त्रयं त्रयं त्रयं त्रयं त्रयं त्रयं त्रयं

of the inscription is Sanskrit, and, with the exception of the introductory *ôm ôṃ namô bhagavatê Vâsudêvâya*, the whole is in verse. Of unusual words, or words used in an unusual sense, the text offers *nârapatya*, l. 20, 'rule, reign,' *kâsa(sa)ra*, l. 33, 'a buffaio,' *chhurikâra* l. 34, 'one who is skilled in the use of the dagger,' *jhâṭa* in the technical expression *sa-jhâṭa-viṭapa*, l. 41, 'with the woods and thickets,' and *âkarshaka*, l. 45, 'the extent (? of a piece of land).' In respect of orthography the following points may be noted : The letter *b* is written by the sign for *v*; the palatal and dental sibilants are confounded in *saṃsîra* (for *saṃsâra*), l. 25, *kâsara*, l. 33, *śimâ*, l. 42, *springâra*, l. 24, *subhê* and *sastê*, l. 41; the guttural nasal is employed instead of the sign of *anusvâra* in the word *vaṇṣa*, ll. 9, 16, and 52; before *y*, *l* is doubled in *śallyasya*, l. 31; and eight times the rules of *saṃdhi* have not been observed in regard to the final consonant of a word before a following consonant. Besides it may be noted that in line 21 *samutsrîṭâni* is used instead of *samuchchhritâni*.

The inscription is one of a prince Vallabhadêva of whom, in verses 3-10, the following genealogy is given : In the race of the Moon there was a certain Bhâskara; his son was the king or chief Râyâridêva-Trailôkyasimha (whose wife¹ was Vasumatî ?); his son, again, was Udayakarna-Niṣaṅkasimha, whose wife was Ahiavadêvi²; and their son was Vallabhadêva-Śrîvallabha. Nothing of historical importance is recorded of any of these chiefs.

According to verses 13-22, Vallabhadêva, at the time of the sun's progress to the north in the Śaka year 1107 (given in numerical words), at the command of his father and for the spiritual welfare of his mother, founded an alms-house or place for the distribution of food (*bhakta-śâlâ*, *anna-sattra*), near a temple of the god Mahâdêva (Śiva) to the east of Kirtipur in the Hâpyachâ³ district (*maṇḍala*); endowed it with (the revenues of) certain villages and hamlets the names and boundaries of which are given, and (so far as I understand the text) assigned the services of five men, whose names also are recorded, and of their families.

The localities mentioned in the inscription I am unable to identify. The date does not admit of verification; it would correspond to the 25th December of either A.D. 1184 or 1185, according as the Śaka year 1107 is taken as a current or an expired year.

TEXT.⁴

First Plate.

1	Ôṃ ⁵	ôm	namô	bhagavatê	Vâsudêvâya ||	⁶ Yad-gaṇḍa-maṇḍala-
2	taṭi-prakaṭ=âli-mâlâ		varṇṇ-âval=îva	kha-dalê	khalu	ma-
3	ṅgalasya |	Lamvô(mbô)darah	sa	jagatâm	yaśasâm	prasâram=â-
4	nandatâm	dyumaṇiuâ	saha	yâvad=induh || [1*]		Pâtâla-palva-
5	la-talâd=divam=utpatishṇôr=Vvishṇôḥ			punâtu		kṛita-ghṛishṭi-
6	tanôs=tanur=vvah |		yat-tuṇḍakhaṇḍa-dhṛita-bhû-nalinîdalasya			śâ-
7	lûka-nâla-saḍṛisau		kamaṭh-ôragêndrau || [2*]			⁷ Âsîd=bhûmibhu-

Second Plate; First Side.

8	jâm=mañli-mapi-jâla-varatrikâ |					yên=ôpânad-yugê=
9	kâri	Chandra-vaṇṣê ⁸	sa	Bhâskarah || [3*]	⁹ Tasmât ¹⁰	śaurya-vibhâva-

¹ See my note on the translation of verse 4

² Or, perhaps, *Âhiavadêvi*.

³ Compare the name *Hapyôma*, in *Hapyôma-vishaya* in Plate iib, line 6, of the Gauhati plates of Indrapâlaverman, mentioned above.

⁴ From Dr. Fleet's impressions.

⁵ Expressed by a symbol.

⁶ Metre of verses 1 and 2 : Vasantatilakâ.

⁷ Metre : Ślôka (Anushtubh).

⁸ Read *-vaṇṣê*.

⁹ Metre of verses 4 and 5 : Śârdûlavikrîḍita.

¹⁰ Read *tasmâch=*.

10	sôr=vvasumati-viśvâsa-jâta-priyô	jajûê	yuddha-dhurandharô
11	ripu-vadhû-vaidhavya-yajña-dhvajah |	yasmina ¹	Śrîr=apavâdam=u-
12	jjvalatamam	lôl=êti	jîv-âvadhî chikshêpa pratipaksha-laksha-
13	dalanô	Râyâridêvô	nripah || [4*] Yên=âpâsta-samasta-śastra-
14	samayah	saṅgrâma-bhûm[au]	ripus=chakrô Vaṅga-karîndra-saṅga-vi-

Second Plate; Second Side.

15	shamê	sâtôpa-yuddhôtsavê [1*]	yên=âtyartham=ayam svayam saphalita-
16	h ²	Trailôkyasimhê	vidhih sô=bhûd=Bhâskara-vaṅsa-râjatila- ³
17	kô	Râyâridêvô	nripah || [5*] ⁴ Udayam=Udayakarnnah pûrnna-chandra-
18	h	Sumêrau	vivu(bu)dha-samabhirâmê rājñi Râyâridêvê | kara-
19	vibhava-kalâpair=nnandayan	sarvva-lôkân	dadhad=iha pada-
20	m=âpa	kshamâbhritâm	mastakêshu || [6*] ⁵ Niḥśaṅkasimha-nripatêr=iha nâ-
21	rapatyê	bhûmîbhujah	sva-bhuja-vîrya-samutsritâni ⁶ | sautatyaju-

Third Plate; First Side.

22	r=yadi na vâ	giri-kandarê=pi	tishthanti dâra-vibhavâh katham=anyathâ
	vâ || [7*]	Râ-	
23	jñô ⁷	Niḥśaṅkasimhasya	mahishî prâpa-sammitâ | nâm=Âhiavadêv=îti s=â-
24	sîd=yasyâm	prati[sh]thitam || [8*]	⁸ Niḥśaṅkasi[m*]ha-nripa ⁹ -mânasa-râjahamsi
	sri(śri)ngâra-		
25	kêli-kula-kairava-chandra-kântih	[1*]	samśi(sâ)rasâra-sarasî-sarasîruha-śrî-
26	r=âvirvva(rbba) bhûva	susham-aika-nivâsabhûmih || [9*]	¹⁰ Tâbhyân=tunga-tapah-
	prabhâ-		
27	va-muditât	samlabhya	Gaurî-patê ¹¹ yah | sarvvair=nnripa-vîra-putra-
28	Garudê ¹²	Nârâyaṇô	gîyatê | lavdha(bdha) putratayâ prasâdam=atu-
29	lam	Śri-vallabhô	Vallabhadêvô vairi-kumâra-vâravanitâ-vikrâ-

Third Plate; Second Side.

30	nti-lilâ-patih || [10*]	Yasy=âkhêta-kathôra-pâtana-patôr=âtôpa-
31	m=âlôkitum ¹³ |	â mûlânâhish-âvalî pravisatah śallyasya dê-
32	va-vrajâh |	âyâtâ jaya Vallabh=êty=anuyayuh sarvvê vachôbhir=mmu-
33	dâ tatr=aikô vimukhaḥ	sva-kâśa(sa)ra-paritrâṇâya yâtô Yamah |(II) [11*]
34	¹⁴ Khadg-âyudha-jñah ¹⁵	chchharikâra-mukhyô dhânushka-vidyâ-prasha(tha)maikarê-
35	khaḥ ¹⁶ |	Kâmyô(mbô)ja-vâji-vraja-vâhanendra-yant=âbhavad=Vallabhadêva ê-
36	va || [12*]	¹⁷ Hâpyachâ-maṇḍala-madhya-sthê ¹⁸ Mahâdêvasya sannidhau | bhakta-
	śī(śâ)lâ kshu-	
37	dhârttânâ[m*]	Kirtti-pûrvva-purah purah |(II) [13*] Dadê Ra(va)llabhadêvêna
	Nihśaṅkasi[m]-	

¹ Read *yasmîn*.

² Read *s=*.

³ Read *-vaṅsa-*. Originally *-râjâtîla* was engraved, but the *i* of *jâ* is struck out again.

⁴ Metre: Mâlinî.

⁵ Metre: Vasantatilakâ.

⁶ Read *-samuchchritâni*.

⁷ Metre: Ślôka (Anushtubh).

⁸ Metre: Vasantatilakâ.

⁹ The *akshara pa* looks as if originally *ma* had been engraved.

¹⁰ Metre of verses 10 and 11: Śârdûlavikrîḍita.

¹¹ Read *-patêr=yah sa*.

¹² Read *Garudair=*.

¹³ Read *um=d mûlân=mahish-âvalîm*.

¹⁴ Metre: Indravajrâ.

¹⁵ Read *-jñâk=chhu*.

¹⁶ I should have expected *kha* instead of *khaḥ*; see the note on the translation.

¹⁷ Metre of verses 13-22: Ślôka (Anushtubh). The first Pâda of verse 13 is incorrect.

¹⁸ Read *-sthâ*; perhaps this correction has been made already in the original.

iii b.

30

32

34

36

डिली नायडिशायणा ॥५८॥ कणाचबाह नुयद्या राक्षस
 मालाकि डै। आनलानादि यावलीयविगत ॥५९॥ नुयद्या
 वद्वज ॥ आयागड यवलाकय नुयद्य ॥६०॥ वद्वज
 यागडि। काविद्य ॥६१॥ काग रयसिवापायद्यागायम ॥
 ॥६२॥ कायय ॥६३॥ वद्विकाय ॥६४॥ काय विद्याय ॥६५॥ काय
 ॥६६॥ काय ॥६७॥ काय ॥६८॥ काय ॥६९॥ काय ॥७०॥ काय
 वाहाय ॥७१॥ काय ॥७२॥ काय ॥७३॥ काय ॥७४॥ काय ॥७५॥ काय
 यागडि। काय ॥७६॥ काय ॥७७॥ काय ॥७८॥ काय ॥७९॥ काय ॥८०॥ काय

iv.

38

40

42

44

[illegible]

46

भैवशाप्रनायवैला मथुकाधमश्रुधिमगाभरीवयशउठुवा

48

सहकानिधयश्रिणकर्ममानिका॥ १७सीमावदिसुहमेउडा

50

वाचियाशयाश्मसुयुयाइकायताअचडाकडिताउवाध

धियावरुवाधानाताकडडीरसायलोहूठियसमतायाथ्यद्वन

52

९ धारसमदिनशात्राजकवाधयविमा०घरंयरी०वाइरु०॥

अथिवयश्कउमामयीथेउठुममस्तविवाधयथाइहवी०

धीवल्लभममयशयविद्यानयविाममममयविस्सी॥१३

54

काधियाद्ययिहयठि१नशाकोनामउआहंयामिनीहिने

वथाविनाहिलिधिरुमममसीममदिनघगविधवठिउधि

7.

56

कसिडूवाधियाधैकधाविठुवाधिसमवधवुवमपिदिटविस्त्रि१

मअधियानिठुवागाधिसाधिवराहशाकहमुदयस्यावानिवा

याडिहमवमपामउचविवलेयावृहवैहूवाधिसकादमकनय

58

मुमुहूननिजिउरिवडिमउमरलाकेलायठमवपेवायाधि

दयहठवमोवमोकासिमविमशकिमधिमिमधिकम्मकाधि

60

अवाहवृहूहयवठविहूठियुयोवेरमधविवमदिनरुठोवव

मवठमगीमयठयययथायाहसठवमवरा॥मविधाय

62

समिहवाधिरुडिहयराठावकडिमेववयठराहठि१मगराधि

ठि१यैमृदययमनि१७मुठमुठयाहनमिठि॥

Fourth Plate; First Side.

- 38 ha-sûnunâ [1*] akshaya-svargga-lâbhâya jananyâ janak-âjñayâ || [14*]
 Êtamyâ(syâ) bha-
 39 kta-sâlâyâ nirvvâh-âartham mahâ-bhujah | visâla-kirtti-sâlinyâh śrī-
 40 mân=Vallabhadêvakah || [15*] Śâkê naga-nabhô-Rudraih samkhyâtê
 ch-ôttarâyanê(nê) [1*]
 41 su(su)bhê śubhê kshanê râsau sa(sa)stê vyasta-tamôgunah || [16*] Sa-jhâta-
 viṭapâ[n]¹
 42 grâmân sa-janân sa-jala-sthalân [1*] dadau sapta chatuhśī(sī)mâ-samsthi[t]â-
 43 n=nâma-lêkhitân || [17*] Châdī Dêvûnikôñchi cha Sa[j]jâpîg-âpi
 Vaṅga[ka]h [1*]
 44 Samśrahîkôñchikâ ch=aiva Dô[shr]ipâṭaka-samyutâ || [18*] Sôñchîpâṭaka-
 sa[m*]jñâ-
 45 ś=cha sapta grâmân=imân³ śubhân || (l) sîmâ cha likhitâ yatnâtâ⁴
 bhûmy-âka-

Fourth Plate; Second Side.

- 46 rshaka-sâsanî || [19*] Pûrvvatô Munṭakâsvastah paschimê Gôsarîdharah |
 uttarê
 47 Râjakânîś=cha dakshinê Karddamâlikâ || [20*] Êtat-sîmâ vahiskrî(shkrî)tya⁵
 Maitadâ-
 48 Dvâripâṭayôh [1*] madhyê shat⁶ pâṭakâ dattâ Achadâhêḍikâ tathâ || (l) [21*]
 Tha-
 49 t̥hi-Pâdharu-Vâthôlâ Lohatadî-Rasâyapan⁷ [1*] iti pañcha sahâyâś=cha putra-
 50 dâra-samanvitâh || [22*] Â⁸ Bhâskarâd=aparimâna-paramparîna-râjyê bhavê-
 51 d=yadi nripah katamô madiyê [1*] tam tûnga-maṅgala-girâ pranayât⁹
 vra(bra)vîti
 52 Śrî-vallabhô mama yasah paripâlay=êti || [23*] ¹⁰Asmad-vanśê¹¹ parikshinê
 53 kô=pi syâd=yadi bhûpatih [1*] na syâm kô nâma tasy=âham yô mē kirttim na
 54 lumpati || [24*] Iti¹² likhita-samastê sîma-sambhinna-dêśê vidadhati yadi

Fifth Plate.

- 55 kêchit kv=âpi pâpam kadâchita(t)[1*] tad=iti samavadadhre vrâ(brâ)hmanair=
 vvêda-vidbhih
 56 sapadi disati têshâm sâstim=agrô Varâsh || [25*] Tha surapurayâtr-âmitra-

¹ The term *sa-jhâta-viṭapa* also occurs in line 38 of the Tarpandighi plate of Lakshmanasêna (*Jour. Beng. As. Soc.* Vol. XLIV. P. I. p. 12), in line 45 of the Madanapâda plate of Visvarûpasêna (*ibid.* Vol. LXV. P. I. p. 13), and in line 50 of the Bâkerganj plate of the same (*ibid.* Vol. VII. p. 46); in the first inscription the published text has *samâṭaviṭapah*, in the second *sasâṭaviṭapah*, and in the third *sasâḍḍaviḍhavê*; but the published lithographs, inferior though they are, sufficiently shew that the second syllable of the word is neither *ma* nor *sa*. I have not found *sa-jhâta-viṭapa* elsewhere, and the occurrence of it in the present inscription, therefore, quite accords with the fact that this inscription is written in an alphabet which is peculiar to the Sêna inscriptions. I suspect *jhâta* to be a Dravidian word.

² This *akshara* looks like *ma*, altered to *ta*. In the Sêna copper-plates the corresponding term is *chatuhśīma-dvachohhinna*.

³ Read *imân*.

⁴ Read *yatnâd*.

⁵ Read *êtat-sîma-vahishkrîta* (?).

⁶ The sign of *virâma* of this *ś* is very faint, but it is there.

⁷ If the division, adopted in the text, is correct, the last word should have been spelt *Rasayanam*.

⁸ Metre: Vasantatilakâ.

⁹ Read *pranayâd*.

¹⁰ Metre: Ślôka (Anushtubh).

¹¹ Read *vanśê*.

¹² Metre of verses 25-27: Mâlinî.

- 57 yâtrê=nnâ-sattrê kṣaṇam=anu cha vidhattê yô=nukûlam ¹[hṛi]d=âpi [*] sa
iha sakala-sa-
- 58 mpad-bhâjanam nirjīṭ-âṇir=abhimata-suralôkê mōdatê=mutra ch=aiva || [26*]
Yad=i-
- 59 ha sahaja-dharmmâ dharmmakarmm-aikachittâḥ kim=api kim=api karmma
kv=âpi
- 60 yê kurvâtê tē [*] iha dadhatu vibhûtim putra-pautrair=amutra vividham=
abhibhantâm svargga-
- 61 m=avyagram=ugram || [27*] ²Sva-dattâm para-dattâm=vâ³ yô harêta
vasundharâm | sa viśṭhâyâm
- 62 kṛimir=bhûtvâ pīṭribhiḥ saha pachyatê || [28*] Va(ba)hubhir=vvasudhâ dattâ
râjabhiḥ Sagar-âdi-
- 63 bhiḥ | yasya yasya yadâ bhûmiḥ⁴ tasya tasya tadâ phalam=iti || [29*] ||

TRANSLATION.

Ôm! Ôm! Adoration to the holy Vâsudêva!

(Verse 1.) May Lambôdara⁵ rejoice over the spreading of the glory of the worlds, as long as the moon continues with the sun,—he, the row of bees on whose round cheeks verily is like the line of letters of a blessing on the leaf of heaven!

(V. 2.) May the body of Vishṇu purify you,—the body of him who, in the body of a hog, rising, as from a pool, from the lower regions towards the sky, bore on his tusk the earth, like a lotus-leaf of which the tortoise and the lord of serpents⁶ looked like the root and the stalk!

(V. 3.) In the race of the Moon there was that Bhâskara, who on his pair of sandals put a multitude of jewels from kings' diadems, as straps.

(V. 4.) From that sun of valour sprang, dear to the earth⁷ for the confidence which he inspired, a leader in battle whose banner was (the performance of) the sacrifice—the widowhood of his enemies' wives,⁸ a destroyer of lakhs of adversaries, king Râyâridêva, (residing) with whom Fortune, to the end of his life, divested herself of her most patent blemish, that of fickleness.

(V. 5.) He, king Râyâridêva, the frontal ornament of the kings in Bhâskara's race, it was, who, at the gorgeous festival of battle which was fearful on account of the presence of the lordly elephants of Vaṅga, made the enemy abandon the entire practice of arms on the battle-field; and who, in his own person, rendered the creation of 'the Lion of the three worlds' exceedingly fruitful.⁹

(V. 6.) As the full moon, rising on the Sumêru which is dear to the gods, delights all the worlds with the collection of her rays, and takes her place on the mountain-peaks, so

¹ To judge from the back of the impression, it is possible that the *akshara hṛi* has been altered to *ka*, or that an original *ka* has been altered to *hṛi*.

² Metre of verses 28 and 29: *Ślôka* (Anushtubh).

³ Read *-dattâm vâ*.

⁴ Read *bhûmiḥ*.

⁵ *I.e.* the god Gaṇêśa, 'who has a large or protuberant belly.' It is hardly necessary to remind the reader that Gaṇêśa has the head of an elephant and that this is the reason why the bees settle on his cheeks. With the end of the verse compare *Ep. Ind.* Vol. I. p. 197, verse 2.

⁶ The earth is carried by Śêśha, the lord of serpents, who again rests on the back of a tortoise. Compare, *s.g.*, *Ind. Ant.* Vol. XV. p. 18, verse 14.

⁷ I suspect that *Vasumatī* was the name of Râyâridêva's wife.

⁸ Compare expressions like *ripucakṣâ-vaidhanya-baddha-vrata* in other inscriptions.

⁹ Râyâridêva had the surname *Trailôkyasiṃha*. The poet therefore says that he was created a *Trailôkyasiṃha* and that, by his valorous acts, he really was a lion of the three worlds.

Udayakarna, springing from king Râyâridêva who pleased the learned, delighted all people with heaps of wealth, and took his place over the heads of princes.

(V. 7.) In the reign of king Nihśaṅkasimha (other) kings entirely ceased to uplift their valorous arms; but for this,¹ how would their wives and their wealth continue even in mountain-caves?

(V. 8.) King Nihśaṅkasimha had a queen, dear to him as his life, who bore the name Abhavadêvi.²

(V. 9.) A swan in that Mânasa lake which was the heart of king Nihśaṅkasimha, for every kind of amorous dalliance what the moon in loveliness is to the water-lily, glorious as the lotus in that lake which is the quintessence of mundane existence, she stood manifested as the one dwelling-place of exquisite beauty.

(V. 10.) Having received on unprecedented favour from the Lord of Gauri³ who was pleased with the might of their great austerities, they obtained as a son the Favourite of Fortune Vallabhadêva, who by all the valiant sons of kings, as if they were Garuḍas, is sung of as Nârâyana,⁴ and who by his heroism sportively overcomes hostile princes, as if they were courtezans.

(V. 11.) The groups of the gods, having come to witness the might of his arrow which, able to pierce whatever is hard (to pierce) in a chase, entered up to the butt into a row of buffaloes, all followed him, joyfully shouting 'Be victorious, Vallabha!' Only one of them, Yama,⁵ turned back, to preserve his own buffalo.

(V. 12.) Vallabhadêva alone knows⁶ how to wield the sword, is the chief of those skilled in the use of the dagger, is sole and supreme⁷ in the science of archery, and is a rider of teams of Kâmbôja horses as well as of lordly elephants.

(Vs. 13 and 14.) In the proximity of (the temple of) Mahâdêva, situated in the Hâpyachâ mandala, to the east of Kirtipur, Vallabhadêva, the son of Nihśaṅkasimha, at the command of his father, gave an alms-house for the hungry, in order that his mother might obtain heaven everlasting.

(Vs. 15-17.) For the support of this widely famous alms-house, the long-armed illustrious Vallabhadêvaka, who has thrown off the quality of darkness, in the Śaka year counted by the mountains (7), the sky (0), and the Rudras (11),⁸ at the sun's auspicious progress to the north, at an auspicious moment, and under a happy sign of the zodiac, granted—with their woods and thickets, with the people in them, with their water and land, and settled within their four boundaries—seven villages, the names of which are written here⁹:—

(Vs. 18-20.) Châḍi, and Dêvûnikôñchi, and Sajjâpigâ, (and) Vaṅgaka, and Samśrahikôñchikâ together with Dô[shr]ipâtaka, and (the village) named Sôñchipâtaka—these seven pleasant villages.

¹ If the kings had opposed Nihśaṅkasimha, he would have entirely exterminated their families and appropriated all their wealth. The words *yadi na vâ* of the original text seem to me rather superfluous.

² The name may possibly be *Abhavadêvi*.

³ I.e. the god Śiva, Gauri's (Pârvatî's) husband.

⁴ The meaning is that other princes served Vallabha as readily as the Garuḍa, Vishnu's vehicle, serves that deity. The passage, in my opinion, does not imply that Vallabha was named Nârâyana.

⁵ Yama has a buffalo for his vehicle.

⁶ In the original the past tense is used in this verse.

⁷ The original has *pratham-aika-rêkhah* (for, in my opinion, *rêkhâ*), the meaning of which is given in the St. Petersburg Dictionary, under the word *rêkhâ*. In the Madanapâda plate of Viśvarûpa (*Jour. Beng. As. Soc.* Vol. LXV. P. I. p. 9 ff.) we have *saundarya-rêkhâ*, in line 28, in the sense of 'exquisite beauty,' and in line 13 Lakṣmanasêna is described as *trailôkya-rêkhâ-dôḍhuta*, which I take to mean 'marvellous in being the most exquisite being of the three worlds.'

⁸ I.e. in Śaka-Samvat 1107.

⁹ In the original we have the compound *ndma-lêkhita*, instead of *lêkhita* (or *likhita*)-*ndman*.

The boundary also is carefully written (here), settling the extent (?) of the land: On the east is *Muṇṭakāśvastha*, on the west *Gôśarīdhara*, on the north *Râjakâni*, and on the south *Kardamâlikâ*.

(Vs. 21 and 22.) Outside these boundaries, in *Maitadâ* and *Dvâripâtâ*, six hamlets were given, and also *Achadâhêdikâ*. Also five assistants¹ (were given), viz. *Thaṭhi*, *Pâdharu*, *Vâthôla*, *Lôhataḍi*, and *Rasâyaṇa*, together with their wives and children.

(V. 23.) Whatever king there may be in this royal lineage² of mine, descending without limit from *Bhâskara*, to him *Śrīvallabha*, with words of good omen, frankly says: 'Guard my fame!'

(V. 24.) And if, when my own race is extinct, some other king come, what indeed will I not be³ to him who does not curtail my fame!

(V. 25.) If any persons ever commit any wrong in regard to any part of this (grant) which has been thus fully described, and the localities of which with their boundaries have been stated, and the fact be ascertained by *Brâhmanas* conversant with the *Vêdas*,⁴ then the primeval Boar⁵ at once will mete out due punishment to them.

(V. 26.) Whoever, even for a moment or even in thought, does the slightest kind act to this alms-house, which is both a pilgrimage to the city of heaven and a victorious march against adversaries,⁶ he in this world defeats his enemies and is the recipient of all good fortune, and in the life to come rejoices in the coveted world of the immortals.

(V. 27.) People who, religious by nature and with their minds solely directed to acts of religion, do anything whatever here in regard to this (alms-house), may they with their children and children's children enjoy prosperity in this world, and in the life to come obtain the manifold delights of everlasting glorious heaven!

(V. 28.) Whosoever taketh away land, whether given by himself or by others, he becometh a worm in ordure and is burnt together with his ancestors.

(V. 29.) Land has been granted by many kings, commencing with *Sagara*; whosoever at any time possesses the earth, to him, for the time being, belongs the reward (of a grant).

No. 20.—DEOLI PLATES OF KRISHNA III.;

SAKA-SAMVAT 862.

By R. G. BHANDARKAR, M.A., PH.D., C.I.E.

The copper-plates, a transcript and translation of which are given below, were found in a well in *Dêôli*, about 10 miles south-west of *Wardhâ* near *Nâgpur*. They were first published by me in Vol. XVIII. of the *Journal of the Bombay Branch of the Royal Asiatic Society*. The

¹ Viz. for the management of the alms-house, or as servants. I cannot be sure that I have given the proper names, which follow, correctly.

² The original has *râjyê*, literally 'in this kingdom' or 'reign'; but the context shews what is in the author's mind.

³ *I.e.* I promise (or am ready) to be to him whatever he wishes me to be; I will be to him even—as the text implies—a *nasy-dâhâ*, *i.e.* an animal (such as a beast of burden) 'which is marked with the nose-string (*nasyâ*).' In an Orissa copper-plate inscription (*Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 151, l. 3) the second half of a similar verse is: *tasyâ-dâham kara-lagnah syâm yô mat-krttîm na lumpati*.

⁴ Compare above, Vol. III. p. 262, l. 22, and similar passages in cognate inscriptions.

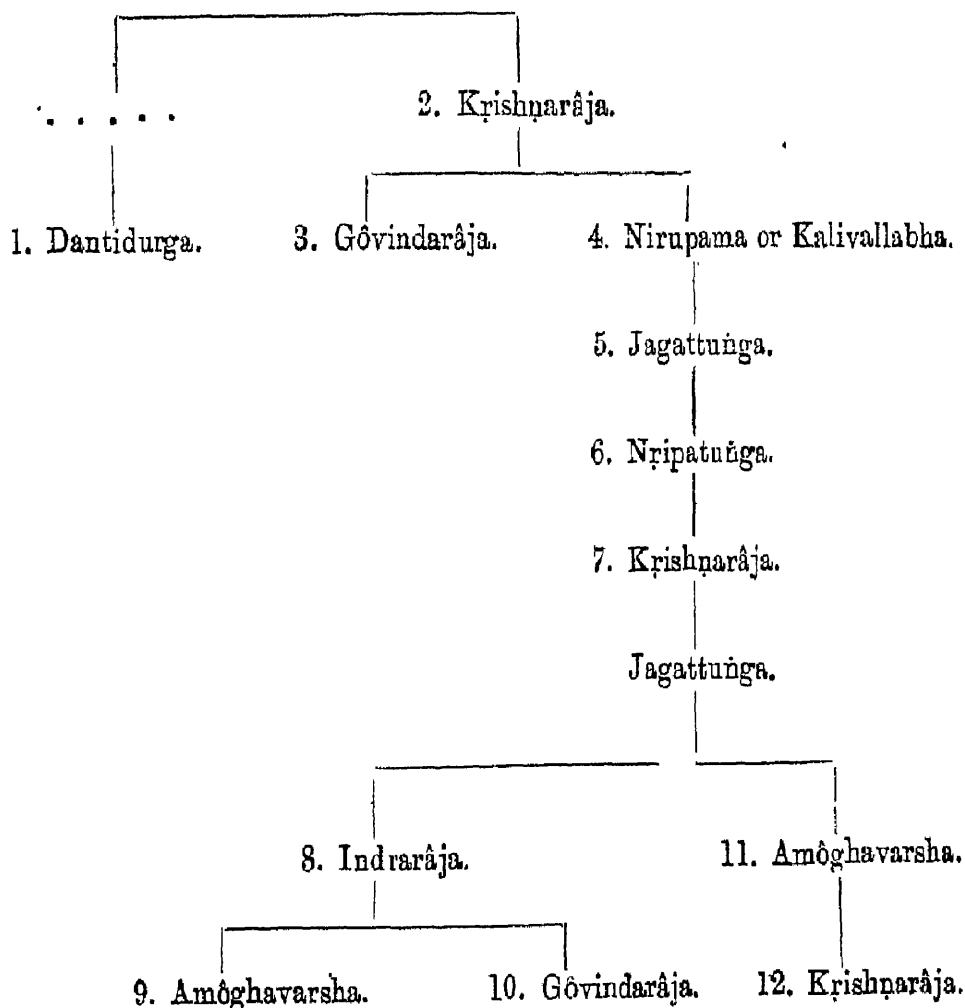
⁵ *I.e.* the god *Vishnu*.

⁶ I take the writer to have formed a *Dvandva* compound (which may always be used in the neuter singular) of *surapurayâtrâ* and *amitrâyatâtrâ*.

Editor of the *Epigraphia Indica* having procured the original plates from the Secretary of the Society and having got a new facsimile prepared, I now publish a revised edition of my paper on those plates.

The plates are three in number, each being about one foot in length and about eight inches in breadth. The inscription is engraved on one side of the first plate, on both sides of the second, and on one side of the third. The letters are carefully and well formed in the first part, but in the latter the work is negligently done, and in consequence several letters look alike. The seal bears a figure of Śiva.¹

The inscription is a charter announcing the grant of a village, named *Tālapurumshaka* (ll. 53 and 57) and situated in the district of *Nāgapura-Nandivardhana*,² to a Brāhman named *Rishiappa* or *Rishiyapayya* (ll. 53 and 57), of the Vêdic schools of *Vâjin* and *Kāpva* and of the *Bhâradvāja gôtra*. The grant was made by *Kṛishṇa III.* or *Akālavarsha* of the *Rāshtrakûṭa* family in the name of his brother *Jagattuṅga* (ll. 48 f. and 51), while staying at his capital *Mānyakhêṭa* (l. 46 f.), in the year 862, expired, of the Śaka era, corresponding to 940-41 A.D., on the 5th *tithi* of the dark half of *Vaiśākha*, the cyclic year being *Śārvarin* (l. 47 f.). The genealogy of *Kṛishṇa III.* is thus given:—



¹ [Dr. Gerson da Cunha was good enough to send me the plates and seal for examination. The seal is soldered on the two ends of a copper ring, which is $4\frac{1}{4}$ " in diameter and about $\frac{1}{4}$ " thick. The ring had been already cut when I received the plates. The seal is of square shape, like that of the *Kardā* plates of *Kakka II.* (*Ind. Ant.* Vol. XII. p. 263). It measures $2\frac{1}{4}$ " both ways and bears, in relief, a seated figure of *Śiva*, which faces the front and holds a snake in each hand. On *Śiva*'s proper right are, from top to bottom, an image of *Ganapati*, a *chzurt* and a lamp; and on his proper left the goddess *Pārvatī* riding on a lion, and below her a *svastika*. At the base of the figure is inscribed the legend *Śrīmatō Śrīhadasya*, in which *Arthada*, 'the giver of wealth,' must be taken as a synonym of *Akālavarsha*, which was a *biruda* of *Kṛishṇa III.* Along the margin of the seal passes a border of various indistinct emblems, among which a *liṅga* and an elephant-goad are recognisable.—E. H.]

² [It deserves to be noted that the names of the village granted and of its boundaries and district, as well as those of the donee and of his father, *śākhā*, *gôtra* and native village, are engraved on erasures. Hence the names of the four boundaries of *Tālapurumshaka* are difficult to read and uncertain.—E. H.]

This grant clears up several doubts and difficulties as regards the genealogy of the Râshtrakûtas. In the first place, the Râshtrakûta family is said to have sprung from the Sâtyaki branch of the Yâdava race and to be known by the name of Tuṅga (verse 6). The genealogy begins with Dantidurga (v. 8), as it was he who acquired for his family the supreme sovereignty of Mahârâshtra or the Dekkan, the limits of which were the Narmadâ in the north and the Tûṅgabhadra in the south. He was succeeded by his paternal uncle Kṛishṇa I., who is represented to have decorated the earth with many temples of Śiva, which looked like the Kailâsa mountain (v. 9). I have shown in my *Early Dekkan History* that a temple of exceedingly great beauty was caused to be constructed at Ellora by this Kṛishṇarâja, and have said that it was *perhaps* the Kailâsa itself. I should have said that it could be no other than the Kailâsa. For, if the demigods saw it while moving in the sky in their aerial cars, and were struck with its beauty, as stated in the Baroda inscription, the temple must have had a carved exterior; i.e. it must have been a temple entirely cut out from the rock, and not a mere cave temple without an architectural exterior. There is one such only at Ellora, and that is the Kailâsa. The comparison, made in the present grant, of the temples constructed by Kṛishṇarâja with Kailâsa points, I believe, in the same direction.

The circumstances under which Dhruva Nirupama superseded his brother Gôvinda II. are distinctly given. Sensual pleasures made Gôvinda careless of the kingdom; and, entrusting the affairs of the state to his younger brother, he allowed the sovereign power to drop away from his hands (v. 10). Nothing particular is stated about Gôvinda III. or Jagattuṅga. His son, known as Amôghavarsha, the great patron of the Digambara Jainas, is here called Nripattuṅga (v. 12), which name is found in a Jaina work also. The city of Mânyakhêṭa, which, in one grant, is mentioned as simply flourishing in his time, is represented here to have been founded by him. His son, Kṛishṇa II., who is also known by the name of Akâlavarsha, is spoken of as a powerful prince, and several particulars are given about him. He frightened the Gûrjara, destroyed the pride of the Lâṭa, taught humility to the Gaudas, and his command was obeyed by the Aṅga, the Kaliṅga, the Gâṅga and the Magadha (v. 13). As this Kṛishṇarâja was not the reigning prince, whom the writer of the charter might be suspected of flattering, and as the grant is not reticent about the faults also of some of the other princes, this account may be relied on as true. Akâlavarsha is represented as a powerful prince in the *Prasasti* at the end of the *Uttara-Purâṇa* of the Jainas also. The Lâṭa prince alluded to seems to have belonged to the Gujarât branch of the Râshtrakûta family, which was founded in the time of Gôvinda III. or Jagattuṅga, who assigned the province of Lâṭa, that he had conquered, to his brother Indra. Akâlavarsha, the grandson of Jagattuṅga, seems thus to have humbled or uprooted his kinsmen of the Lâṭa country.

Jagattuṅga was the name of Akâlavarsha's son. From the mere fact of the mention of his name in the grants, he was supposed to have been a reigning prince; and, following others, I stated in the first English edition of my *Early Dekkan History* that he became king after his father. But from a number of circumstances it soon appeared to me that he could not have been an actual king, and in the Marâṭhî edition of the work I corrected that statement. This inference of mine has now been confirmed by the grant before us, in which he is represented to have been taken away by the creator to heaven without having succeeded to the throne, as if through the solicitations of the heavenly damsels who had heard of his beauty (v. 14). Akâlavarsha was thus succeeded by his grandson Indra III., the son of Jagattuṅga.

There has hitherto been some confusion as regards the next prince, named Amôghavarsha, who was the son of Indra III. He is not mentioned by name or as a king in the Sâṅgalî grant of his brother and successor, but is noticed in the Khârêpâṭan grant; while, in the third and only other grant which gives us information about the two princes, there is a mistake which has led all writers on the subject to drop Gôvinda IV. altogether and regard Amôghavarsha as

the only prince. But the grant before us clears the difficulty. Amôghavarsha is there spoken of as "having immediately gone to heaven, as if through affection for his father" (v. 17). He reigned therefore for a very short time (for a year, as stated in the Bhâdâna grant published after this), and hence is not noticed in the Sâṅgalî grant. The next prince, Gôvinda IV., is of course highly praised in his Sâṅgalî grant. But the grant before us represents him to be a prince addicted to sensual pleasures, and to have died an early death on account of his vicious courses (v. 18). The Khârêpâṭaṇ grant agrees with it in speaking of him as "the abode of the dramatic sentiment of love" and as "surrounded by women."

Our grant agrees also with that found at Khârêpâṭaṇ in representing his successor as a very virtuous prince. His name was Amôghavarsha, and he was the son of Jagattuṅga, and consequently the uncle of Gôvinda IV. He assumed the throne, being entreated to do so by the feudatory chiefs, who thought there was none else able to maintain the power of the Râshtrakûṭas (v. 19). The Khârêpâṭaṇ grant gives his proper name, which was Baddiga. He was assisted in the government of the kingdom by his son Kṛishṇa III., who was engaged in wars with his neighbours and subjugated Dantiga and Vappuka (v. 22). He uprooted Rachhyâmalla and placed on the throne in the Gâṅga country (Gâṅgapâtî, i.e. Gaṅgavâdî) a prince of the name of Bhûtârya (v. 23). In an inscription at Âtakûr, noticed by Mr. Rice¹ and published by Dr. Fleet,² one Bûtuga is represented to have killed a prince of the name of Râchamalla and to have made himself master of the Gâṅga country. Bûtuga assisted Kannaradêva, i.e. Kṛishṇa III., who is mentioned at the beginning of the inscription, in destroying Râjâditya, the Chôla king, and received a reward from him. Bûtuga is elsewhere called Bûtayya,³ and our Bhûtârya is a Sanskritised form of this, while our Rachhyâmalla is clearly the Râchamalla of the Âtakûr inscription. But in the latter, Kṛishṇa's connection with the destruction of Râchamalla and the rise of Bûtayya are not mentioned. The reason probably is that it was not necessary to state the fact in that manner. But there can be no question that Bûtayya was assisted by Kṛishṇa III. and owed his elevation to him, since, in the fight with Râjâditya, Bûtayya acted as if he was his feudatory and received a reward as from a master. The name of the Pallava whom Kṛishṇa III. is stated to have subdued was Anniga (v. 24). Who the Dantiga and Vappuka were, that he put down, it is difficult to say; but the former name was borne by some Pallava rulers of Kâñchî.

On the death of Amôghavarsha, which seems to have taken place a short time before the date of this grant, Kṛishṇa III. ascended the throne (v. 28). He was called Akâlavarsha also, as the other princes of this dynasty, bearing the name Kṛishṇa, were. Here too the present grant clears up a difficulty. Misunderstanding a passage in the Kardâ grant, Kṛishṇa III. is made by writers on this dynasty to be an elder brother of Amôghavarsha, and another Kṛishṇa is brought in, who is identified with one of his younger sons, who never reigned, but is represented to have reigned and is called Kṛishṇa IV. In my *Early Dekkan History* I have given the true sense of the passage and shewn the mistakes. The Khârêpâṭaṇ grant, which gives the true relationship and is perfectly clear on the points, was disregarded. But now the present grant confirms the account in the Khârêpâṭaṇ plates, so far as it goes, and, according to them both, Baddiga or Amôghavarsha had no brother of the name of Kṛishṇa who could have preceded or succeeded him; the king who preceded him was his nephew Gôvinda IV.; and the Kṛishṇa who succeeded him was his son. There was no other Kṛishṇa, who followed this last and could be called Kṛishṇa IV., according to any of our authorities. Jagattuṅga, the brother of Kṛishṇa III., in whose name the grant of the village is made, must have died before him; for the latter was succeeded by Khotṭiga, who appears to have been Kṛishṇarâja's step-brother according to the Kardâ grant, and he was followed by the son of his brother Nirupama.

¹ *Inscriptions at Śravanā-Belgoḷa*, p. 21.

² *Ind. Ant.* Vol. XII. p. 270.

³ *Ep. Ind.* Vol. II. p. 173.

Jagattunga's name therefore does not appear in the subsequent history, but those of his brothers who were probably his step-brothers.

The name of the grantee ends in *appa*, or *apayya*, which shews that he was a Southern Brâhman. He belonged to the Kânva school of the White Yajurvêda, and even at the present day there are followers of that school near Nâgpur. The village Tâlapurumshaka, which was granted, was bounded on the east by another of the name of [Mâdâtadhin̄hara], on the south by the river [Kanhanâ], on the west by the village of [Môhama] or [Môhama]grâma, and on the north by [Vadhrira] (l. 56 f.). Of these, Kanhanâ is the present river of the same name, which has a course from the north-west of Nâgpur to the south-east; Môhama or Môhamagrâma is the Mohgaon of the present day, situated in the Ohhindwârâ district, about 50 miles to the north-west of Nâgpur; and Vadhrira is Berdi in the vicinity of that town. Nothing corresponding to the remaining two names appears on the map, and I am not able to identify them.

TEXT.¹

First Plate.

- 1 श्री² [॥*] स जयति [ज]गदुत्स[व]प्रवेशप्रथनपरः करपक्षवो मुरारेः
ल[सद]मृतपयःक-
- 2 ३णांकलंक्षीस्तनकलशाननलक्षसंनिवेशः⁴ ॥ [१*] जयति च गिरिजाकपील-
विम्बादधिगतपः⁵
- 3 अविचिन्वितांसभित्तिः । त्रिपुरविजयिनः प्रियोप[रो]धावृतमदनाभ[यद]ानशा-
सनेव ॥ [२*]
- 4 श्रीमानस्ति नभस्तलेकतिलकस्त्रैलोक्यनेत्रोत्स[वो] देवो मन्मथवान्भवः⁶ कुमुदि-
नीनाथस्तु-
- 5 धावीधितिः⁷ । निःशेषामरतर्य्यणार्पिततनुप्रक्षीणतालंक्षतेर्यस्यांशः शिरसा गुण-
प्रियतया
- 6 नूनं धृतः शंभुना ॥ [३*] तस्माद्विकासनपरः कुमुदावलीनां दीपांधकार-
दलनः परिपूरिताशः । ज्यो-
- 7 [त्स्त्र]ाप्रवाह इव दर्शितशुद्धपक्षः प्रावर्त्तत क्षितितले क्षितिपालवंशः ॥
[४*] अभवदतु[ल]-
- 8 कान्तिस्तत्र मुक्तामणीनां गण इव यदुवंशो दुग्धसिन्धूयमाने । अधिगत-
हरिनील[प्रो]-
- 9 क्लसन्नायकश्रीरशियिलगुणसंगो भूषणं [यी] सुवीभूत् ॥ [५*] उद्भू[त्त]दै-
त्यकुलकन्दलशान्तिहेतुस्त[त्र]ा-
- 10 वतारमकरोत्पुरुषः पुराणः । तदंशजा जगति सात्यकिवर्गभाजस्तुगा इति
क्षितिभुजः प्र[धि]ता

¹ From Dr. Hultzsch's ink-impressions.

² Expressed by a symbol.

³ Read लक्ष्मी.

⁴ Read लक्ष्म.

⁵ Read विम्बा^०.

⁶ Read बान्भवः.

⁷ Read दीधितिः.

- 11 वभूवः¹ ॥ [६*] क्षितितलतिलकस्तदन्वये च च[त]रिपुदन्तिघटोजनिष्ट रटः
। तमनु च सुतरा[द्वृ]ट-
- 12 नाम्ना भुवि विदितोजनि राष्ट्रकूटवंशः ॥ [७*] तस्मादरातिव[नि]ताकुच-
चा[रु]हारनीहारभानु[रु]दगा-
- 13 दिह दन्तिदुर्गः । एकं [च]कार ²चतुरव्युपकण्ठसीम चेत्यं³ य [ए]-
तदसिलांगलभिन्न[दु]र्गः⁴ ॥ [८*] [त]स्मा-
- 14 दपालयदिमां वसुधां पितृव्यः श्रीकृष्णराजनृपतिः शरदभ्रशुभैः । यत्का-
रितेश्वरगृहैर्व्यसु-
- 15 [म]त्यनेककैलासशैलनिचितेव चिरं विभाति ॥ [९*] गोविन्दराज इति
तस्य वभूव⁵ नाम्ना सूनुस्स भो-

Second Plate; First Side.

- 16 गभर[भं]गुरराज्य[चि]न्तः । आत्मानुजे⁶ निरुप[मे] विनिवेश्य सम्यक्साम्रा-
ज्यमीश्वरपदं शिथिलीचकार ॥ [१०*] [श्वे]-
- 17 तातपक्षक्षितयेन्दुविम्बलीलीदयाद्रेः⁷ कलिवल्लभाख्यात् । ततः कतारातिमदेभ-
भंगो जातो जगतुंग-⁸
- 18 [मृ]गाधिराजः ॥ [११*] तत्सूनुरानतनृपो नृपतुंगदेवः सीभूत्स्वसैन्यभरभंगु-
रिताहि[र]ाजः । यो मान्यखे-
- 19 ट[म]मरेन्द्रपुरोपहासि गोर्व्वाणगर्व्वमिव खर्व्वयितुं व्यधत् ॥ [१२*] तस्यो-
त्तर्जितगूर्जरो हृतहटक्काटो-
- 20 झटश्रीमदी गौडानां विनयव्रतार्पणगुरुस्सासुद्रनिद्राहरः । द्वारस्थांग[क]लिङ्ग-
गांगमगधै-
- 21 ⁹रभ्यक्षिताक्षिरं सूनुसूनृतवाग्भुवः परिवृढः श्रीकृष्णराजोभवत् ॥ [१३*]
अभूज्जगतुंग इति प्रसि-
- 22 ह[स्त]दंगजः स्त्रीनयनामृतांशुः । ¹⁰अलक्षराज्यः स दिवं विनिन्ये दिव्यां-
गनाप्रार्थनयेव धात्वा । [१४*] त-
- 23 त्रं[द]नः क्षितिमपालयदिन्द्रराजो यद्रूपस[भ]वपराभवभीरुणैव । मानात्पु-
रै-
- 24 [व मद]नेन पिनाकपाणिकोपाग्निना निज[त]नुः कथ्यते¹¹ [स्म] भस्म ॥
[१५*] [त]स्मादमोघवर्षे¹²

¹ Read वभूवः.

² Read चतुरव्युप.

³ Read चेत्यं.

⁴ Read दुर्गः.

⁵ Read वभूव नाम्ना.

⁶ The *akshara* नु is entered above the line.

⁷ Read दिव्य.

⁸ Read जगतुंग.

⁹ Read ⁹रभ्यक्षिता.

¹⁰ Read अलक्ष.

¹¹ Read कथ्यते.

¹² Read वर्षे.

- 25 [रौ]द्रधनुर्भगज[नि]तवलमहिमा¹ । राम इव रामणीयकमहानिधिर्दशरथा-
ज्जातः ॥ [१६*] क्षिप्रं दि-
26 वं पि[तु]रिव प्रणयाद्गतस्य तस्यानुजो मनुजलीकललामभूतः । राज्यं दधे
मदनसौख्य-
27 विलासकन्दो गोविन्दराज इति ²विश्रुतनामधेयः ॥ [१७*] सोप्यंगनानयन-
पाशनि[रु]द्धवृद्धिरुन्म[र]-
28 र्गसंगविमुखीकृतसर्व्वसत्त्वः ॥ दोषप्रकोपविषमप्रकृति[स्त्र]यांगः प्रापत्स्यं सह-
जतेज-
29 सि जातजा[ब्धे] ॥ [१८*] [स]त्मन्तै[र]थ रट्टराज्यमहिमालम्बार्थमभ्यर्थितो⁴
देवेनापि पिनाकिना हरिकु-
30 लोक्तासैषिणा प्रेरितः । अध्यास्त प्रथमो वि[वे]किषु ज[ग]त्तुंगात्तजोमोघ-
वाक्पेयूषा[म्बि]-⁵

Second Plate; Second Side.

- 31 रमोघवर्षनृपतिः श्रीवीरसिंहासनं ॥ [१९*] श्रीकृ[ष्ण]राजदेवस्तस्मात्परमेश्व-
रादजनि सन्तः ।
32 [य]ः शक्तिधरः स्वामी कुमारभावेप्यभूद्भुवने ॥ [२०*] [श्री]रट्टराज्यपुरवर-
रक्षापरि[खां] मदेन य-
33 स्यात्तां । विपुलां विलंघयन्तः स्वयमपतं⁶ द्रोहि[णो]ध[स्त]ात् ॥ [२१*]
येन मधुकैटभाविव पुनरुन्म-
34 [मौ] जनोपमद्वाय । श्रीवल्लभेन निहतौ भुवि दन्तिगवप्युक्तौ दुष्टौ ॥
[२२*] र[ब्धा]म[ल्ल]विष[द्रुम]मुद-
35 [स्य] निहितेन योक्त सनाथां । भूतार्यपुण्यतरुणा वाटीमिव गांगपाटीञ्च
॥ [२३*] परि[म]लि[ताणि]-
36 [ग]पल्लवविपत्तिरासी[न्न] विस्मयस्थानं । विस्फुरति यत्प्रतापे शोषितविद्दे-
[षि]गांगौघे व⁷ [२४*] य[स्य]
37 प[रु]षेक्षिताखिलदक्षिणदिग्दुर्गविजयमाकर्ण्य । गलिता गूर्जरहृदयात्कालंज-
38 रचिच्छकूटाशा ॥ [२५*] अनमन्ना पूर्वापरजलनिधिहिमशैलसिंहलङ्घीपात् ।
यं [ज]न-

¹ Read वल.

² Read विश्रुत.

³ Read बुद्धि°.

⁴ Read लम्बार्थ°.

⁵ Read °षाम्बि°.

⁶ Read °मपतन्.

⁷ This व represents a mark of punctuation (||).

32 मन्त्राद्यैक्येन च। श्रीवीरसिंहविरचिते श्रीकृष्णार्जुनसंवादे श्रीकृष्ण उवाच।
 34 यः प्रीतिमयं द्वाष्टीकृतं गानं शृणुते। तं श्रुत्वा हृदयं प्रमत्तं प्रायश्चित्तं कुरुते।
 36 योऽपि विपुलावितमयं यत्नं। तत्पुण्यं तस्मात्प्राप्तं तत्तुल्यं तद्विदुः।
 38 योऽपि विपुलावितमयं यत्नं। तत्पुण्यं तस्मात्प्राप्तं तत्तुल्यं तद्विदुः।
 40 योऽपि विपुलावितमयं यत्नं। तत्पुण्यं तस्मात्प्राप्तं तत्तुल्यं तद्विदुः।
 42 योऽपि विपुलावितमयं यत्नं। तत्पुण्यं तस्मात्प्राप्तं तत्तुल्यं तद्विदुः।
 44 योऽपि विपुलावितमयं यत्नं। तत्पुण्यं तस्मात्प्राप्तं तत्तुल्यं तद्विदुः।
 46 योऽपि विपुलावितमयं यत्नं। तत्पुण्यं तस्मात्प्राप्तं तत्तुल्यं तद्विदुः।

48 यः प्रीतिमयं द्वाष्टीकृतं गानं शृणुते। तं श्रुत्वा हृदयं प्रमत्तं प्रायश्चित्तं कुरुते।
 50 योऽपि विपुलावितमयं यत्नं। तत्पुण्यं तस्मात्प्राप्तं तत्तुल्यं तद्विदुः।
 52 योऽपि विपुलावितमयं यत्नं। तत्पुण्यं तस्मात्प्राप्तं तत्तुल्यं तद्विदुः।
 54 योऽपि विपुलावितमयं यत्नं। तत्पुण्यं तस्मात्प्राप्तं तत्तुल्यं तद्विदुः।
 56 योऽपि विपुलावितमयं यत्नं। तत्पुण्यं तस्मात्प्राप्तं तत्तुल्यं तद्विदुः।
 58 योऽपि विपुलावितमयं यत्नं। तत्पुण्यं तस्मात्प्राप्तं तत्तुल्यं तद्विदुः।
 60 योऽपि विपुलावितमयं यत्नं। तत्पुण्यं तस्मात्प्राप्तं तत्तुल्यं तद्विदुः।
 62 योऽपि विपुलावितमयं यत्नं। तत्पुण्यं तस्मात्प्राप्तं तत्तुल्यं तद्विदुः।

- 39 कान्नावशमपि मण्डलिनश्चण्डदण्डभ[यात्] ॥ [२६*] क्षिग्धश्यामरुचा 'प्रलम्ब-
भुज(१)[या] पीनायतोर[स्क]या
- 40 [मू]र्त्य^२ कीर्तिलताहितामृतजलैर्हृतैश्च सत्वीर्यैः । ज्ञात्वा यं पु[रुषो]त्तमं
[भर]सहं विस्वभरा-^३
- 41 [भ्यु]द्धृतौ शान्ते धाम्नि लयं गत[ः]^४ प्रशमिनामाद्यः कृतार्थः पिता ॥
[२७*] वृत्ते नृत्तसु[र]ागने सर[म]सं
- 42 दिव्य[र्षि]दत्ताशिषि श्रीकान्तस्य नितान्त[भाषि]तहरे^५ राज्याभि[षे]कीत्सवे ।
^६य[स्य]ाव[ह]करग्रहीद्य-
- 43 मभवत्कंपानुरागोदयादिक[न्य]ाः स्वसमर्पणार्थमभवत्कन्यानुकल्पप्रियाः^७ ॥ [२८*]
स च पर[म]-
- 44 भट्टारकमहाराजाधिराजपरमेश्वरश्रीमद[मी]धवर्षदेवपादानुद्ध्यांतप र म भ [ट्ट] १ -^८
- 45 रकमहाराजाधिराजपरमेश्वरपरमसाहे[श्वर]श्रीमद[क]ालवर्षदेवपृथ्वीवत्तमश्री[मह]-
- 46 [तम]नरेन्द्रदेवः कुशली सर्वा[के]व^९ स्वजानप[द]ान्स[म]ाप्ताप[यत्यस्तु व]ः
संविदि[तं] यथा [श्री]मान्य-

Third Plate.

- 47 [खे*][ट]राजधानीस्थितेन शकनृपकालातीतसंव[त्स]रशतषष्ट(१)सु द्विष[ष्ट]धिके-
[षु] शार्वरिसं-
- 48 [वत्सरा]न्तर्गतवैशाखवहुलपञ्चम्यां^{१०} मम प्रा[णि]भ्योपि प्रियतमस्य कनीय[सो]
भातुः श्री[म]-
- 49 [ज]गत्तुंगदेवस्य पुण्यशोभिवृद्धये ॥ आपि^{११} च ॥ [ज्ये]ष्ठे भातरि कुर्वता
निरुपमां [भ]क्तिं जितो
- 50 [लक्ष्म]णः सौ[न्दर्ये]ण^{१२} [म]नोभवः सुचरितै रामस्य ध[र्मात्म]जा^{१३} ।
कान्त्या शी[त]रु[चि]श्च येन सततं शौ[र्ये]-
- 51 ण सिंहो जग[त्तु]गस्या[स्व]भिवाञ्छितप्र[दमि]दं तस्येति दानं भुवः ॥
[२९*] अनेनाभिसंधिना मया नन्दि-
- 52 वर्द्धनविनि[र्ग]तभारद्वाजस[गोत्र]वा[जि]काख[शाखा]सत्रज्ञचारिभाइस्तुतवेद[वेदां]-
ग]^{१४}

^१ Read प्रलम्ब.^२ Read सूर्या.^३ Read विश्वभरा^९.^४ The lower dot of the visarga after गत is missing.^५ Read तोषित.^६ Read यस्यावह^९.^७ Read 'भवत्कन्यानुकल्प'.^८ Read पादानुद्ध्यात.^९ Read सर्वानेव.^{१०} Read बहुलपञ्चम्यां.^{११} Read आपि.^{१२} Read सौन्दर्येण.^{१३} Read धर्मात्मजः. The sign after ज in धर्मात्मज may be intended for the jīhāmūltya.^{१४} Read सत्रज्ञचारि.

- 53 पारगरि[षि]यप्याय ना[ग]पुरन[न्दि]वर्धनान्तर्गततालपु[र]षकनामा ग्रामः सी-
द्रंगः स-
- 54 प[रि]क[र]: सधान्यहिरण्यादेयः सदण्डदोषदशापराधः स[र्वो]त्पत्तिसहितः
- 55 पू[र्वप्र]सिद्धचतुःसीमपर्यन्तः । 'ब्रह्मदायन्या[ये]नाचन्द्रार्कं न[म]स्यो दत्तः । य-
- 56 [स्य पू]र्वत[*] [मादाटडिंढर]न[ामा] ग्रामः । दक्षिणतः [कन्हना]नदी ।
पश्चिमतः [मोहम]ग्रामः । उ-
- 57 त्तरतः वध्नीरग्राम] एवं चतुराघाटविशुङ्गं तालपुं[रुष]कं² रिषियपय्य[स्य]
कृषतः कर्षयतो
- 58 भुञ्जतो भोजयतो वा [न के]नचिद्दगाघातः [क]ाय[ः]³ प⁴ यच्च व्या[घा]-
तं करोति स पञ्चमिरपि महा-
- 59 पातकैः संयुक्तः स्यात् ॥ स्वस्यव्वा⁵ ॥ स्वदत्तां परदत्तां वा यो ह[रि]त
वसुन्धरां । [स] विष्ठायां कृ[मि]-
- 60 भूत्वा पितृभिः [स]ह पचते ॥ [३०*] सामान्योयं धर्मसेतुर्नृपाणां काले
कालि पालनीयो भवद्भिः । स-
- 61 'वा[नि]वं भावि[न]: पार्थिवेन्द्रान्भूयो भूयो याचते रा[म]भद्रः ॥ [३१*]
[चे]वान[न्वे]रस्य [आना] यो[ग्रा]प्ये-
- 62 न लि[खितमि]ति [॥*]

TRANSLATION.

[The first 28 verses are identical with verses 1-8, 10-13, 15-21, 24, and 26-33 of the Karhād plates and have been already translated above, Vol. IV. p. 286 ff.]

(Line 43.) And he, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the great devotee of Mahēśvara (Śiva), the prosperous *Akālavarshadēva* *Prithvivallabha*, the prosperous *Vallabhanarēndradēva*, who meditates on the feet of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous *Amôghavarshadēva*,— being well, commands all the people of his country :—

(L. 46.) " Be it known to you that, while staying in the prosperous capital *Mānyakhēṭa*, when eight hundred and sixty-two years have elapsed from the time of the Śaka king, on the fifth *tithi* of the dark (*half*) of *Vaiśākha* falling in the year Śārvarin, for the enhancement of the holy fame of (*my*) younger brother, the prosperous *Jagattuṅgadēva*, who is dearer to me even than (*my*) life,—

(Verse 29.) " Let this grant of land fulfill the wishes of that *Jagattuṅga* who has always surpassed Lakshmana in serving (*his*) eldest brother with incomparable devotion, the god of love by (*his*) beauty, the well-known lovable son of Dharma (*i.e.* *Yudhisṭhira*) by (*his*) good deeds, the cool-rayed (*moon*) by (*his*) lustre, and the lion by (*his*) bravery ;—

(L. 51.) " With this intention I have given to *Rishiyappa*, who has come from *Nandivardhana*, belongs to the *Bhāradvāja gōtra*, is a student of the *Vāji-Kāṇva śākhā*, (*is*)

¹ Read ब्रह्म°.

² Read °पुरुषक.

³ Read कार्यः ; the upper dot of the *visarga* is missing.

⁴ Instead of this प read ल.

⁵ Read चयच्च.

the son of Bhâilla, and is conversant with the Vêdas and their subsidiary treatises, the village named Tâlapurumshaka, situated in Nâgapura-Nandivardhana, along with what is set aside, with the appurtenances, with the assessment in grain and gold, with the flaws in measurement and inflictions of fate, with all the produce, up to (*its*) four previously known boundaries, (*and*) to be respected (*i.e.* not to be interfered with) as long as the moon and the sun endure, in the manner of a gift to a Brâhmana."

(L. 55.) To the east of it (*is*) the village named [Mâdâtadhin̄dhara]; to the south the river [Kanhanâ]; to the west the village of [Môhama]; (*and*) to the north the village of [Vadhrira].

(L. 57.) No one should cause obstruction to Rishiyapayya while he cultivates Tâlapurumshaka, defined by these four boundaries, causes (*it*) to be cultivated, enjoys (*it*) or causes (*it*) to be enjoyed. And he who causes obstruction will incur the five great sins; for it is said:—

(V. 30.) "He who takes away land that has been given by himself or others, becomes a worm in ordure and is cooked (*in hell*) together with (*his*) ancestors."

(V. 31.) "Râmahadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, (*which is*) common to (*all*) kings."

(L. 61.) Engraved by Yô[grâshtya], the brother of [Chê]vâna[nvêra].

No. 21.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(Continued from page 49.)

A.—RAJARAJA.

No. 27.— Inscription in the Vaikun̄tha-Perumâl temple at Manimaṅgalam.¹

1 [Ti *]ru-magaḷ pól
2 k=iyāṇḍu lōvadu Isha[bha]-nā[ya]r̄ru pūrvva-ba(pa)kshattu [da]śamiyu[m*]
Viyāḷa-kilam[ai]yu[m p]eṇṇa [A]ttattin̄ nāl.

"In the 15th year (*of the reign*) of,² on the day of Hasta, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Rishabha."

As Râjarâja's reign has been found to commence between the 24th December A.D. 984 and (approximately) the 29th August A.D. 985 (above, p. 48, No. 25), a date in the month of Rishabha (April-May) of the 15th year of his reign will be expected to fall either in A.D. 999 (in Śaka-Samvat 921 expired) or in A.D. 1000 (in Śaka-Samvat 922 expired).

In A.D. 999 the month of Rishabha lasted from the 23rd April to the 24th May. During that time the 10th *tithi* of the bright half (of the lunar month Vaiśākha) commenced 0 h. 53 m. after mean sunrise of Thursday, the 27th April, and ended 1 h. 4 m. after mean sunrise of Friday, the 28th April; and the *nakshatras* on the two days were—

on the Thursday, by the Brahma-siddhānta and according to Garga, Uttara-Phalgunî the whole day; and by the equal space system, Pūrva-Phalgunî up to 9 h. 12 m., and afterwards Uttara-Phalgunî;

¹ No. 269 of the Government Epigraphist's collection for 1897.

² The name of the king is lost, but the historical introduction, the whole of which is preserved, makes it certain that the inscription belongs to the time of Râjarâja I.

on the Friday, Uttara-Phalgunî, by the equal space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhânta for 7 h. 13 m.; and afterwards Hasta.

In A.D. 1000 the month of Rishabha lasted from the 23rd April to the 23rd May; and during that time the 10th *tithi* of the bright half (of the lunar month Jyaisht̥ha) ended 20 h 53 m. after mean sunrise of Wednesday, the 15th May, when the *nakshatra* was Hasta, by the equal space system and according to Garga for 22 h. 20 m., and by the Brahma-siddhânta for 19 h. 3 m., after mean sunrise.

From this it follows that, if the year of the king's reign is correctly given, either the *nakshatra* (Hasta) has been quoted incorrectly, or the weekday (Thursday). In A.D. 999 the 10th *tithi* of the bright half of the month of Rishabha may undoubtedly be joined with Thursday, the 27th April, because the *tithi* commenced as early as 0 h. 53 m. after mean sunrise of that day;¹ but during no part of the Thursday was the moon in the *nakshatra* Hasta. On the other hand, for A.D. 1000 the day of the date would undoubtedly be the 15th May, when the *nakshatra* was Hasta up to nearly the end of the day; but the 15th May A.D. 1000 was a Wednesday, not a Thursday.

My own opinion is, that the day of the date probably is Thursday, the 27th April A.D. 999, and that the writer, confounding the solar and the lunar months Jyaisht̥ha, without verifying his statement, has coupled with that day the *nakshatra* Hasta, because in the great majority of years² Hasta really is the proper *nakshatra* for the 10th *tithi* of the bright half of the lunar Jyaisht̥ha.

I may add that I have calculated the date also for the surrounding years A.D. 998 and 1001, as well as for A.D. 1009 and 1010, without any satisfactory results.

B.—KULOTTUNGA-CHOLA I.

No. 28.—Inscription in the Rājagôpāla-Perumāl temple at Maṇimaṅgalam.³

1 Svasti śrī [||*] Tiribuvanachchakkaravattigal śrī-Kulōttuṅga-Śōladēvarkku yāṇḍu
48āvaṇu Kumbha-nāyarṇu pūrvva-[pa]kshattu dvādaś[i]yum Vel-

2 [l]i-kkilamaiyum perṇa Śadaiya[t]tu nāl.

"In the 48th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva,⁴— on the day of Śatabhishaj, which corresponded to a Friday and to the twelfth *tithi* of the first fortnight of the month of Kumbha."

Since, during the month of Kumbha, a twelfth *tithi* cannot possibly be joined with the *nakshatra* Śatabhishaj, I feel confident that the twelfth is wrongly quoted here instead of the second *tithi* of the bright half, and that the date, therefore, in every respect is the same as No. 20, above, Vol. IV. p. 262.

C.—KULOTTUNGA-CHOLA III.

No. 29.—Inscription in the Dharmésvara temple at Maṇimaṅgalam.⁵

1 Tiru-vā[y*]-kk[ē]vi mu[n]n-āga Tribhuvanachchakkaravattigal Maduraiyum īlamum
Pāṇḍiya[n] m[n]ḍi-ttalaiyūn-gonḍ-aru[l]iya śrī-Kulōttuṅga-Śōladēvarkku yāṇḍu

¹ I could quote very many similar dates from my lists.

² A comparison of twelve native calendars for different years has yielded the following result for the day on which the 10th *tithi* of the bright half of the lunar Jyaisht̥ha ended: In nine years the *nakshatra* was Hasta at the commencement of the day, and in two others towards the end of it; and in the remaining year the *nakshatra* at the commencement of the day was Chitrā, which follows immediately upon Hasta.

³ *South-Ind. Inscri.* Vol. III. No. 32.

⁴ The identity of this king with Kulōttuṅga-Chōla I. is proved by the fact that three persons mentioned in this inscription are also referred to in another inscription at Maṇimaṅgalam (above, Vol. IV. p. 262, No. 20), which opens with the usual historical introduction of the inscriptions of Kulōttuṅga-Chōla I. (*Pugal-mādu viṭāṅga*).

⁵ No. 282 of the Government Epigraphist's collection for 1897.

2[9]vadu Mīna-nāyarṇu p[ūr]vva-pakshattu sattamiyum Buda[n]-kilamaiyum
perṛa Mirugaśirishattu nāl.

“In the 2[9]th year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya,—on the day of Mṛigaśirsha, which corresponded to a Wednesday and to the seventh *tithi* of the first fortnight of the month of Mīna.”

As the reign of Kulōttuṅga-Chōla III. commenced between the 5th June and the 8th July A.D. 1178 (above, Vol. IV. p. 266), a date in the month of Mīna (February-March) of the 29th year of his reign will be expected to fall in A.D. 1207 (in Śaka-Samvat 1128 expired); and for that year this date is correct.

In A.D. 1207 the month of Mīna lasted from the 23rd February to the 24th March; and during that period the seventh *tithi* of the bright half (of the lunar month Chaitra) ended 20 h. 16 m. after mean sunrise of Wednesday, the 7th March A.D. 1207, when the *nakshatra* was Mṛigaśirsha, by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-siddhānta for 18 h. 23 m., after mean sunrise.

No. 30.—Inscription in the Vaikuṇṭha-Perumāl temple at Uttaramallūr.¹

- 1 Svasti śrī [||*] Tiru-[v]āy-kkēlvi munṇ-āga Tribhuvanaachchakravatt[i]ga!
Maduraiyum [Ī]lamun=Garuvārum Pāṇḍi[ya]ṇ muḍi-ttalaiyum=gond=a[ru]li
vīrar abhishēkam[u]m viśaiyar abhishēkamum paṇṇi aru[li]i[ṇa] Tribhuvana-
2 vi(vi)radēvaṛku yāṇḍu 37āvadu Mi[th]uṇa-nāyarṇu pūrvva-pakshattu na[va]miyum
Nāyarṇu-kkiḷa[mai]yam² [p]erṛa Attattu nāl[.].

“In the 37th year (*of the reign*) of the emperor of the three worlds Tribhuvanaviradēva, who was pleased to take Madurai, Īlam, Karuvūr, and the crowned head of the Pāṇḍya, and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Hasta, which corresponded to a Sunday and to the ninth *tithi* of the first fortnight of the month of Mithuna.”

According to what has been stated above, a date in the month of Mithuna (May-June) of the 37th year of the king's reign will be expected to fall either in A.D. 1214 (in Śaka-Samvat 1136 expired) or in A.D. 1215 (in Śaka-Samvat 1137 expired). As a matter of fact, this date is correct for A.D. 1215.

In A.D. 1215 the month of Mithuna lasted from the 27th May to the 26th June; and during that time the 9th *tithi* of the bright half (of the lunar month Āshāḍha) ended 17 h. 17 m. after mean sunrise of Sunday, the 7th June A.D. 1215, when the *nakshatra* was Hasta, by the equal space system and according to Garga for 5 h. 55 m., and by the Brahma-siddhānta for 2 h. 38 m., after mean sunrise.

The date reduces the period during which the reign of Kulōttuṅga-Chōla III. must have commenced (by three days, *viz.*) to the time from (approximately) the 8th June to the 8th July A.D. 1178.

No. 31.—Inscription in the Rājagōpāla-Perumāl temple at Maṇimaṅgalam.³

- 1 Svasti śrī [||*] Tribuṇaśakkaravartti[ga]
2 Madurai[yum*] [P]āṇḍiyanai muḍi-tta-
3 laiyum konḍ=aruḷiya Kulōt-
4 tuṅga-Śōladēvaṛku yāṇḍu 20-

¹ No. 67 of the Government Epigraphist's collection for 1898.

² The syllable *mai* seems to be entered below the line.

³ No. 276 of the Government Epigraphist's collection for 1897.

5 āvadu Viṣṣhaba-nāyarṛu pūrva-pakshattu daśa-
6 miyum Viyāla-kīlāmaiṇum perra Svāti-nāl.

"In the 20th year (of the reign) of the emperor of the three worlds, Kulōttuṅga-Chōladēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Svāti, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Vṛishabha."

From what has been stated above, this date of the month of Rishabha (April-May) of the 20th year of the king's reign would be expected to fall in A.D. 1198 (in Śaka-Samvat 1120 expired) ; but for that year the date is quite incorrect.

In A.D. 1198 the month of Rishabha lasted from the 25th April to the 25th May, and during that time the 10th *tithi* of the bright half (of the lunar month Jyāishṭha, as a *kshaya-tithi*) commenced 0 h. 43 m. and ended 22 h. 43 m. after mean sunrise of Sunday, the 17th May, when the *nakshatras* by the equal space system and according to Garga were Uttara-Phalgunī and Hasta, and by the Brahma-siddhānta Hasta and Chitrā.

Of the many years for which I have calculated the date, only the year A.D. 1200 (the month Rishabha of which would fall in the 22nd year of the king's reign) yields an approximately correct result. In that year the *tithi* of the date ended 7 h. 9 m. after mean sunrise of Thursday, the 25th May, which was the last day of the month of Rishabha, and on which the *nakshatra* was Svāti, by the equal space system and according to Garga from 19 h. 42 m., and by the Brahma-siddhānta from 16 h. 25 m., after mean sunrise.¹ Even this result I cannot regard as satisfactory, because, in my opinion, this Thursday, the 25th May A.D. 1200, would have been described as 'the day of Chitrā.'

No. 22.—VAKKALERI PLATES OF KIRTIVARMAN II.; SAKA-SAMVAT 679.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

These plates were first brought to public notice, about twenty years ago, by Mr. L. Rice, C.I.E., who in the *Indian Antiquary*, Vol. VIII. p. 23 ff., gave the text and a translation of the inscription which they contain, with photolithographs prepared under Dr. Fleet's supervision. The plates were obtained, and are still, at Vakkalēri, the head-quarters of a *hōbālī* in the Kōlār district of the Mysore state. My revised text² is based on excellent impressions, furnished to me by Dr. Hultzsch, for whom the original plates were kindly obtained on loan by Mr. Rice.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $9\frac{1}{4}$ " broad by from $4\frac{5}{8}$ " (in the middle) to 5" (at the two ends) high. The plates have raised rims and are strung on a ring, which had been cut already before the impressions were taken. The ring is about $4\frac{3}{4}$ " in diameter and $\frac{1}{2}$ " thick, and has its ends secured in the base of an elliptical seal, which measures about $1\frac{1}{2}$ " by $1\frac{3}{4}$ " and bears, in relief on a countersunk surface, a standing boar which faces to the proper right.—The writing is well engraved and is in an excellent state of preservation, so that almost every

¹ It is easy to prove that during the time, which is actually occupied by the tenth *tithi* of the bright half, the moon cannot possibly be in the *nakshatra* Svāti during the month of Rishabha.

² A revised text of part of the inscription was given by Dr. Hultzsch, from the published photolithographs, in *South-Ind. Inscr.* Vol. I. p. 146.—Dr. Hultzsch informs me that he cleaned the plates with diluted nitric acid before taking the fresh impressions, from which the accompanying photolithographs have been prepared under Dr. Fleet's supervision.

single letter may be read with absolute certainty. The characters¹ belong to the same variety of the southern alphabet which is used, e.g., in the Togarchêdu and Karnûl district plates of the Western Chalukya Vinayâditya, *Ind. Ant.* Vol. VI. pp. 86 and 89, and Plates. As regards individual letters, the chief point to note is that, except in the *akshara lā*, in which we have the full form of *l* of the older inscriptions, the letter *l* is everywhere denoted by the sign which in the earlier Western Chalukya inscriptions, so far as I know, is employed for the subscript *l* only.² For other test-letters, such as *kh*, *j* and *b*, the ordinary earlier types are used throughout.³ The inscription contains no sign of punctuation, nor any form of a final consonant. The size of the letters is about $\frac{3}{16}$ ".—The language of the inscription is Sanskrit, and, with the exception of a well-known verse in praise of the god Vishnu in lines 1 and 2, and three benedictive and imprecatory verses ascribed to Vyāsa, in lines 72-76, the whole is in prose. From the word *śrīmatām* in line 2 to *ājñāpayati* in line 61 the text forms a single sentence, the construction of which is not always correct, and in which occur two forms⁴ which are contrary to the strict rules of grammar. In respect of orthography, it will suffice to draw attention to the use of the Dravidian *l* in *pālīdhvaja*, ll. 20, 27 and 33, and in some proper names the most important of which are *Kaḷabhra*, *Kēraḷa*, *Ohōḷa*, and *Siṃhaḷa*, and to the fact that *visarga* before surd guttural and labial letters has mostly been changed to the *jihvāmūlīya* and *upādhmānīya*, and has nearly always been assimilated to a following *ś* and *s*. In general, the text is remarkably free from clerical mistakes.

The inscription is one of the Western Chalukya *Mahārājādhirāja Paramēśvara Bhaṭṭāraka Kirtivarman* [II.] *Satyāśraya*, styled *Śrīprīthivīvallabha*, 'the favourite of fortune and the earth,' whose genealogy is given in lines 2-59. It records (in lines 61-69) that, when six-hundred and seventy-nine Śaka years had gone by, in the eleventh year of his reign, on the full-moon tithi of the month of Bhādrapada, while encamped at the village of Bhaṇḍāragavittage on the northern bank of the river Bhīmarathī, the king, at the request of a certain Dōsirāja, granted the village of Suḷliyūr, together with Neṅgiyūr and Nandivalli, situated in the midst of the villages Tāmaramuge, Pānuṅgal, Kīruvalli and Bālavuru, on the southern bank of the river Arāḍore, in the Pānuṅgal-vishaya, to Mādhaśarma, the son of Kṛishṇaśarma and son's son of the student of the Rīg- and Yajurvedas Viṣṇuśarma, of the Kāmākāyana *gōtra*. The charter (according to lines 76 and 77) was written by the *Mahāsādhivigrahika* Anivārīta Dhanamjaya,⁵ styled *Puṇyavallabha*, 'the favourite of religious merit.'

The date does not admit of verification; for Śaka-Samvat 679 expired it would correspond to the 2nd September A.D. 757. Of the localities mentioned, Bhaṇḍāragavittage, according to Dr. Fleet, must be 'Bhaṇḍār-Kawte' in the Sholāpur district—the 'Kowteh' of the map—on a stream which flows into the Sīna, which again flows into the Bhīma (the Bhīmarathī of the inscription); Pānuṅgal is the modern Hāngal in the Dhārwar district, and Bālavuru seems to be the modern Bālūr, three miles south by east of Hāngal; the other places have now disappeared.

¹ See Prof. Bühler's *Indische Palaeographie*, Plate VII. col. xvi. The sign No. 12, given there as *aka*, is really *ṭu*; and the sign No. 19 is *ṭga*, not *dga*. Under No. 2, the sign for *ḍ* is omitted (see l. 37 of the inscription); on the other hand, the form of *pha*, given under No. 28, does not occur in the inscription.

² Compare, e.g., the subscript *l* of the *akshara lla* of the word *vallabhāna* in the last line of the Togarchêdu plates, *Ind. Ant.* Vol. VI. p. 87. This sign for *l* differs from the sign for *l* which is used throughout in the Nausārī plates of the Gujarāt Chalukya *Yuvarāja Śrīyāśraya-Sīlāditya*, and very frequently in the Surat plates of the same; see *Jour. Bo. As. Soc.* Vol. XVI. p. 2, and Plates, and *Vienna Or. Congress*, Arian section, p. 225, and Plates.

³ The sign for *b* in *labdhāṇḍ*, l. 55, is open on the left (or proper right) side; see above, p. 119.

⁴ *Ātmasātkṛitya* in line 14, and *hastātkṛitya* in line 43.

⁵ This, perhaps, is the Anivārīta-puṇyavallabha who wrote the Kāūchī inscription of Vikramāditya (probably II. the father of Kirtivarman II.); see above, Vol. III. p. 360.

Of lines 1-59 of the inscription, which contain the genealogy of the donor, commencing with Polekēsi-vallabha (Pulikēsin I.), it would be superfluous to give a translation or even an abstract of the contents. Lines 1-35 have been translated by Dr. Fleet in *Ind. Ant.* Vol. IX. p. 128 f.,¹ and lines 36-52 by Dr. Hultzsch in *South-Ind. Inscr.* Vol. I. p. 146 f.;² and every historical fact, recorded in the inscription, has been fully discussed by Dr. Fleet and by Prof. Bhandarkar in their accounts of the Western Chalukya dynasty.

TEXT.³*First Plate.*

- 1 *Svasti [*] ⁵Jayaty=āviśhkrīta[m] Viśhṇôr=vvārāham kshōbhit-ārṇavam [*]
dakṣiṇ-ōnnata-damśhṭr-āgra-viśrānta-bhuvana[m]
2 vapuś=⁶Śrīmatā[m] sakala-bhuvana-saṁstūyamāna-Mānavya-sagōtrāṇām Hārīti-
putrā-
3 nām sapta-lōkamātribhis=sapta-mātribhir=abhivarddhitānām Kārttikēya-parirakṣhaṇa-
prā-
4 pta-kalyāṇaparamparāṇām=bhagavan-Nārāyaṇa-pra s ā d a - s a m ā s ā d i t a - v a r ā h a l ā m -
5 chhaṇṭkṣhaṇa-kṣhaṇa-vaśīkṛit-āsēsha-mahābhṛitāñ=Chalukyānā[m]⁷ kulam=alamka-
6 rishpôr=aśvamēdh-āvabhṛithasnāna-pavitrikṛita-gātrasya śrī-Polekē-⁸
7 śi-vallabha-mahārājasya sūnuḥ=parākram-[*] krānta-Vanavāsy-ādi-paranṛpati-ma-
8 ṇḍala-praṇibaddha⁹-viśuddha-kīrtti śrī-Ki(ki)rttivarmma-prithivīvallabha-mahārājas-
tasy=ā-
9 tma[ja]s=samara-saṁsakta-sakalōttarāpathēśvara-śrī - H a r s h a v a r d d h a n a - p a r ā j a -
10 y-ō[p]ātta-paramēśvaraśabdasya¹⁰ Satyāśraya-śrīprithivīna(va)-

Second Plate; First Side.

- 11 llabha-mahārājādhirāja-paramēśvarasya¹¹ priya-tanayasya prajñāta-naya-
12 sya khatga(dga)mātra-sahāyasya Chitrakaṇṭh-ābhīdhāna-pravara-tura[m]gamēn¹²=aikēn=
aiv=ō-
13 ¹³tsādīt-āsēsha-vij[i]gīśhôr=avanipatitritay-āntarītām sva-gurō ¹⁴śriyam=ātma-
14 sātkrītya¹⁵ prabhāva-kulīsa-dalita-Pāṇḍya-Chōḷa-Kēraḷa-Kaḷabhra-prabhṛiti-bhū-
15 bhṛid-adabhra-vibhramasy¹⁶=ānanyāvanata-K ā ṇ c h i p a t i - m a k u ṭ a - c h u m b i t a - p ā -

¹ For the proper explanation of the word *trairāja* in line 18, see now Dr. Fleet in the second edition of his *Dynasties, Bombay Gazetteer*, Vol. I. Part II. p. 362, note 6.

² Owing to my different reading, I do not take the compound *ghūrṇamān-ārṇas* in line 49 as a proper name.

³ From impressions supplied by Dr. Hultzsch.

⁴ From here down to the word *bhaṭṭarakasya* in line 35 the text is essentially the same as the text of the three Nerūr copper-plate inscriptions of Vijayāditya, published in *Ind. Ant.* Vol. IX. p. 126 ff. Some slight verbal differences will be pointed out below.

⁵ Metre: Ślōka (Anuṣṭubh).

⁶ Read *vapuḥ* ||.

⁷ Two of the Nerūr plates, mentioned above, have *Chalikyānām*.

⁸ The two plates, mentioned in the preceding note, have *Pulikēsi*.

⁹ This is the reading also of the cognate inscriptions, with the exception of the Haidarābād plates of Pulikēsin II., which have *pratibaddha*; see *Ind. Ant.* Vol. VI. p. 73, text l. 7.

¹⁰ This *tasya* is out of place here and should have been omitted. The three Nerūr plates have *śābdasya*.

¹¹ Here one would have expected *śvaras=tasya*.

¹² At first sight *gamēn*¹² seems to be engraved, but the last *akṣhara* in the original really is *nai*.

¹³ The three Nerūr plates, mentioned above, have *tsādīt*.

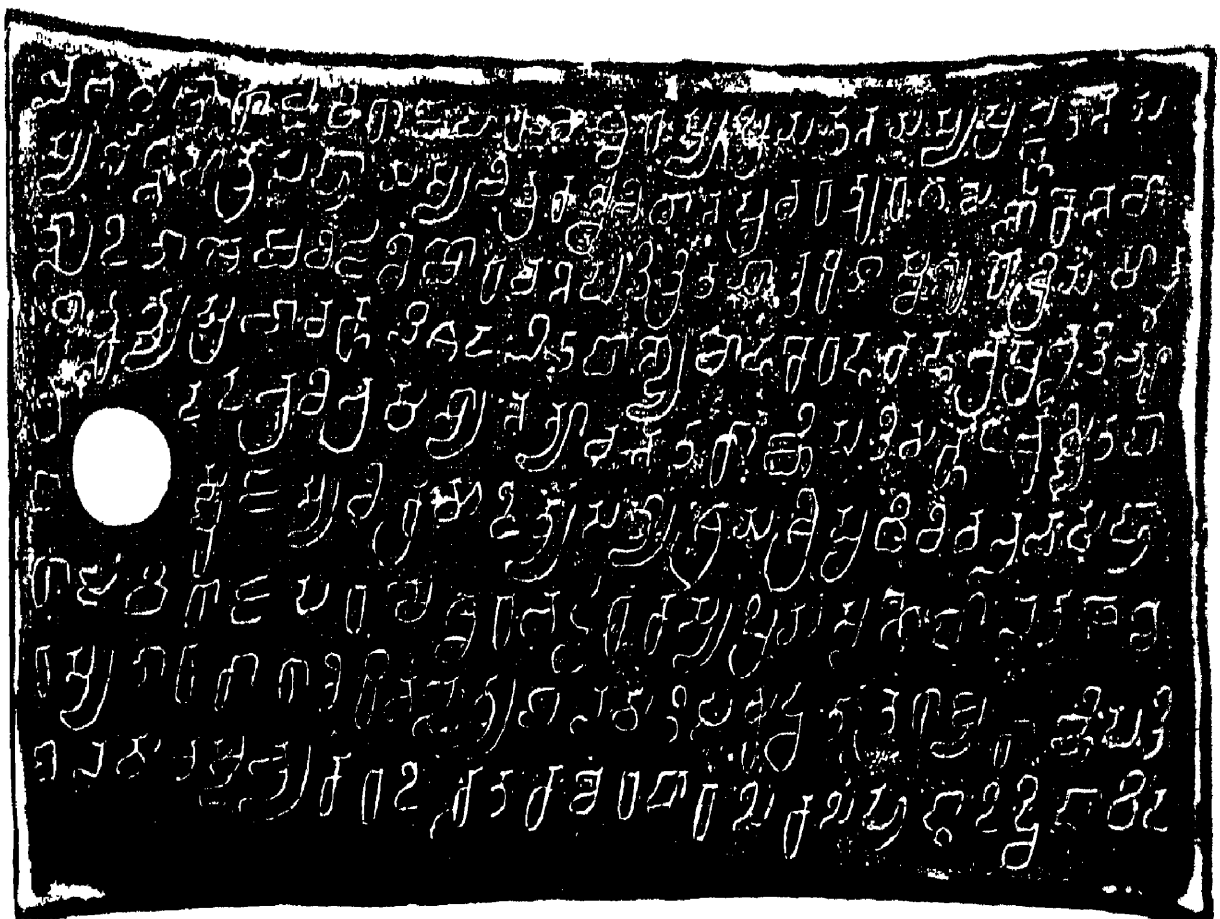
¹⁴ Originally *śriyam* seems to have been engraved.

¹⁵ Read *sāt=krītā*.

¹⁶ The four copper-plate inscriptions of Vinayāditya, instead of this, have an epithet which, in my opinion, is *prabhāva-kulīsa-dalita-Chōḷa-Pāṇḍya-Kēraḷa-dharaṇḍhara-nāyamāna-mānāśṛīṅgasya*; see *Ind. Ant.* Vol. VI. p. 86, l. 16, and p. 89, l. 16, Vol. XIX. p. 150, l. 11, and Vol. VII. p. 301, l. 15. The epithet of our text occurs first in the plates of Vijayāditya, *ibid.* Vol. IX. p. 127, l. 12.



110.



20

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24

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28

Handwritten text in a script, likely Tamil, on a palm leaf. The text is arranged in approximately 10 horizontal lines. A circular hole is visible on the left side, between lines 24 and 26.

30

32

34

36

38

Handwritten text in a script, likely Tamil, on a palm leaf. The text is arranged in approximately 10 horizontal lines. A circular hole is visible on the left side, between lines 34 and 36.

- 16 dāmbujasya Vikramāditya-Satyāśraya-śrīprithivīvallabha-mahā-
 17 rājādhirāja-paramēśvara-bhaṭṭārakasya priya-sūnôr¹=Bālenduśēkha-
 18 rasya Tārakārātir=iva Daitya-balam=atisamuddhatā trairāja-Kāñchīpati-
 19 balam=avashṭabhya karadīkṛita-Kavēra²-Pārasika-Simhaḥ-ādī-dvīp-ādhipa-

Second Plate; Second Side.

- 20 sya sakalōttarāpatha-nātha-mathan-ōpārjīti-ōrjīta-pālīdhvaj-ādi-samasta-
 21 pāramaiśvaryya-chinha(hna)sya³ Vinayāditya-Satyāśraya-śrīprithivī(vī)vallabha-mahārā-
 22 jādhirāja-paramēśvara-bhaṭṭārakasya priy-ātmaśaś=saisava ēv=ādhibat⁴-āsēsh-ā-
 23 strasāstrō dakṣhiṇāśā-vijayini pitāmahē samunmūlita-nikhila-kaṭṭa-
 24 ka-samhatir=uttarāpatha-vijigīshōr=gurōr=agrata ēv=āhava-vyāpāra-
 25 m=āccharann=a r ā t i - g a j a - g h a ṭ ā - p ā ṭ a n a - v i ś i r y y a m ā n a - k r i p ā n a -
 26 dhāras=samagra-vigrah-āgrēśaras=san⁵=sāh a s a - r a s i k a ḥ = p a r ā m m u k h i k ṛ i t a ⁶ - ś a .
 27 trumaṇḍalō Gaṅgā-Yamunā-pālīdhvaja-pa[ḍa]dhakkā⁷-mahāśabda-chinha(hna)-mā-
 28 ṇikya-matamga-j-ādīn=pitṛisā t = k u r v v a n = p a r a i ḥ = p a l ā y a m ā [n a i] r = ā s ā d y a
 29 katham=api vidhi-vaśād=apanītō=p[i] pratāpād=ēva visha-

Third Plate; First Side.

- 30 yā-prakōpam=arājakam=utsārayan=Vatsarāja iv=ānapēkshīt-āparasahā-
 31 yakas=tad-avagrahān=nirggatya svabhuj-āvashṭambha-prasādhit-āsēsha-viśvambharah
 pra-
 32 bhur=akhamdiva(ta)-śaktitrayatvāt(oh)=chhatru-mada-bhañjanatvād=udāratvān=
 niravadyatvā-
 33 d=yas=samastabhuvan-āśrayas=sakala-pāra ma i ś v a r y y a - v y a k t i - h ē t u - p ā l i .
 34 dhvaj-ādy-uj[*]vala-prāja-rājyō Vijayāditya-Satyāśraya-śrīprithivī-
 35 ⁸va(P)vallabha-mahārājādhirāja-paramēśvara-bhaṭṭārakasya⁹ priya-putra-
 36 s=¹⁰sakala-bhuvana-sāmrajya-lakṣhi(kṣmī)-svayamvar-ābhishēka-samay-ānanta-
 37 ra-samupajāta-mahōtsahā¹¹ ātma-vamśaja-pūrvva-nripati-chchhāy-ā-
 38 pahāriṇah prakṛity-amitrasya Pallavasya samūl-ōnmūla-

Third Plate; Second Side.

- 39 nāya kṛita-matir=atitvarayā Tu[m]dāka¹²-vishayaṁ prāpy=ābhimus(kh)-āgatan=
 Nandipōtava-

¹ The three Nerūr plates have -sūnōh pītir=ājñayā Bā².

² The same plates have Kamēra-; see Dr. Fleet in *Ind. Ant.* Vol. IX. p. 127, note 24.

³ Pāramaiśvaryya is formed from paramēśvara as rājapauruṣya is from rājapuruṣa.

⁴ Originally °dhīśat- was engraved.

⁵ The three Nerūr plates have sat-sāhasa-.

⁶ Read parāmukhī⁷.

⁷ The akṣhara in brackets, which is not quite clear in the impressions, may possibly be da (but is not ta). There is the same uncertainty about the actual reading in the three Nerūr plates. Above, Vol. IV. p. 343, l. 50, the reading appears to be paḍa (not pada). In the Lakṣmēśvar inscription noticed by Dr. Fleet in *Ind. Ant.* Vol. VII. p. 112, the reading distinctly is, in the first part, paḍadhakkā, and in the second, paḍadhakkā. Mr. Kittel's *Kannada-English Dictionary* gives paḍadhakkā and paḍadhakkē in the sense of 'a kettle-drum.' Above, Vol. IV. p. 305, l. 26, and elsewhere, we have pālikēṭana-pratidhakkā.

⁸ Read vallabha-.

⁹ Here one would have expected -bhaṭṭārakas=asya.

¹⁰ From here down to the word bhaṭṭārakasya in line 52 the text is given and translated by Dr. Hultzsch in *South-Ind. Inscr.* Vol. I. p. 146.

¹¹ Read °teḍha.

¹² In reading this word, I follow Dr. Hultzsch, according to whom the Tuṇḍka-vishaya is the Tuṇḍai-maṇḍalam; but the reading of our text might possibly be Tuṇḍka-.

- 40 rmm-âbhidhânam=Pallavam rana-mukhê samprahṛitya prapalâsya(yya) kaṭumukha-
vâdi.
41 tra-samudraghōsh-âbhidhâna-vâdya-viśēshân=¹khaṭvâmgadhvaja[m*] prabhûta-
prakhyâta-
42 hastivarân=svakirana-nikara-vikâsa-nirâkṛita-timiram=mânikya-râśi.
43 ñ=cha hastêkṛitya² Kalasabhavanilaya-haridaṅgan-âmcchitakâmcchiya-
44 mânâm Kâmcchîm=avinâśya praviśya sataapravṛitta-dân-ânâ(na)³ndita-dvijja(ja).
45 dîn-ânâtha-janô Narasimhapôtavarmma-nirmâpita-silâmaya-Râja.
46 simhêsvar-âdi-dêvakula-suvarna-râsi-pratyarpṇan-ôpârjit-ôrjita-punyaḥ⁴
47 nivârta-pratâpa-prasara-pratâpita-Pâṇḍya-Chôḷa-Kêraḷa-Kaḷabhra-pra-

Fourth Plate; First Side.

- 48 bhṛiti-râjanyakah kshubhita-karimakara-kara-hata-dalita-śukti-mukta-muktâphala.
49 prakara-mari(rî)chi-jâla-vilasita-vêl-âkulê ghu(ghû)ṇamân-ârṇô-nidhânê⁵ dakshin-â.
50 ṇavê śarad-amala-śâśadbhara-viśada-yaśôrâsimayam jayama(sta)m̐bha.
51 m=atishṭhipad=⁷Vikramâditya-Satyâśraya-śrîpṛithivîvalla-bha-mahârâjâdhirâ.
52 ja-paramêśvara-bhaṭṭârakasya⁸ priya-sûnur=bâlîyê susîkshita-śâstraśâstraś=śatru-
53 shaṭva(dva)rgga-nigraba-paras=svaguna-kalâ[p]-ânandita-hṛidayêna pitrâ samâ-
54 rôpita-yauvarâjyah svakula-vairiṇaḥ=Kâñchî-patêr=nnigrahâya mām prêshaya i.⁹
55 ty=âdêśam prârthya labdhvâ tad-anantaram=êva kṛita-prayâṇas=sann=abhimukham=
âga-
56 tya prakâśa-yuddham kartum=asamarttham pravishṭa-durggam=Pallava[m*] bhagna-
śaktim kṛtvâ
57 mattamatamgaja-mânikya-suvarna-kôṭîr=âdâya pitrê samarpitavâ.

Fourth Plate; Second Side.

- 58 n=êvam kramêṇa prâpta-sârvaabhauma-padaḥ=pratâp-ânurâg-âvanata-sâmantamaku-
59 ta-mâlâ-rajah-pumja-pimjarita-charaṇasarasîrhaḥ=¹⁰Kirttivarmma-Satyâśraya-śrî-
60 pṛithivîvallabha-mahârâjâdhirâja-paramêśvara-bhaṭṭârakas=sarvvân-êva.
61 m=âjñâpayati [I*] Veditam=astu vò=smâbbhir-ga(na)vasaptaty-uttara-shaṭchhatêshu
Śaka-varshê-
62 shv=atitêshu pravardhamâna-vijayarâjya-samvatsarê¹¹ êkâdaśê vartta-
63 mânê Bhimarathî-nady-uttaratatastha-Bhaṇḍâragavittage-nâma-grâma-
64 m=adhivasati vijaya-skandhâvârê Bhâdrapada-paurṇamâsyâm śrî-Dôsirâja-
65 vijñâpanayâ Kâmakâyana-gôtrâya Rig-yajur-vvêda-pâruga-śrî-Vishnu-
66 śarmmanah=pautrâya Kṛishṇaśa[r]mmamah=putrâya Mâdhavaśarmmanê
67 Pâ[nu]ṅgal-vishayê Aradore-nadî-dakshina-taṭê Tâmarâ-

Fifth Plate.

- 68 muge Pânuṅgal-Kiruvallî Bâlavuru ity=êtêshâm grāmânâm madhyê Neṅgiyûr-
Nnandivallî-

¹ Read -viśēshau.

² According to the strict rules of grammar this should have been *hastê kṛitvâ*; see Pāṇini, I. 4, 77.

³ This correction may have been made already in the original.

⁴ Read -pungô=nivârta-.

⁵ The reading, in my opinion, is distinctly *nidhânê*, not *bhidhânê*.

⁶ There can be no doubt that the actual reading is *jayamambha*.

⁷ Instead of the passage from *śarad* to *atishṭhipad*, one would have expected a compound, commencing with *sthapita-śarad* and ending with *mayajayantambhê*.

⁸ Here, again, one would have expected *bhaṭṭârakas=tasya*.

⁹ Read *prêshay=ê*.

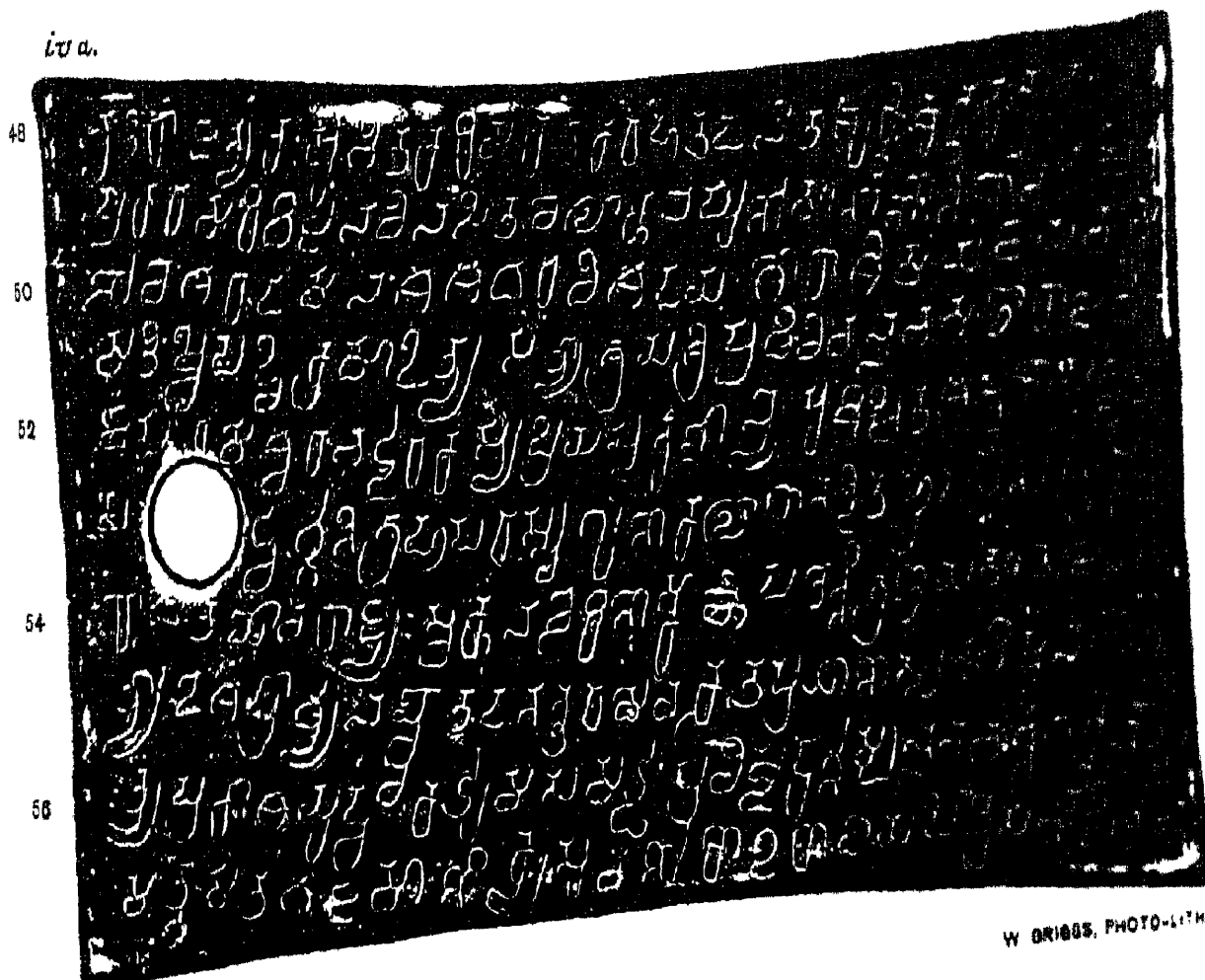
¹⁰ Read *śrîrâh*.

¹¹ Read *tsara*.

iii b.



iv a.



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SCALE -75

J. F. FLEET,

FROM INK-IMPRESSIONS SUPPLIED BY DR. HULTZSCH.

58

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7.

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74

- 69 sabitas=**Sulliyûr**=nnâma grâmô dattas=tad=âgâmbhir=asmad-varṁśyair=anyaiś=cha
râjabhir=â-
70 yur-aiśvaryy-âdînâm vilasitam=achirâṁsu-chañchalam=avagachchhadbhir=â-chandr-ârka-
dhar-âṁpa-
71 va-sthiti-sama-kâlam yasaś=chichîrshu(shu)bhis=svadatti-nirvviśēsham=paripālaniyam=¹
Uktañ=cha
72 bhagavatâ veda-vyāsēna Vyāsēna [!]²Bahubhir=vvasudhâ bhuktâ râjabhis=
Sagar-â-
73 dibhiḥ [!]³ yasya yasya yadâ bhūmis=tasya tasya tadâ [pha]⁴lam [!]³ Svan=
dâtum
74 sumahach-chhakyam duḥkham=anyasya pālanam [!]³ dānam vâ pālanam v=ētti(ti)
dānāch=chhrēyô=
75 nupālanam [!]³ Sva-dattām=para-dattām vâ yô harēta vasva(su)ndharām [!]³
shashtim varsha-sa-
76 hasrâpi vishṭhâyâm jâyatê krimir=iti [!]³ Mahāsāndhivigrahika-śrīmad-Ani-
77 vârita-Dhanamjaya-punyavallabhasya⁴ likhitam=ida[m] śāsana[m] [!]³

No. 23.—MINDIGAL INSCRIPTION OF RAJADHIRAJA;
SAKA-SAMVAT 970.

By H. KRISHNA SASTRI, B.A.

Mindigal is a village about eleven miles north-west of Chintāmapī, the head-quarters of the Chintāmapī tāluka of the Kōlār district in the Mysore State. The older form of the name, **Mindumgallu**, occurs in line 9 of the inscription, which also states that the village belonged to the district of Koyyakore-nāḍu.

The subjoined record was first brought to my notice by a goldsmith of Mindigal, who sent me for examination a pencil-sketch of the writing on the stone, expecting some hidden treasure to be referred to therein. It was, however, found out to be an important inscription of the Chōla king Rājādhirāja, dated both in the Śāka era and in a year of his reign, and I was at once deputed by Dr. Hultzsch to prepare inked estampages of the stone, from which I now edit the inscription. The slab on which the inscription is written measures 5' by 4' 9" and is fixed into the platform of the Sômēśvara temple in the fields to the north-east of Mindigal. At the top, to the proper right of lines 1 and 2, are engraved the figures of a cow and a calf. The characters are of the old Kanarese type and are neatly engraved between horizontal lines. The language of the inscription is throughout Kanarese, with the exception of the Tamil words *kōv*=*Irājakēsaripadmar=āna uḍeyār* in l. 3, and *yāṇḍu* in l. 4.

As regards the orthography of the inscription, I have to make the following remarks:—
(1) Except in the case of *ā*, the secondary forms of long vowels do not differ from those for the corresponding short ones. (2) The *anusvāra* is represented by a small dot, which is placed at the right upper corner of the letter to which it belongs. The same symbol is used in l. 1 for the cypher, as in other Kanarese and Telugu inscriptions. (3) The superscribed form of *r* does not occur in the inscription; and where such a form is required, it is indicated by the doubling of the consonant to which it was meant to be prefixed. (4) The *anusvāra* takes the place of other nasals before *ga* (ll. 9 and 13), *gha* (l. 5), *da* (l. 5) and *pa* (l. 8). (5) The *virāma* is

¹ Read 'ntyam ||.

² Metre of this and the following verses: Ślōka (Anashtubh).

³ Instead of *pha*, *la* or *lam* seems to have been originally engraved.

⁴ Read 'labbhēna.

represented, as in modern Kanarese and Telugu, by a zigzag line attached to the *talekatṭu*. (6) The consonants *ra* and *ṛa*, *ḷa* and *ḷa* are used in their proper places, except in the cases of *alivam* for *alivam* (l. 11) and *goḷamgam* for *goḷagam* (l. 14).

In *galdeyyuvam* (l. 15 f.) and *Bāṇarāsiyuvan* (l. 17) the accusative termination is, in strict accordance with the rules of grammar, affixed only to the last of the nouns which are the objects of the same verb, while the others remain in the nominative case combined with the copulative conjunction *um*; but in *Sāleyu[m*]* (l. 3) the accusative termination is omitted. The word *saṁvatsaradal* (l. 1 f.), which ought to stand after *muvaṭṭaneya* (l. 4), has been misplaced.

The inscription records the gift of some land and of an oil-mill to the temple of Sômēśvara at Miṇḍumgallu by the *Daṇḍanāyaka* Appimayya, surnamed Rājendra-Chōla-Brahmamārāya (ll. 4 ff. and 11 f.), who governed the Mārājavāḍi Seven-thousand country from his camp at Vallūru. This grant was made when a certain Bairayya, surnamed Rājendra-Chōla-Pōmpalamārāya,¹ the son of Muddarasa of Muṛuganamale (l. 7 ff.), had repaired the temple of Sômēśvara. The land granted was irrigated by two tanks,—Pallavakattṭu (ll. 9 and 12) and Baḍagana-Pōmpalakattṭu (l. 13 f.), the first of which had been built by Bairayya and the second by Appimayya.

The record is dated in the Śaka year 970, which corresponded to the current Sarvajit-saṁvatsara and to the thirtieth year of the reign of (the Chōla king) Rājakesarivarman, *alias* Rājādhirājādēva, 'who took the head of the glorious Virapāṇḍya and the Sāle of the Chēra king.' This date corresponds to A.D. 1047-48² and has enabled Professor Kielhorn to calculate the dates of four other inscriptions of the same king and to show that his reign commenced between the 15th March and the 3rd December A.D. 1018,³ i.e. during the reign of his predecessor Rājendra-Chōla I. whose reign extended from A.D. 1011-12 to at least A.D. 1033.⁴ Consequently Rājādhirāja must have been the co-regent of Rājendra-Chōla I. and did not rule independently before the death of the other.⁵ The *birudas* of the chiefs Appimayya and Bairayya, *viz.* Rājendra-Chōla-Brahmamārāya and Rājendra-Chōla-Pōmpalamārāya, were evidently acquired by them during the reign of Rājādhirāja's predecessor Rājendra-Chōla I. The conquests of Rājādhirāja are described in detail in an inscription of his 29th year at Maṇimaṅgalam. One of his achievements is stated to have been that he routed the Chēra king and followed the example of his ancestor Rājarāja I. in destroying the ships at Kāṇḍalūr-Śālai.⁶ This is the incident alluded to by the *biruda* 'Sēramana Sāleyu[m*] koṇḍa,' which is given to Rājādhirāja in l. 2 f. of the subjoined inscription.⁶ The 'taking of the head of Virapāṇḍya' is not mentioned in the historical introduction of the Maṇimaṅgalam inscription, which refers to three other Pāṇḍya enemies of Rājādhirāja.⁵

Of the proper names contained in this inscription the following admit of identification. The Mārājavāḍi Seven-thousand province (l. 6), over which Appimayya ruled, is mentioned in other inscriptions as Mahārājavāḍi, Mārājavāḍi and Mārjavāḍa-rājya, and Vallūru (l. 6 f.), the residence of Appimayya, has been identified with a village of the same name, about 8 miles north-west of Cuddapah.⁷ Muṛuganamale (l. 7) is identical with Murugamale, a village near Chintāmaṇi. The first of the two tanks mentioned in the inscription, *viz.* Pallavakattṭu, appears to have been situated near the Sômēśvara temple (ll. 9-12). The ruins of it still exist a few yards to the east of the same temple.

¹ [On the Pompala family compare above, p. 171, note 1.—E. H.]

² Compare above, Vol. IV. p. 216.

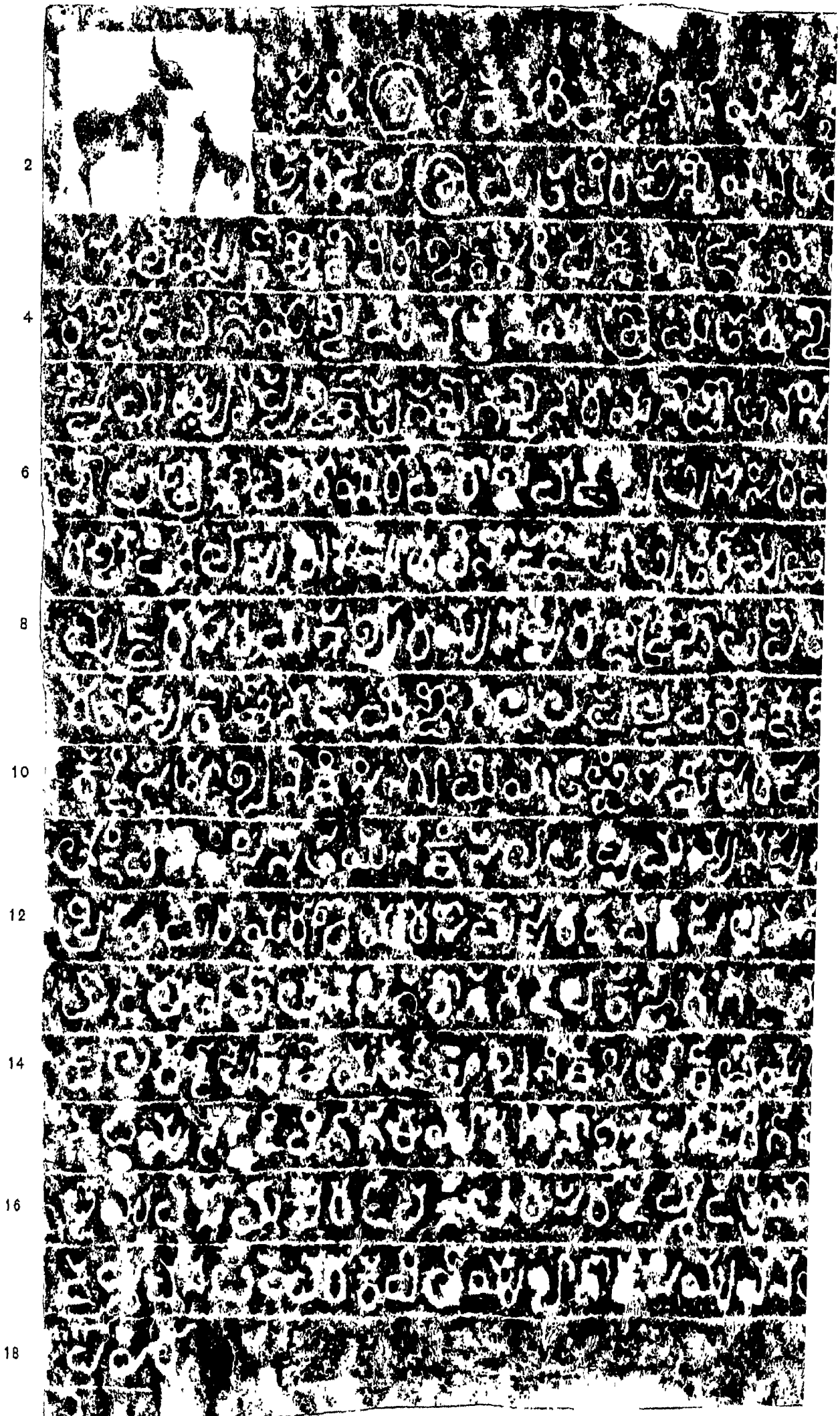
³ See *ibid.* p. 218.

⁴ [This will be shown by Prof. Kielhorn under the Chōla date No. 34.—E. H.]

⁵ *South-Ind. Inscr.* Vol. III. p. 52.

⁶ *Sāle* is the Kanarese equivalent of Śālai, i.e. Kāṇḍalūr-Śālai.

⁷ *South-Ind. Inscr.* Vol. III. p. 106. In his *Epigraphia Carnatica*, Vol. IV. Introduction, p. 20, Mr. Rice mentions Vallūr as being situated "to the north-east of Mysore and described as the capital of the Rāmājavāḍi Seven-thousand." This name is perhaps a mistake for Mahārājavāḍi.



TEXT.¹

- 1 Svasti śrī [||*] Saka-varisha 970-nē yī Sabbajitu-saṁva-
 2 tsaradal śrīmat-Virapāṇḍiyana taleyum Sērama-
 3 na Sāleyu[m*] koṇḍa kōv=Irājakēsaripadmar=āna² uḍeyār śrī-Rājādhi-
 4 rājadēva[r*]gge yāṇḍu muvattanyea [||*] śrīmat-[Da]ṇḍānyakam A-
 5 ppimayyan=appa o[r*]-kketu-gaṇḍam gaṇḍa-Nārāyaṇa Chōḷana-siṁgham
 Rājēndra-
 6 Chōḷa-Brahmamārāyar Mārājavād[i] Êḷusāsiravan=āḷutta V[a]ḷḷū-
 7 ra bīḍinal sukha-sa[m]ghāta-vinōdadim³ āḷutt=ire [||*] Muruganamaleya
 8 Muddarasara magam Bairayyan=app[a] Rājēndra-Chōḷa-Pōmpalamārāya-
 9 r Koyyakore-nāḍa Miṇḍumgallal Pallavakaṭṭ=endu hosa keṇṇeyā[m]
 10 kaṭṭisi tūmban=ikkisi bhūmiyam tiḷḍi⁴ Sōmēsvaradēvara dēgulava
 11 [a]ḷivam⁵ [sō]ḍisi soteyan=ikkisal Appimayyan=appa Rājēndra-Chōḷa-
 12 Brahmamārāyar 7iy=ūra Sōmēsvaradēva[r*]gge Pallavagaṭṭina tūbina
 13 modalal Chōḷana-siṁgam ko[l]agadal kaṇḍugam gald[e]yum Baḍagaṇa-[Pōm]-
 14 pa[la]ka[ṭṭ]=endu keṇṇeyā kaṭṭi[si*] tūmban=ikkisi ā keṇṇeyā ai-golamgam⁸
 15 gal[d]eyum nan[dā]-divigege iy=ūra g[ā]ṇam oḍum bha[ṭ*]ṭā[ra*]rige pattu
 koḷagam ga-
 16 lḍeyuvam Sōmēsvaradēva[r*]gge arasar-damma-dattiy=āge bi[ṭṭa]r [||*] I⁹
 17 dammayan=āḷidavar kavileyum Bāṇa[r]āsiyuvan=aḷ[i]da pāpakke
 18 pōpar [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 970 (*which was*) this (*current*) Sarvajit-saṁvatsara (*and*) the thirtieth year (*of the reign*) of king Rājakēsarivārmān, *alias* the lord śrī-Rājādhirājadēva, who took the head of the glorious Virapāṇḍya and the Sāle of Sērama (*i.e.* the Chēra king);—

(L. 4.) while the glorious *Daṇḍānyaka* Appimayya, *alias* Rājēndra-Chōḷa-Brahmamārāya, a chief who alone makes (*his enemies*) tremble, a (*very*) Nārāyaṇa among heroes, the lion of the Chōḷa (*king*), was governing the Mārājavāḍi Seven-thousand (*province*) (*and*) was immersed in the delight of pleasing conversations in (*his*) camp at Vallūru;—

(L. 7.) when Bairayya, *alias* Rājēndra-Chōḷa-Pōmpalamārāya, the son of Muddarasa of Muruganamale, having caused to be constructed at Miṇḍumgallu in Koyyakore-nāḍu a new tank called Pallavakaṭṭu and a sluice to be built, having levelled the ground and having examined the cracks in the temple of Sōmēsvaradēva, had (*them*) plastered,—Appimayya, *alias* Rājēndra-Chōḷa-Brahmamārāya, gave to (*the temple of*) Sōmēsvaradēva in this village (one) kaṇḍuga of paddy-land, (*measured*) by the koḷaga (named after) Chōḷana-Siṁga,¹⁰ at the base of the sluice of the Pallavakaṭṭu (*tank*);

(L. 14.) and, having caused to be constructed a tank called the Northern Pōmpalakaṭṭu and a sluice to be built, (*he gave*) to (*the temple of*) Sōmēsvaradēva, as a gift for the merit of

¹ From four inked estampages.² Read °varmar=.³ Read -saṁkathā. Saṁghāta might be translated by 'crowd' or 'abundance,' but the phrase occurs in many other inscriptions as sukha-saṁkathā-vinōdadim.⁴ Read tiṇḍi and compare with it the Tamil *tiṇḍi* which, as Mr. Venkayya informs me, means 'having reclaimed.'⁵ Read aḷivam.⁶ Read *Brahma*°.⁷ Read 7iy=.⁸ Read -golagam.⁹ Read f.¹⁰ According to l. 5 this was a *biruda* of the *Daṇḍānyaka* Appimayya.

the king,¹ five *koḷagas* of paddy-land at that tank, one oil-mill of this village for a perpetual lamp, and ten *koḷagas* of paddy-land for the priest.

(L. 16.) He who destroys this charity will incur the sin of destroying cows and (the city of) Bâṇarâsi.²

No. 24.—DAULATPURA PLATE OF BHOJADEVA I. OF MAHODAYA;
[HARSHA]-SAMVAT 100.

By F. KIELHORN, PH. D., LL.D., C.I.E.; GÖTTINGEN.

This plate is said to have been found, some thirty years ago, among the ruins of an ancient temple near the village of Sivâ, the 'Sewa' of the map, about 7 miles E.N.E. of the town of Didwâna in Jôdhpur (Mârward), Râjputâna, *Indian Atlas*, quarter-sheet No. 33 N.E., long. 74° 44' E., lat. 27° 27' N. It was taken at the time to the small fortress of Daulatpurâ, about 4 miles E.S.E. of Didwâna, but since September 1897 has been deposited in the Historical Records Office at Jôdhpur. I edit the inscription which it contains from impressions, which were kindly furnished to Dr. Hultzsch by Munsiff Debiprasad of Jôdhpur and by Dr. Führer.

This is a single plate, inscribed on one side only. It is very similar to the Dighwâ-Dubauli plate of Mahêndrapâla and the Bengal As. Soc.'s plate of Vinâyakapâla, published by Dr. Fleet, with photolithographs, in *Ind. Ant.* Vol. XV. p. 105 ff. and p. 138 ff. The plate is about 1' 9½" broad by 1' 4½" high, and on to its proper right side is soldered a heavy brass seal, about 6½" broad by 9¼" high, the top of which is raised into an arched peak. The letters of the legend on the seal are in relief, and the arch contains a standing figure which is only faintly visible in the impressions. The writing on both the plate and the seal is well executed, and in an excellent state of preservation. The size of the letters on the plate is between ⅝" and ¾", and on the seal, between ⅔" and ⅞". The characters belong to the northern class of alphabets, and are similar to, but in some particulars³ more antique than, those of the two plates mentioned above. They include, in line 16 of the plate, numerical symbols for 100 and 10, and the numeral figure for 3.⁴ The language of the inscription is Sanskrit, and, with the exception of one verse in lines 15 and 16, the text is in prose. In respect of orthography, I may note the use of the sign for *v*, to denote *b*; the constant doubling of *t* before *r*; the employment of *n* instead of *anusvâra* in the word *anśu*, in lines 10 and 14 of the plate; the use of *parambhagavatîbhaktô* in lines 4 and 6⁵ of the plate, and of *parambhagavatîbhaktô* in lines 5 and 10 of the seal, for *paramabhagavatîbhaktô*; and the occurrence of the term *samvatsrô*,⁶ for *samvatsarah* or the ordinary *samvat*, in the date, in line 16.

The inscription is one of a *Mahârāja Bhôjadêva*, who, from his residence or camp of Mahôdaya, on the representation of one of the people concerned, renews here a grant which had been made by his great-grandfather, the *Mahârāja Vatsarâjadêva*, and continued by his grandfather, the *Mahârāja Nâgabhatâdêva*, but, in his own reign, had fallen into abeyance. The object of the grant is the village of Sivâ, in the Dêṇḍvânaka-vishaya of the Gurjaratrâ-

¹ Viz. his sovereign, the Chôla king Râjâdhirâja.

² I.e. Vârâṇasî (Benares).

³ I refer especially to the different forms of the consonants *j* and *t*; of the subscript *u* in the *akṣaras pu, gu* and *śhu*; and of the medial *ē* (*ai, ô, and au*).

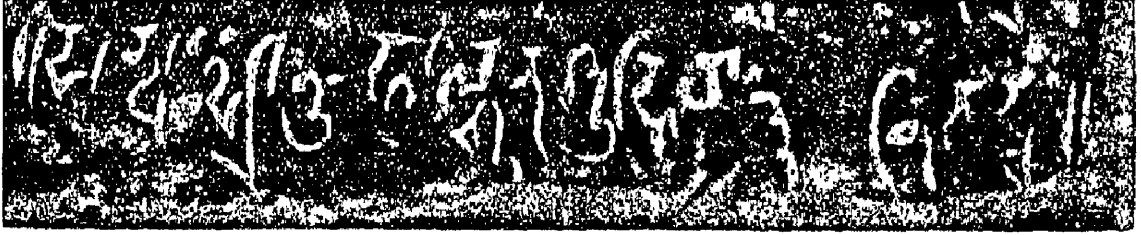
⁴ For other northern inscriptions which exhibit both numerical symbols and numeral figures, see my *List of Northern Inscriptions*, Nos. 528 (which is about 78 years older than the present inscription), 541, 560, 602, 618, 651, and 655.

⁵ In line 6 the engraver has actually engraved *parambhâga*°.

⁶ See my *List*, Nos. 542 (where the actual reading also appears to be *samvatsarô*), 544, and 545.

bhūmi. The *dātaka* of this 'charter, issued by Prabhāsa,' was the *Yuvarāja Nāgabhaṭa*; and the date is the 13th of the bright half of Phālguna of the year 100.

Date of the Daulatpura Plate.



SCALE '67

The genealogy of Bhôjadêva, which is given on both the plate and the seal, was known already from the Dighwâ-Dubaulî and Bengal As. Soc.'s plates mentioned above. The Dighwâ-Dubaulî plate, which is dated 55 years later, records a grant of his son Mahêndrapâla; and from the Bengal As. Soc.'s plate we know that Mahêndrapâla's son and successor was another Bhôjadêva (or Bhôjadêva II.), who in turn was succeeded by Vinâyakapâla, his brother from a different mother. All the three grants were issued from the *skandhāvāra* (i.e. either a camp or royal residence¹) at Mahôdaya. As was first pointed out by Dr. F. E. Hall, Mahôdaya or Mahôdayâ, according to the lexicographers,² is another name of Kanyakubjâ (Kânyakubja, or Kanauj), and there is no reason now why that identification should not be accepted here. So long as only the two other grants were available, which refer to localities about 250 miles south-east and 150 miles east by north of Kanauj, it could well be doubted³ whether the government of these *Mahârâjas* had extended so far west as to include Kanauj; but we now see from the present inscription that these princes held sway even over a part of the country which is more than 300 miles west of Kanauj, and for the three grants together it would be difficult to find a place of issue more favourably situated than that well-known city.

Our inscription indicates the solution of another difficulty presented by the other grants. The plate of Mahêndrapâla, in line 14, contains the half-verse *Śrīmad-Bhāka-prayuktasya śāsanasya sthīr-āyatēḥ*, and Vinâyakapâla's plate, in line 16, has the similar half-verse *Śrī-Harshēna prayuktasya śāsanasya sthīr-āyatēḥ*. To make some sense of these incomplete sentences Dr. Fleet had to supply the words 'this is the writing of;' but now a different explanation is furnished to us. Instead of the half-verse we here, in lines 15 and 16, have the full verse *Prabhāsēna prayuktasya śāsanasya sthīr-āyatēḥ śrīmān=Nāgabhaṭo nāmnā yuvarājō=tra dātakah*. This verse makes it clear, that the half-verse of the other grants also is part of a customary verse, the object of which was to record, in the second half, the name of the *dātaka*; and that, through the force of habit (and perhaps for a reason which will appear below), the half-verse was inserted even when no *dātaka* was to be mentioned. The exact interpretation of the details of the verse solely depends on the sense of the word *prayuktasya*. In my opinion, the meaning which at once suggests itself for *śāsanam prayuj*, is, 'to employ a command for a certain purpose, to address an order to somebody, to proclaim an edict, to issue a charter,' and *Prabhāsēna prayuktam śāsanam*, therefore, could hardly be anything else than *Prabhāsasya śāsanam*, 'an order or charter of Prabhāsa,' which, in the case of the present inscription, of course would mean 'of Bhôjadêva.' In accordance with this interpretation I take the three names, Prabhāsa, Bhāka and Harsha, to be second names of the three *Mahârâjas* who issued the respective grants; and I suspect that in the grants of

¹ See e.g. Halâyudha's *Abhidhānatnamālā*, II. 181: *skandhāvāra itī prājñai rājadhānt nīgadyatī*.

² See *ibid.* II. 182: *Kanyakubjā Mahôdayā*.

³ See *Ind. Ant.* Vol. XV. p. 111.

Mahēndrapāla and Vināyakapāla the by themselves meaningless half-verses, to some extent, were inserted for the very purpose of recording those second names of the donors. With the full verse of the present inscription I would compare the concluding verse of the Achyutapuram and Parlā-Kimedī plates of the Gāṅga *Mahārāja* Indravarman,¹ in which also the second name of that prince, Rājasimha, is mentioned, as it were incidentally, only in connection with the writing of the grants.

The localities mentioned in this inscription admit of easy identification. The village of Sivā of course is the very place near which the plate was found, and the name of the *Ḍeṇḍvānaka-vishaya* survives in that of the town of Didwāna which is about 7 miles W. S. W. of Sivā. The *Ḍeṇḍvānaka-vishaya* is stated to have been in the *Gurjaratrā-bhūmi*. I have not been able to trace the name *Gurjaratrā* in any of the published records;² but I find the term *Gurjaratrā-maṇḍala*, denoting the same part of the country (and no doubt synonymous with *Gurjaratrā-bhūmi*), in an unpublished inscription of about the 8th century at Kālāñjar.³ That inscription speaks of a man who had gone forth from Maṅgalānaka, situated in the *Gurjaratrā-maṇḍala*, and Maṅgalānaka⁴ clearly is the 'Maglona' of the map, which is only about 28 miles N. N. E. of Didwāna.

The date of the inscription, like the dates of the two cognate grants, must be referred to the Harsha era. It does not admit of verification, but, judging by the date of Mahēndrapāla's plate, it would probably correspond to the 2nd March A.D. 706.

The *Mahārāja* Bhōjadēva I. of our inscription was preceded by his father, the *Mahārāja* Rāmabhadradēva, and succeeded by his son, the *Mahārāja* Mahēndrapālādēva. The same names we find again, in the same order, in the list of the later *Mahārājādhirājas* of Kanauj. According to the Peheṇā (Pehoa) inscription of [Harsha-]Saṁvat 276, No. 546 of my *List*, the *Mahārājādhirāja* Bhōjadēva was the successor of the *Mahārājādhirāja* Rāmabhadradēva; and according to the Siyadōṇī inscription, *ibid.* Nos. 18 and 20, Bhōjadēva was succeeded by the *Mahārājādhirāja* Mahēndrapālādēva. This alone would go far to prove that the later *Mahārājādhirājas* were descendants of the earlier *Mahārājas*. But in addition to this, like the *Mahārājas* the *Mahārājādhirājas* also, in the Siyadōṇī inscription,⁵ apparently are referred to as ruling at Mahodayā as their capital; and so far as we can judge from the known inscriptions, the extent and situation of their respective dominions, at least from the west to the east, were about the same. On the west, we have seen above, the plate of the *Mahārāja* Bhōjadēva I. takes us to Didwāna in Mārṇvāḍ; and on the east, the plate of his grandson, the *Mahārāja* Vināyakapāla, records the grant of a village near Benares. The direct distance from Didwāna to Benares is about 540 miles; and from between the two places, and not far from a straight

¹ See above, Vol. III. p. 129, and *Ind. Ant.* Vol. XVI. p. 184: *Idam Vinayachandrēna Bhānuachandrasya sūnundāśanam Rājasimhasya liṅhitam sva-mukh-ājñayāt.*

² I find *Gurjaratrā*[h] in *Ep. Ind.* Vol. II. p. 445, l. 13, corresponding, according to Prof. Bühler, to the modern *Gujarāt*, and, according to him, coined out of the latter; see *ibid.* p. 438.

³ The inscription is above a statue of Śiva and Pārvatī in a cell near Nīlakantha's temple. A photolithograph of it is given in *Archaeol. Surv. of India*, Vol. XXI. Plate ix. K. The following is a full transcript of the text, from Sir A. Cunningham's impressions:—

[1] [Jayatī*] bhuvana-kāraṇam Svayambhur-jjayatī Purandara-naṁdanō Murārī-jjayatī Girīsūtā-niruddha-dēhō

[2] [du]rita-bhay-āpaharō Haraś=cha dēvaḥ || Śrīmad-Gurjaratrāmaṇḍal-āntaḥpāti-Maṅgalānaka-vinirggata-

[3] Nēmakānvaya-Jēṇḍ[u]ka-suta-Dēddukēna Bhagavatyaḥ kārīta-maṇḍapikā-prasa[m]gēna tad-bhāryaya Lakshmyā pra-

[4] tiṣṭhāpitō=yam=Umāmahāvara-pattah ||

⁴ In an inscription of [Vikrama-]Saṁvat 1272, which comes from Maglona itself, and of which I owe impressions to Dr. Führer, the name of the place is spelt *Maṅgalānaka*.

⁵ See *Ep. Ind.* Vol. I. p. 178, l. 40 of the text, where Mahodayā is compared with Indra's town Amarāvati.

line connecting them, we have, from west to east, the Rājōrgadh (in Alwar) inscription of the reign of the *Mahārājādhirāja* Vijayapāladēva, No. 39 of my *List*, the Gwālior inscriptions of the reign of the *Mahārājādhirāja* Bhōjadēva, *ibid.* Nos. 15 and 16, the Asmī inscription of the reign of the *Mahārājādhirāja* Mahīpāladēva, *ibid.* No. 25, and¹ the Jhūsi plate of the *Mahārājādhirāja* Trilōchanapāladēva, *ibid.* No. 60. Since of the reign of the *Mahārājādhirāja* Bhōjadēva we besides have an inscription at Pehevā (Pehoa) in the north, *ibid.* No. 546, and another at Dēōgadh in the south, *ibid.* No. 14, the kingdom, in his time, in either direction may have been far more extensive than under the *Mahārājas*; but that they also ruled over part of the more northern country, is shewn by the Dighwā-Dubaulī plate of Mahēndrapāla which, like the Madhuban plate of Harsha, records a grant in the Śrāvastī-bhukti, and future discoveries may shew that their rule extended farther to the north and south than we know at present.

Regarding the connection of the *Mahārājas* of Mahōdaya with any of the earlier rulers of Kanauj, and particularly concerning their relation to the great king Harsha, I am unable to give any information. I can only draw attention to the fact that the manner in which their genealogy is given in their plates, and especially the way in which each of them is described as the devotee of a particular deity, remind one of, and apparently are adopted from,² the corresponding portions of Harsha's own grants.

TEXT.³*The Plate.*

- 1 Ōm⁴ svasti [||*] Śrī-Mahōdaya-samāvāsīt-ānēka-nau-hasty-aśva-ratha-parti-samān-
skandhāvārāt-paramavaishṇa-
- 2 vō mahārāja-śrī-Dēvasaktidēvas=tasya puttras=tatpādānudhyātah śrī-
Bhūyikādēvyām=utpannah parama-
- 3 mātēśvarō mahārāja-śrī-Vatsarājadēvas=tasya puttras=tatpādānudhyātah śrī-
Sundaridēvyām=utpannah
- 4 ⁵parambhagavatī⁶bhaktō mahārāja-śrī-Nāgabhaṭadēvas=tasya puttras=tatpādānudhyātah
śrīmad-Īsatādē-
- 5 vyām=utpannah paramādityabhaktō mahārāja-śrī-Rāmabhadradēvas=tasya puttras=
tatpādānudhyātah śrī-
- 6 mad-Appādēvyām=utpannah ⁵paranbhāgavatībhaktō mahārāja-śrī-Bhōjadēva⁶ ||
Gurjaratatrā-bhūmau |⁷ Dēndvāna-
- 7 ka-vishaya-samva(mba)ddha-⁸Sivāgrām-[ā*]grahārē samupagatūn=sarvvān-ēva
yathāsthāna-niyuktān=prativāsinaś=cha
- 8 samājñāpayati | Bhaṭṭa-Harshukēna(na) vijñāpitam | Uparilikhit-āgrahāras=
sarvvāya-samēta ā-chandr-ārka-

¹ Perhaps also the Karrā inscription of the *Mahārājādhirāja* Yasahpāla, who probably was a king of Kanauj, No. 62 of my *List*.

² The same may be said of the genealogy in the Dēō-Baranārk inscription of the *Mahārājādhirāja* Jivitaguptadēva II. of the family of the Guptas of Magadha, *Gupta Inscr.* p. 215.

³ From impressions supplied by Munsiff Debiprasad and Dr. Führer.

⁴ Expressed by a symbol.

⁵ Read *paramabhaga*°.

⁶ Read *°dēvō*, and omit the following sign of punctuation.

⁷ This sign of punctuation is superfluous.

⁸ This clearly is the reading of the plate, but the forms of the consonants of the four *akṣaras* *Sivāgrāma* appear to be more modern than the forms of the same letters, elsewhere employed in this inscription. The difference is particularly striking in the case of the *s* and *m*; but the *gr* of *grā* also does not agree with the *gr* of the following *grahārē*, and the *v* of *vā* differs somewhat from the *v* in *e.g.* the word *bhagarat* of the preceding line. At the same time, I see nothing in the impression which could lead me to think that another name had been previously engraved.

- 9 kshiti-kālam pūrvvadatta-dēvavra(bra)hmadēya-varjjitaḥ paramadēvapādānām
prapitāmaha-mahārāja-śrī-Vatsa-
- 10 rājadēvēna mat-pitāmaha-bhaṭṭa-Vāsudēvāya śāsanēna dattō bhuktaś=cha tēna
ch=āśya shasṭh-ānsō¹ bhaṭṭa-Vishṇavē pra-
- 11 tigrāha-pattrēna dattaḥ pitāmaha-mahārāja-śrī-Nāgabhaṭṭadēvën=ānumatir=ddattā
dēva-rājyē tu tach=chhāsanam=anuma-
- 12 tiś=chā vigatim=upagatē² [!]* Tad=ittham vijñāpitam śāsanam=anumatim
pratigrāha-pattram bhōga(ñ)=cha jñātvā mayā pittrōḥ puṇy-ābhivri-
- 13 ddhayē Kāśyapasagōttr-Āśvalāyanava(ba)hvrichasavra(bra)hmachāri-bhaṭṭaVāsudēv-
ānvayaja-vrā(brā)hmanānām Kātyāyanasagōttr-Āśva-
- 14 lāyanava(ba)hvrichasavra(bra)hmachāri-bhaṭṭaVishṇvanvayajavrā(brā)hmanānām=cha
prāgbhōga-kramēṇ=aiva³ yathānsam=anumōdita iti viditvā
- 15 bhavadbhis=samanumantavyaḥ prativāsibhir=apy=ājñāśravaṇa-vidhēyair=vbhū(bbhū)tvā
sarvv-āyā ēśhām⁴ samupanēyā iti || Prabhāsēna⁴ prayukta-
- 16 sya śāsanasya sthir-āyatēḥ | śrīmān=Nāgabhaṭṭō nāmnā yuvarājō=ttra dūtakaḥ ||
Samvatsrō⁵ 100 Phālguna-śudī 10 3⁶ niva(ba)ddham ||

The Seal.

- 1 Paramavaishṇavō mahārāja-śrī-Dēvasakti-
- 2 dēvas=tasya putras=tatpādānudhyātaḥ śrī-Bhūyik[ā]-
- 3 dēvyām=utpannaḥ paramamāhēśvarō mahārāja-
- 4 śrī-Vatsarājadēvi⁷-tasya putras=tatpādānudhyāta[h]
- 5 śrī-Sunderidēvyām=utpannaḥ⁷ parambhagavatibhaktō
- 6 mahārāja-śrī-Nāgabhaṭṭadēvas=tasya putras=ta-
- 7 tpādānudhyātaḥ śrīmad-Īśaṭadēvyām=utpannaḥ para-
- 8 mādityabhaktō mahārāja-śrī-Rāmabhadradēvas=ta-
- 9 sya putras=tatpādānudhyātaḥ śrīmad-Appādēvyām=utpanna[h]
- 10⁷ parambhagavatibhaktō mahārāja[ja]-śrī-Bhōjadēva[h] [!]*

TRANSLATION.

(Line 1.) Ōm. Hail!

From the royal residence,⁸ furnished with many boats, elephants, horses, chariots and foot-soldiers, which is fixed at the glorious Mahōdaya:—⁹

(There was) the devout worshipper of Vishṇu, the *Mahārāja Dēvasaktidēva*.¹⁰ Begotten on Bhūyikādēvi, his son, who meditated on his feet, (was) the devout worshipper of Mahēśvara (Śiva), the *Mahārāja Vatsarājadēva*. Begotten on Sunderidēvi, his son, who meditated on his feet, (was) the devout worshipper of Bhagavati,¹¹ the *Mahārāja Nāgabhaṭṭadēva*. Begotten on Īśaṭadēvi, his son, who meditated on his feet, (was) the devout worshipper of the Sun, the *Mahārāja Rāmabhadradēva*. Begotten on Appādēvi, his son, who meditates on his feet, the devout worshipper of Bhagavati, the *Mahārāja Bhōjadēva*, issues these commands to all appointed to the several offices and to the inhabitants, assembled at the *agrahāra*

¹ Read *-ānsō*.

² Here one would have expected *iti*.

Read *yathānsam*.

⁴ Metre: Ślōka (Anusṭubh).

⁵ Read *samvatsarah*.

⁶ The numbers 100 and 10 are denoted by numerical symbols, and 3 by a numeral figure.

⁷ Read *parambhaga*.

⁸ Or 'from the camp . . . which is pitched at.'

⁹ The sentence is continued below, in the words 'the *Mahārāja Bhōjadēva*.'

¹⁰ In the original the names of the *Mahārājas* and their wives have the word *śrī* or *śrīmat*, 'the illustrious,' prefixed to them.

¹¹ *I.e.* either the goddess Durgā or Lakshmi.

village of Sīvā, which belongs to the *Dēṇḍvānaka viśhaya* in the Gurjaratrā country (*bhāmi*):—

(L. 8.) The *Bhaṭṭa* Harshuka has apprised (*us*) that the above-written *agrahāra*, with every income from it excepting previous gifts to gods and Brāhmaṇs, by means of a charter was granted by our great-grandfather, the *Mahārāja Vatsarājadēva*, for as long as the moon, the sun and the earth endure, to his grandfather, the *Bhaṭṭa Vāsudēva*, and was possessed (*by the latter*), and that by him (the *Bhaṭṭa Vāsudēva*) the sixth part of it was given by a deed of donation to the *Bhaṭṭa Viṣṇu*; that our grandfather, the *Mahārāja Nāgabhaṭadēva*, signified his consent; but that, in our own reign, that charter and consent have fallen into abeyance.

(L. 12.) Having heard, then, of that charter thus brought to our notice, of the consent, the deed of donation and the (*fact of*) possession, we, for the increase of the religious merit of our parents, have given permission that (*the agrahāra*), shared in exact accordance with previous possession, shall belong to the Brāhmaṇs born in the lineage of the *Bhaṭṭa Vāsudēva*, who are of the *Kāśyapa gōtra* and are students of the *Āśvalāyana (śākhā)* of the *Rigvēda*, and to the Brāhmaṇs born in the lineage of the *Bhaṭṭa Viṣṇu*, who are of the *Kātyāyana gōtra* and are students of the *Āśvalāyana (śākhā)* of the *Rigvēda*. Knowing this, you should assent to it, and the inhabitants, being ready to obey our commands, should make over to these people all income (*due to them*).

(L. 15.) Of the firmly enduring charter, issued by *Prabhāsa*, the *dūtaka* is here the *Yuvarāja*, the illustrious *Nāgabhaṭa*.

Recorded on the 13th of the bright half of *Phālguna* of the year 100.¹

No. 25.—INSCRIPTIONS AT ABLUR.

By J. F. FLEET, PH.D., C.I.E.

Ablūr is a village about two miles to the west of Kōḍ, the chief town of the Kōḍ tāluka of the Dhārwar district. Its name occurs in the ancient records in the fuller form of *Abbalūr* or *Abbalūru*; and the record E. places it in the *Nāgarakhaṇḍa* seventy, which was a subdivision of the *Banavāsi* twelve-thousand province (see below). Ink-impressions of seven inscriptions were obtained for me at this village. The most important of the inscriptions is E., the record which gives the history of the revival of Śaivism in the twelfth century A.D. This will be edited in full; so also F., a short record connected with it, and G., which is interesting as being a *virgal* or monumental tablet, belonging to a class of records of which not many specimens have as yet been made fully available. The other records all present points of interest: but they are not important enough to repay the time and trouble that would be required to edit them in full; and it will be sufficient to give abstracts of the contents of them.

A. and B.—Of the time of Vikramāditya VI.—A.D. 1104.

These are duplicate copies, almost word for word the same, but not absolutely so, of a record at a temple of Śiva which is now known as the temple of *Basavēśvara*, though, as the records themselves shew, it was originally called the temple of *Brahmēśvara*² because it was founded by a *Gāvunḍa* or village-headman named *Bamma* or *Barma*, i.e. *Brahma*. A. is on a stone tablet outside the temple; and B. is on a stone tablet inside it.

¹ The text of the seal is identical with part of the text of the plate.

² *Brahmēśvara-dēvara dēgula*, e.g., A. line 62; and *Brahmēśvara-dēvatā-sihāna*, e.g., C. line 27.—The founding of it is mentioned in A. lines 27, 28.

In A., the writing, consisting of eighty-five lines of about seventy letters each, covers an area about 4' 1" broad by 6' 5" high: it is in a state of very good preservation as far as line 70: from there it has suffered a good deal of damage; but the illegible portions can almost all be supplied from B. In B., the writing, consisting of ninety-one lines of about sixty-five letters each, covers an area about 4' 1" broad by 6' 10" high: at about one-third from the proper right side, the tablet is broken into two pieces from top to bottom; but no entire letters are destroyed along the line of fissure: in other respects, it is in a state of very good preservation, except for a few places in lines 79 to 91, where, however, the illegible passages can almost all be supplied from A.—In both cases, the sculptures at the top of the stone are, in the centre, a *linga*, with an officiating priest, inside a shrine; on the proper right side, towards the top, the sun, and, in the lower part, a standing figure inside a shrine, with the bull Nandi near the edge of the stone; and on the proper left side, towards the top, the moon, and, in the lower part, another standing figure inside a shrine, with a cow and calf near the edge of the stone.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. The size of the letters ranges, in A. from about $\frac{1}{2}$ " to $\frac{3}{4}$ ", and in B. from about $\frac{3}{8}$ " to $\frac{1}{2}$ ". The second part of the record, commencing in A. line 72 and B. line 77, was engraved by the *Rāvāri*¹ Honnōja or Honnōja; and the first part was engraved by the same person in conjunction with the *Rāvāri* Sôvōja: the writers or composers of the two parts were different people: but, on each stone, the execution is so uniform throughout that, in each case, the whole record must have been put on the stone at one and the same time, at or soon after the second date, in A.D. 1104, which must, therefore, be considered the proper date of the record.—Except for the opening invocation of Śiva, repeated in A. line 72 f. and B. line 77 f., and for the verse which follows it in the first instance, and for one imprecatory verse in A. line 71 f. and B. line 76, the language is Kanarese; partly in verse, and partly in prose. In addition to *rāvāri*, 'an engraver,' the record gives us another word, *khaṇḍarisu* (A. line 85, B. lines 77, 90), evidently meaning 'to engrave,'² which is not found in Mr. Kittel's Kannada-English Dictionary, and *dhālī* (A. line 6, B. line 7) as a variant of *dālī*, 'attack, incursion, invasion,' *gāvunḍa* (e.g., A. line 19) as a variant of *gaṇḍa*, *gavunḍa*, 'a village-headman (the Marāṭhī *pāṭīl*), and *bhāṇasu* (A. line 75, B. line 80) as a variant of *bāṇasa*, *bāṇasu*, 'kitchen:' it also gives, in A. line 6, B. line 7, *kutkīla*, 'a mountain;' Kittel's Dictionary includes this word; but Monier-Williams' Sanskrit Dictionary seems to give only the form *kutīla*.

The whole inscription is a record of the time of the Western Chālukya king Vikramāditya VI. It is a Śaiva record. And it registers grants that were made in his twenty-sixth year, in A.D. 1101, and in his twenty-ninth year, in A.D. 1104. On the first occasion, when the *Daṇḍanāyaka* Gôvindarasa was ruling the districts known as the Hānuṃgal five-hundred, the Bāsavura hundred-and-forty, and the Nāgarakhaṇḍa seventy, he came in state to Abbalūr, and saw the temple of the god Brahmēśvara which Bammagāvunḍa had caused to be built there, and was pleased; and, at the request of Bammagāvunḍa's son Êchagāvunḍa, he granted to the temple a village named Muriganahallī³ in the Nāgarakhaṇḍa seventy. On

¹ *Rāvāri* is doubtless a *tadbhava* corruption of the Sanskrit *rūpakārin*, 'a maker of images, a sculptor,' as suggested by Dr. Hultzsch, who compares *pūjāri* and *pūjākārin* (above, Vol. III. p. 207, note 8). Though Kittel's Dictionary does not include *rāvāri*, it gives *rāvu*, as well as *rāpu*, as a *tadbhava* corruption of *rūpa*.

² So, also, C. line 52 gives *khaṇḍarane*, evidently in the sense of 'engraving.'

³ This name is not found now in maps, etc.—The place is mentioned again in a record of later date,—an addition at the end of an inscription of A.D. 1162 at Balagāmi (*P. S. O.-C. Insors.* No. 184; and see *Mys. Insors.* p. 96),—which registers a grant of the villages of Karinele and Maruvasi and Muriganahallī and Kunderage (?) in the Nāgarakhaṇḍa *kampana*, and Chikka-Kaṇṇuge in the Hānuṃgal *kampana*, for the *aṅgaḥhōga* of the gods Dakṣiṇa-Kêdārêśvara (of Balagāmi), Sômanātha, and Brahmēśvara of Abbalūr.—Chikka-Kaṇṇuge is evidently the modern 'Chikkangi' in the Hāngal tāluka.

the second occasion, grants were made by some of the villagers to provide for the *anjali-ga* and the perpetual lamp of the same temple.

The record contains two dates. The details of the first date,—when the grant was made by the *Dandānāyaka* Gōvindarasa,—are Sunday, the new-moon day, when there was an eclipse of the sun, of the month Vaiśākha of the Vishu (properly called Vṛisha) *samvatsara*, which was the twenty-sixth year of the reign of Vikramāditya VI. This date was not recorded exactly. The given *samvatsara* was Śaka-Samvat 1024 current. There was, indeed, an annular eclipse of the sun, which was probably visible in Southern India, on the specified new-moon day. But the *tithi* ended, by Sewell and Dikshit's Tables, at about 2 hrs. 12 min. after mean sunrise (for Ujjain) on Tuesday, 30th April, A.D. 1101; and it cannot be connected with the Sunday at all, as it began at about 30 min. after mean sunrise on the Monday. The details of the second date,—when the grants were made by the villagers; shortly after which time, presumably, the whole record was put on the stone,—are, Sunday, coupled with the sixth *tithi* of the bright fortnight of the month Bhādrapada of the Tārana *samvatsara*, which was the twenty-ninth year of the same reign. The given *samvatsara* was Śaka-Samvat 1027 current. And the corresponding English date is Sunday, 28th August, A.D. 1104; on which day the given *tithi* ended at about 18 hrs. 42 min.

* * * * *

Lines 8 to 17 of this record mention a *Dandānāyaka* Gōvindarāja, who is described as “ruling,” but without any hint as to the sphere or nature of his powers. Lines 59 to 62 mention a *Mahāsāmāntādhipati* and *Dandānāyaka* Gōvindarasa, who in A. D. 1101 was “ruling” the Hānumgal, Bāsavura, and Nāgarakhaṇḍa districts. And a third passage,—A. lines 75–76, B. line 80.—mentions a *Dandānāyaka* Gōvindarasa, who in A. D. 1104 was administering the Banavāsi province and the *vaddurāvula*-duty at the command of Anantapāla, a high minister of the Western Chālukya king Vikramāditya VI., who is mentioned in many of the records of this period.

The Gōvindarāja of the first passage was the son of a certain Krishnarāja, whose pedigree is not disclosed, and of Padmaladēvī, an elder sister of Anantapāla. And he seems to be identical with the Gōvindarasa of the second passage. This is inferred, partly from the fact that it would have been unnecessary to mention him with such prominence in the first passage, and especially as “ruling,” unless more details were to be given about him further on, and partly from the description of the Gōvindarasa of the second passage as *mīranayandharavārana*, which is taken to mean “the choice elephant of his maternal uncle,”—with reference to Anantapāla, who stood in that relationship towards the Gōvindarāja of the first passage.² It

¹ See Von Oppolzer's *Canon der Finsternisse*, p. 220, No. 5484, and Plate 110.

² *Māva* means ‘a mother's brother,’ and also ‘a wife's father.’ This record does not mention anyone, with reference to whom it could be taken in the latter sense in the case of the Gōvindarāja of the first passage. And on the other hand, it does not seem at all probable that Rāparāṅgabhairava-Gōvindarasa (regarding whom, see further on) was either a nephew or a son-in-law of Anantapāla; no such hint is given in any of the passages mentioning him, though they describe him very fully.—Moreover, the full description of the Gōvindarasa of the second passage in this record (line 59 ff.) runs—*Samudhigatapāmohamahāsabdamahāsāmāntādhipati-mahāprahāḍa-dandānāyaka=āsthāna-vastu-ndyakaṁ nija-kula-kulaḥaya-sudhākaraṁ guṇa-ratnākaraṁ sukara-sukari-pika-nakara-mākaṁdam kirtti-lāḍa-kāṁdam samara-samaya-Shanmukhaṁ chatura-Chaturmmukhaṁ dushṭa-durpṛasth-śikhḍha(dḍha)t-ārāti-mada-nirāraṇam māvana-gaṁdhavāraṇam nām-dī-samasta-prasasti-saṁtam śrīmad-dandānāyaka-Gōvindarasaru*. The *biruda* Rāparāṅgabhairava does not occur here. And I do not find any of these epithets applied to Rāparāṅgabhairava-Gōvindarasa, or anything bearing on them in the various descriptions of him, with the exception that in line 39 of the record of A.D. 1114 he is described as *samara-mukha-Shanmukha*, which may be compared with the *samara-samaya-Shanmukha* of the present passage; but this is not conclusive, and the *āsthāna-vastu-ndyaka* of the present passage occurs elsewhere (see page 217 below, note 8) in the case of Anantapāla, and not of Rāparāṅgabhairava-Gōvindarasa.

may be remarked, in passing, that the allotment to the Gôvindarasa of the second passage of so high a rank as that of *Mahâsântâdhipati*, is undoubtedly incorrect, whoever he may have been; just as much as in line 4 the record makes a mistake in describing Anantapâla as merely a *Mahâsânta*, instead of a *Mahâsântâdhipati*.

The Gôvindarasa of the third passage, however,—though the special *biruda* does not occur in it,¹—being described as having a much more extensive authority, is most probably another person, to be distinguished by the full name of *Raṇaraṅgabhairava-Gôvindarasa*, who was apparently a paternal uncle of the Gôvindarâja of the first passage, and regarding whom we learn the following facts from records at Balagâmi and Tâlgund.² He belonged to the Parâsara gôtra, and was the son of Dâsirâja, son of Kêsirâja and Nilabbe, and of Sôvala-dêvi or Sômâmbike (e.g., the records of A. D. 1102, line 24f., and A.D. 1114, line 37f.). The record of A.D. 1102 styles him (line 44) *Kṛishṇarâj-ânuja*, “the younger brother of Kṛishṇarâja,”—with reference, doubtless, to the Kṛishṇarâja of the Ablûr inscription; and the record of A.D. 1112 styles him (line 37) *anṇan=anikakṛa*, “the champion of his elder brother,” and *Kṛishṇarâjan=anugina-tamma*, “the affectionate (or beloved) younger brother of Kṛishṇarâja.” The record of A.D. 1114 further describes him as *Lât-ânvaya-lalâṭa-maṇḍala-tilaka*, which expression, taking *lalâṭamaṇḍala* as meaning much the same thing as *lalâṭapaṭṭa*, we may render by “a forehead-mark of the broad forehead that was the lineage of the Lâṭas:” so, also, the record of A.D. 1102 describes Anantapâla (in line 8) as *Lâṭa-kulakumudavana-vidhu-kara*, “a very ray of the moon to (open) the cluster of water-lilies (flowering at night) that was the family of the Lâṭas:” evidently, both the persons traced their origin to ancestors who were natives of the Lâṭa country; and this, no doubt, accounts in part for the intermarriage and the special favour shewn by Anantapâla to Raṇaraṅgabhairava-Gôvindarasa. His *biruda* of *Raṇaraṅgabhairava*, “a very Bhairava (Śiva) in the field of battle,” figures more or less prominently in all the records. And the record of A.D. 1114 styles him (line 40) *Tribhuvanamalladêva-vijaya-dakshina-bhujâ-daṇḍa*, “the staff of the victorious right arm of Tribhuvanamalladêva-(Vikramâditya VI.).” In A.D. 1102, the *Dandânâyaka* Anantapâla, the *Mahâsântâdhipati* who had attained the *pañchamahâśabda*,³ was “protecting, with the delight

¹ No string of titles and epithets is connected with the name of Gôvindarasa in this passage. After giving the titles of Anantapâla, the record simply says [*Anantapâ*] *larasara besadim śrîmad-dandânâyakam Gôvîndarasaṁ Banavâse*-(etc., as in a note further below).

² The records are:—

Of A.D. 1102;	<i>P. S. O.-C. Inscr.</i> No. 168;	<i>Mys. Inscr.</i> p. 78.
Of A.D. 1103;	“ “ “ No. 171;	“ “ p. 139.
Of A.D. 1107;	“ “ “ No. 218;	“ “ p. 199.
Of A.D. 1112;	“ “ “ No. 172;	“ “ p. 82.
Of A.D. 1114;	“ “ “ No. 175;	“ “ p. 175.

³ The term *pañchamahâśabda*, meaning literally “five great sounds,” denotes the sounds of five musical instruments, the use of which was allowed, as a special mark of distinction, to persons of high rank and authority. The epithet *samadhigatapañchamahâśabda* is found most commonly in connection with the names of great feudatories and high officials; the instances in which it occurs among the epithets of paramount sovereigns, are but few. I have given a general note on the term in my *Gupta Inscriptions*, p. 296; in the course of which I have quoted a paper in *Ind. Ant.* Vol. XII. p. 95 f. which tells us that the Liṅgayat *Piṇkachintâmani* enumerates the five instruments as being the *śringa* or horn, the *tamraṭa* or tambour, the *śankha* or conch-shell, the *dhâṭ* or kettle-drum, and the *jayaganṭha* or gong. And an inscription of A.D. 1032 at Suttûru in Mysore (*Ep. Can.* Vol. III, Nj. 164; I quote, however, from an ink-impression) enumerates them as the *tiva*[i], *daḍḍa*, *khaṇḍike*, *jayaganṭha*, and *kâḷe*, and provides an allotment to the god *Īśāna-Īśvaram-uḍeyar* for playing these musical instruments, and performing the worship of the god, three times a day.—For the *kâḷe*, which is the same as the *śringa*, see a note further below. The word *daḍḍa* may perhaps stand for *daḍḍasa*, which is explained in Kittel’s Dictionary as ‘the drum of a Domba.’ The *tiva* and *khaṇḍike* remain to be identified. The former of them was the special musical instrument of the Râshṭrakûṭa kings of Mâlkheḍ and of the Raṭṭa chieftains of Saundatti.—For the special instruments of some other great families, reference may be made to my *Dyn. Kan. Distr.* p. 327, and note 7.—The custom of kings being heralded in public by musical instruments is mentioned by the Chinese pilgrim Hiuen Tsiang, in connection with Śîlâditya-Harshavardhana of Kanauj; he tells us (*Life, Beal’s translation*,

of an agreeable or friendly interchange of communications (*with his paramount sovereign*),¹ the two-six-hundred (*i.e.* the Belvola three-hundred and the Purigere three-hundred), the Banavase twelve-thousand, and the *vaḍḍarāvula* and *perjuṅka* duties; and his subordinate,² the *Danḍanāyaka* Raṇaraṅgabhairava-Gôvindarasa, holding office by the favour of Anantapāla,³ was "protecting, with the delight of an agreeable or friendly interchange of communications (*with Anantapāla*)," the *vaḍḍarāvula* of the *melvaṭṭe*,⁴ the *eraḍum-bilkoḍe*, and the *perjuṅka*. In A.D. 1103, Anantapāla, with the same two titles and also those of *Mahāpradhāna* and *Bhāṇasavergaḍe*, was "protecting, *etc.*," the Belvola three-hundred, the Purigere three-hundred, the Banavase twelve-thousand, and the *pannāya*-duty of the *saptārḍhalakṣhe* or seven-and-a-half-lākh country;⁵ and the *Danḍanāyaka* Raṇaraṅgabhairava-Gôvindarāja, who had obtained the administration of the Vanavāsi twelve-thousand through his favour,⁶ was "protecting, *etc.*," the Banavase twelve-thousand, the *vaḍḍarāvula*, and the *achchupannāya* of

,⁷ and had, under himself, a *Samdhivigrahādhiprita* or minister for peace and war named *Īsavarṇyanāyaka*. In A.D. 1107, the *Mahāpradhāna*, *Bhāṇasumanavergaḍe*, and *Danḍanāyaka* Anantapāla⁸ was "happily governing"⁹ the two-six-hundred (*i.e.* the Belvola and Purigere districts) and the Banavāsi twelve-thousand; and his subordinate, the *Danḍanāyaka* Raṇaraṅgabhairava-Gôvindarāja, who had attained good fortune by his favour,¹⁰ was "protecting, *etc.*," the Banavāsi twelve-thousand, the *vaḍḍarāvula*, the *perjuṅka*, and the *eraḍum-bilkoḍe*;¹¹ and this record mentions, as a subordinate of him,

p. 173) that, "as Śīlādityarāja marched, he was always accompanied by several hundred persons with golden drums, who beat one stroke for every step taken; they called these the 'music-pace-drums': Śīlāditya alone used this method,—other kings were not permitted to adopt it."

¹ *Sukha-saṁkathā-vinōdadim pratipālīsuttam-ire*; see *Dyn. Kan. Distrs.* p. 428, note 4.

² *Tat-pḍapadm-ōpajīvi*.

³ *Anantapāla-prasāda-sādait-ādhipāra-lakṣmī-viṣṭa*.

⁴ The meaning seems to be that he was administering the collection and expenditure of that portion of the *vaḍḍarāvula* which was levied on, or was allotted to, an object called the *melvaṭṭe* or *mēlvaṭṭe*. The genitive *melvaṭṭeya* may qualify also the *eraḍum-bilkoḍe* and the *perjuṅka*. Kittel's Dictionary gives *mēlvaṭṭa*, 'an awning' (in which *vaṭṭa* is for *paṭṭa*; and *paṭṭe* occurs as another form of *paṭṭa*), and *mēlu-baṭṭe* (which might easily occur in the form of also *mēlvaṭṭe*), 'superior, fine cloth.' But the *vaṭṭe* may equally well stand for *baṭṭe*, 'a road,' and *mēlvaṭṭe* may indicate the levy of the duty, or the three duties, on the principal high-roads: compare *mēlu-durga*, 'a high, superior fort,' and *mēlu-paṅkti*, 'the best or principal row.'

⁵ *I.e.* of the whole of the Western Chālukya dominions; see *Dyn. Kan. Distrs.* p. 341, note 2.

⁶ *Tat-prasāda-sādaita-Vanavāsi-daddaśasahasr-ādhipāra-lakṣmī-vibhāsi*.

⁷ The rendering in *Mys. Inscr.* p. 140, and note, would read *chhatra-chohhāyeya chappannad=achchu-panndyamam*, and would translate "the *panndya*-dues of the fifty-six (*i.e.* merchants) within the shadow of his umbrella (*i.e.* within his jurisdiction)." The word *chhatra-chohhāyeya* is quite distinct, and seems to qualify the *achchupannāya* herein the way in which *melvaṭṭeya* qualifies the *vaḍḍarāvula* in another passage (see note 4 above). The next *akṣhara* is not legible with any certainty in the photograph; and there may be an *akṣhara* between the *ppa* and the *na*. If the reading really is *chappannad*, or more likely *chhappannad*, it does not at any rate mean "fifty-six merchants:" there might, in that case, be possibly a reference to the *chappanna*- or *chhappanna-dēśa*, "the fifty-six countries,"—in the sense of "all the world," or rather "all the territory entrusted to him;" this also, however, does not seem satisfactory. I cannot at present find any other passage, helping to elucidate this one.—The *achchupannāya* variety of the *panndya* is mentioned again in a record of A.D. 1108, at Dāvāngere (*P. S. and O.-C. Inscr.* No. 187; *Mys. Inscr.* p. 17), in line 15, where the rendering in *Mys. Inscr.* wrongly finds the title "lord over *Achchupa Nāyaka*." That record tells us that the *Achchupannāyadādhipati* or "superintendent of the *achchupannāya*" Barmarasa,—who had been appointed to the office of *Mahāmātya*, entrusted with all the duties of government, by the command of the *Mahādāmantādhipati*, *Mahāpradhāna*, *Bhāṇasavergaḍe*, and *Danḍanāyaka* Anantapāla,—was then "governing, with punishment of the wicked and protection of the good," the *panndya* of the Nalambavādi thirty-two-thousand.

⁸ Among his epithets here, there occurs the phrase *asthāna-vastu-ndyaka*, meaning something like "director of all arrangements for public *darbārs*," which is included among the epithets of the Gôvindarasa of the second passage in the Ablūr inscription (see page 215 above, note 2).

Sukhadin=dluttam-irāl.

¹⁰ *Anantapāla-prasāda-samāsādita-prāpta-lakṣmī-niṣaya*.

¹¹ The original seems to have here *bilkāḍe*, with the vowel *a* in the second syllable. But, from the other records, the vowel *o* appears to give the correct form of the word.

a certain Trivalībhāṭṭa, of the Vatsa gōtra,—described as the *mayduna*, i.e. sister's husband, or wife's brother, of the *Danḍanāyaka* Gōvindarasa,—who was holding office as *Pergaḍe*¹ of the *mahāvādḍa*-village of Tānagundūr (Tālgund). The record of A.D. 1112 introduces a new official superior of Raṇaraṅgabhairava-Gōvindarāja: it tells us that, under Vikramāditya VI., the Pāṇḍya *Mahāmaṇḍalésvara* Tribhuvanamalla-Kāmarasa, “the lord of Gōkarṇa the best of towns,”—who belonged to the line of the Pāṇḍya rulers of Sisugali, the capital of the Haive division of the Koṅkan,—was “ruling with the delight of an agreeable or friendly interchange of communications (*with his paramount sovereign*);” that Anantapāla gave him the Vanavāsi country;² that, on receipt of it, he made appointments; and that, by appointment from him, Raṇaraṅgabhairava-Gōvinda, mentioned further on in the record as the *Danḍādhipati* Gōvinda, was “protecting” the Banavase country.³ The record of A.D. 1114 does not make any reference to the Pāṇḍya prince: it speaks of Anantapāla as a feudatory of Vikramāditya VI., but, evidently with reference to past events only, as, like the record of A.D. 1112, it does not couple any titles with his name; it speaks of the *Danḍādhipa* Gōvinda as a *rājahansa* or flamingo dwelling on the water-lilies that were his feet; and it describes him more fully as the *Mahāsāmantādhipati* who had attained the *pañchamahāsabla*,⁴ he who was a very Raṇaraṅgabhairava, the Mahāpradhāna, the Manevergade, the *Danḍanāyaka* Gōvindamayya, who was “governing” the Banavase twelve-thousand, the Sāntalige thousand, the two-six-hundred (i.e. the Belvola and Purigere districts), and the *vaḍḍarāvula* and *panḍya* duties. By this time, then, Raṇaraṅgabhairava-Gōvindarasa had been promoted to most of the high offices that had been held by his patron Anantapāla.⁵

* * * * *

When the *Danḍanāyaka* Gōvindarasa made his grant in A.D. 1101, as mentioned in line 59 ff. of the record, he laved the feet of a Śaiva teacher or priest named Sômēśvara, who is introduced to us in a passage, commencing in line 51, which runs thus:—

Śrīmad-Abbalūr-Echa-gāvaṇḍana gurṅaḷ śrī-Sômēśvara-paṇḍita-dēvar-ajja-gurugaḷa
tapah-prabhāvam=em̐-em̐dode || Dhareg⁶=eseva Sa(śa)kti-parshhege karam=agraṇiy=enipa
Parvvat-āvaliyolu Mūvara-kōṇeya-sāntatig-ābharanaṁ Kēdāraśakti-yatipati negaḷdaṁ ||
A Kēdāra-yatīndrana⁷ lōka-prastuna⁸ śishyan=atyamaḷa-guṇ-āṅkaṁ nirmmaḷa⁹-charitaṁ

¹ The original has *perggatana*, which must be a mistake (unless it is found to be an authorised abbreviation) for *perggadetana*.

² Anantapāla seems, from this, to have been retiring from office about that time.

³ The original runs—*Raṇaraṅgabhairavam* * * * * * *pāṇḍita-ire Banavaseyam Malapara jāju sudhā-nirmmaḷa-parama-yasah-prabhāva-nidhi Gōvindaṁ*. The rendering in *Mys. Insers.* p. 85, and note, would find;—instead of *sudhā*, ‘nectar, ambrosia,’ with which the fame of Gōvinda is compared,—the Marāṭhī word *suddhāṁ*, ‘together with, along with, besides,’ in its modern Kanarese corrupt form *sudā*, and would translate “was protecting *Banavase* and the *Malapara jāju* (?) also.” The word *jāju*, ‘gambling,’ seems to be used here, to suit the convenience of the composer of the verse, instead of *jājugaḍra*, ‘a gambler.’ The idea evidently is, that Gōvinda cut off the heads of the Malapas and used them as dice. And a Kanarese ballad somewhat similarly describes a Governor of Bombay as proposing to cut off the heads of Holkar and Scindia and play the game of juggling balls with them before the Pēshwa Bājirao.

⁴ It is in this passage that Raṇaraṅgabhairava-Gōvindarāja is described as *samara-mukha-Shanmukha* (see page 215 above, note 2).

⁵ We have a later date for Raṇaraṅgabhairava-Gōvindarasa in A.D. 1117-18, quoted by me (*Dyn. Kan. Distrs.* p. 451) from a record which is not accessible to me at present.

⁶ Metre, Kanda; and in the next two verses.—The first verse occurs in line 19 f. of an earlier record, of A.D. 1094, at Baḷagāmi (see page 220 below, note 3), with, in essential points, only the difference of *muniṇipati* for *yatipati*. The whole passage from the words *Dhareg=eseva* to *Naiyāyik-āgrāsaram*, occurs in lines 31 to 38 of the Baḷagāmi inscription of A.D. 1102 (see the same note); and it is from that record that I take the various readings given in the footnotes.

⁷ V. l., *muniṇdrana*.

⁸ Read *prastutane*.

⁹ V. l., *yasah-patākam*.

Śrikamṭham vibudha-chūtavana-kaḷakamṭham || Hara¹-pādāmbhōjadoḷu chittaman=eseva mukhāmbhōjadoḷu² Bhārati-saundaramam³ chāritradoḷu nirmaḷateyan=akhiḷ-āms⁴-āmtadoḷu Śakra-dik-kumjara-bhāsvat-kirttiyam bāppure⁵ nilisidan=udyad-guṇ-angham munimdr-ābharanam Śrikamṭha-dēvam budha-jana⁶-tilakam tarkka-vidyā-samudram || Ā mahānubhāvana śishyane doreyan=emdoḍe⁷ || Kelabar⁸=ttarkka-viśāradar=kkelabar=āpt-ālāpa-sambōdhakar=kkelabar=nnāṭaka-kōvidar=kkelabar=ol-gabbamgaḷam ballavar=kkelabar=byā(vyā)karapa-jñar=imt-initumam ball⁹-amnar=ill=ellamam sale Sômesvara-sûri ballan=anagham Naiyyā(yā)yik-āgrēśva(sa)ram || Akalaṅk-āmbra¹⁰kujāta¹⁰-Chaitra-samayam Lōkāyat-āmbhōdhi-śītakaram sārakhya-diśā¹¹-diśāradani mīmāns-āṅganā-kāmbu-kamṭha-kanan-mauktika-bhūṣanam Sugata-nirējāta-chamḍāmsu tārkkika-Sômesvara-sûri pempu-vaḍedaṁ Naiyāyik-āgrēśva(sa)ram ||¹²—namely, “To describe the efficacy of the penances of the grandfather-preceptor of the holy Sômesvarapaṇḍitadēva who was the preceptor of Ēchagāvuṇḍa of the famous Abbalūr:—In the line named Parvatāvaḷi, which was esteemed to be greatly (*i.e.* undoubtedly) the leading (*division*) of the sect, celebrated in the world, named Śaktiparshe, there became famous the eminent ascetic Kēdārasakti, an ornament to the succession named Mūvarakōṇeyasamtati.¹³ Of that great ascetic Kēdāra, the disciple, praised indeed throughout the world, was Śrikamṭha, abounding in extremely pure virtues, of spotless behaviour, a very cuckoo (or ring-dove) in the grove of mango-trees that are learned men. Amidst great applause, Śrikamṭhadēva, abounding in great virtue, an ornament of great saints, a forehead-ornament of learned people, a very ocean of the science of logic, firmly fixed his thoughts on the water-lilies that are the feet of the god Hara (Śiva), and made the beauty of the goddess of eloquence abide in the charming water-lily that was his mouth, and maintained purity in all his behaviour, and established to the ends of all the points of the compass a brilliant fame like that of (Airāvata) the elephant of (*the east which is*) the quarter of Indra. To give an idea of the disciple of that great man:—Some people are learned in logic, and some can impart the knowledge of well-chosen speech; some are acquainted with the dramas, and some are conversant with good poetry, and some know grammar: there are none (*others*) who know all of these; but the learned Sômesvara, indeed, the sinless one, the leader of the Naiyāyikas, knows them all. A very season of Chaitra (*i.e.* a very month of spring) to (*develop the fruit of*) the mango-tree that is Akalaṅka,¹⁴—a very cool-rayed moon

¹ Metre, Mahāsrugdhara.² Read *mukhāmbhōjadoḷu*.³ *V. l., sundariyam.*⁴ Read *śś.*⁵ *V. l., chittarade nilisidaṁ sad-guṇ-dḍya(dḍya)m.*⁶ *V. l., kuḷa.*⁷ B., line 61, has the same; except that it gives *śīsyane*. The record of A.D. 1102 has, similarly, *śishyane doreyan=endade*. Read *śishyana dorey=em̄t-em̄doḍe*, or *em̄t-em̄doḍe*.⁸ Metre, Mattēbhavikrīḍita; and in the next verse. In the record of A.D. 1102 these two verses are transposed; this one comes after the other.⁹ *V. l., bāpp-intu viśvambharā-taladoḷ ballavar=ār=enalke neglḍam vidy-ābhāki Sômesvaram.*¹⁰ *V. l., āmbra¹⁰māḷja*. Read, in either case, *āmra*, for *ām̄bra*.¹¹ *V. l., dhara.*¹² In the Abjur record there follows one more verse about Sômesvara: but it does not present anything of interest; and it is not included in the Baḷagāmi record of A.D. 1102.¹³ I have not found anything yet to explain the meaning of this name. *Mūvara* must be the genitive of *mūvaru*, ‘three persons,’ unless it can be connected with *mū*, = *mudra*, ‘advanced age.’ For *kōṇe*, of which *kōṇeya* is the genitive, the dictionary only gives the meanings of ‘a pitcher; an inner apartment or chamber, a room.’¹⁴ It seems impossible to avoid taking the word *akalaṅka* as a proper name; to render it by simply “stainless people,” seems to give a very inadequate meaning to the text. At the same time, we do not yet know of any Śaiva writer named Akalaṅka; and Sômesvara can hardly have given encouragement to the writings of the Jain Akalaṅka, even in the department of *tarka* or logic with which the name of that Akalaṅka is sometimes specially connected (*e.g.* in line 45 of a Jain record of A.D. 1077 at Baḷagāmi, *P. S. O. C. Inscr.* No. 163, *Mys. Inscr.* p. 129).—The next three epithets, also, are puzzling. From line 65 of the Abjur inscription, we learn that Sômesvara was a follower of Lokujāta; and (see page 227 below) Lokujāta was an opponent of the Lōkāyatas, Mīmāṃsakas, and Sārakhyas.—There are, perhaps, some hidden second meanings, which I have failed to see. *Kujāta*, for instance, may mean ‘base-born,’ as well as ‘tree;’ but the alternative reading *māḷja* is opposed to that.

to (*bring to full tide*) the ocean that is the Lōkâyatâs,— a very guardian elephant of that quarter of the regions which is the *Sâmkhya*-doctrine,— a very pearl-ornament glittering on the white throat of the woman who is the *Mīmāṃsâ*,— a very hot-rayed sun to (*close*) the water-lilies (*blooming at night*) that are the Buddhists,— the logician, the learned Sômêśvara, the leader of the Naiyâyikas, attained greatness." And a further passage, in lines 63 to 66, describes him, in rhyming epithets, as— Yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushthâna-japa-samâdhi-śīla-saṃpāṇna vibudha-jana-prasaṃna nyâya-śâstra-vistri(stri)ta-sarōjavana-divākara Vaiśêshika-vârddhi-varddhana-sa(śa)rat-sudhâkara sâmkhya-âgama-pravîṇa-mâṇiky-âbharāṇa guru-charāṇa-sarasîruha-shaṭcharāṇa śabda-śâstra-sahakâra-vana-vasantâ prajñ-ôday-ôdbuddha-Lākula-siddhânta nirupam-ôpanyâsa-dêvanadî-pravâha-nija-datta-mantra-prasâda-saṃvarddhita-śishya-saṃdôha sâhitya-vidyâ-mahâ-nadi-pravâha-nimnagâdhisvara bhakti-pravâha-paritushta-Paramêśvara niravadya-nirmala-tapô-guṇ-aika-niḷaya kîrtti-kaumudî-mudita-mêdinî-valaya nâm-âdi-samasta-prasasti-sahita,— namely, "he who is possessed of the glory of such names as he who is endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, the observance of silence, the muttering of prayers, deep contemplation, and good character, and who is gracious to learned men; he who is a very sun to (*open*) the great cluster of water-lilies (*blooming in the daytime*) that is the *Nyâyaśâstra*, and who is a very autumn-moon to bring to full tide the ocean of the Vaiśêshikas; he who is a very ruby-ornament of those who are versed in the *Sâmkhyâgama*, and who is a very bee on the water-lilies that are the feet of his teacher; he who is a very spring to the grove of mango-trees that is the *Śabdaśâstra*, and who has given new life to¹ the *Lākulasiddhânta*² by the development of his wisdom; he who is a very stream of the river of the gods in unequalled reasoning, and who has made the assembly of his disciples to prosper by the favour of the counsel given by him; he who is a very ocean to (*receive*) the stream of the great river that is the *Sâhityavidyâ*, and who has quite satisfied the god Paramêśvara (Śiva) with the unbroken flow of his devotion; he who is the sole abode of the virtue of blameless and spotless penance, and who has delighted the whole circuit of the earth with the moonlight that is his fame."

We gather a good deal of information about the Mûvarakôṇeyasamtati from various records at Baḷagâmi.³ And, in the first place, we find that it was connected with the sect of the Kâlâmukhas, which is already fairly well known. We learn this from the record of A.D. 1112, which says (line 49)—Parvvat-âmnâyada Mûvara-kôṇeya-santânada Śakti-parisheya[negate]-vadedu śishya-châtaka-varshâkâla-mukhar=enisida Kâlâmukharol,— "among

¹ *Lit.* "has awakened."

² Regarding Lakula, the founder of the tenets that were classed under the general head of *Lākulasiddhânta*, see page 226 ff. below. Several references to him and his writings will be quoted from the Baḷagâmi records. And mention is made of the *Lākulâgama* in line 21 of the Bijâpur inscription of A.D. 1074 (*Ind. Ant.* Vol. X. p. 128).

³ The principal ones,— of which the first was edited by me, *Ind. Ant.* Vol. V. p. 342, at a time when the purport of the verse *Dhareg=esava, etc.*, could not be guessed, and the others all deserve, for various reasons, to be properly dealt with in full,— are :—

Of A.D. 1094;	<i>P. S. O.-C. Inscr.</i> No. 165;	<i>Mys. Inscr.</i> p. 73.
Of A.D. 1102;	. . . . . No. 168;	. . . . . p. 78.
Of A.D. 1112;	. . . . . No. 172;	. . . . . p. 82.
Of A.D. 1129;	. . . . . No. 178;	. . . . . p. 87.
Of A.D. 1139;	. . . . . No. 179;	. . . . . p. 134.
Of A.D. 1149;	. . . . . No. 180;	. . . . . p. 97.
Of A.D. 1155-56;	. . . . . No. 181;	. . . . . p. 100.
Of A.D. 1162;	. . . . . No. 184;	. . . . . p. 92.
Of A.D. 1168;	. . . . . No. 185;	. . . . . p. 109.
Of A.D. 1192;	. . . . . No. 200;	. . . . . p. 103.
Of A.D. 1215	. . . . . No. 201;	. . . . . p. 72.

the Kālamukhas,¹ who, having attained fame in the Śaktiparishe of the Mūvarakōneyasamtāna of the Parvatāmnāya, had caused themselves to be spoken of as the very burst of the rainy season for the *chātaka*-birds that are disciples,"—and then goes on to place among these "Kālamukhas" Kēdārāsakti, his son Śrīkaṇṭha, and Śrīkaṇṭha's son Sômēśvara. This passage would, indeed, seem to identify the Kālamukhas with the Mūvarakōneyasamtati. But this appears not quite consistent with the fact that the college (*sthāna*) of the Kālamukhas of the ancient Balligāve was the temple of Pañchalīṅga,² whereas the college of the Mūvarakōneyasamtati was a different building. And it seems probable that what the passage really means, is, that the founder of the Mūvarakōneyasamtati was a member of the Kālamukha sect who established some particular school, the tenets of which differed in some respects from the general doctrine of the Kālamukhas. The verse *Dhareg=eseva, etc.*, seems to name, as the order of development, first the Śaktiparshe,³ then the Parvatāvali, and then the Mūvarakōneyasamtati. On the other hand, the prose passage, just quoted, indicates first the Parvatāvali, then the Mūvarakōneyasamtati, and then the Śaktiparshe. The verse used in the record of A.D. 1129 (see page 223 below), and in some subsequent records, does not mention the Śaktiparshe, and indicates first the Parvatāvali and then the Mūvarakōneyasamtati. And the record of A.D. 1192 mentions only the Parvatāvali.

The members of the Mūvarakōneyasamtati were the hereditary priests of the temple of the god Śiva in the form of Dakṣiṇa-Kēdārēśvara, "the Kēdārēśvara of the South,"⁴ which, as we learn from line 57 of the record of A.D. 1112, was on the *śrī* or raised bank of a tank called Tāvaregere and Tāvareyakere, "the tank of water-lilies," which was in the southern part of the lands of Balligāve. They had also the temple of Śiva in the form of Nagarēśvara or Nakharēśvara,⁵ which, again,—as we are told in line 26 of the record of A.D. 1094,—was at the Tāvaregere tank. And, from A.D. 1139 onwards (see page 224 f. below), they had also a temple of Śiva in the form of Kuvēśvara, which was then built in connection with the temple of Dakṣiṇa-Kēdārēśvara. Their maṭha or college is sometimes spoken of as the Kēdāramaṭha and the Kēdārasthāna. But its actual name was, in Kanarese, Kōḍiyamaṭha, which appears in a Sanskrit passage as Kōṭimaṭha.⁶ From line 60 f. of a record of

¹ In every other passage known to me, this name is spelt with the long *ā* in the second syllable. The short *a* is used here probably only in connection with the play on the meaning of the components, or supposed components, of the name. The word *kālamukha* appears to denote 'a kind of monkey,' and also to be another name of the *kālaguru* or black *aguru*-tree.

² See page 227 below, and note 1.

³ It may be mentioned, incidentally, that another record at Baḷagāmi, of A.D. 1098 (see page 223 below, note 2), discloses, in line 34, the name of another *pariśad* at the ancient Balligāve, *viz.* the Sāleyaparshe.

⁴ Dakṣiṇa-Kēdārēśvara was an image established at Balligāve as the southern representative of Śiva as worshipped at Kēdārānāth in the north, a famous temple and place of pilgrimage in the Garhwāl district, North-West Provinces, situated, according to Thornton's *Gazetteer*, in lat. 30° 44', long. 79° 5', in the Himālayas, and standing 11,755 feet above the level of the sea.—From the titlings of the transcriptions, in Sir Walter Elliot's *Carnātaka-Dēsa Inscriptions*, of some of the records mentioned in note 3 on page 220 above, it appears that the temple of Dakṣiṇa-Kēdārēśvara is now known as the temple of Basavaṇṇa.

⁵ The name appears as Nakharēśvara in the record of A.D. 1094. Elsewhere, it is usually written Nagarēśvara, which, no doubt, was the real correct form. Its name is explained in a passage in line 46 ff. of the record of A.D. 1129, which runs,—*Balligāveyo=dakṣiṇa-dik-taṭa-nikaṭavaritti maṇḍita-puṇḍarīka-śaṇḍ-ḍpṇatam=umf=alli nagara-janaṅga=drjjiid=aganya-punya-puṇjame Śiva-bhavanav=dd-ante Nagarēśvaram=entse pavar-vadeḍu sogayisuttam-irppudu*,—"at Balligāve, close to the southern boundary, there is an ornamental garden [*upṇṇta* seems to be used here for *upavana*] full of water-lilies; and there there stands, in all its beauty, the temple named Nagarēśvara, the veritable abode of Śiva, (an embodiment) indeed (of) all the incalculable religious merit amassed by the people of the town."

⁶ This, which seems to be only a Sanskritised form, is taken from line 19 of the record of A.D. 1215. In the photographs of some of the records, the vowel of the first syllable might be taken to be *ā*, instead of *a*. But the name appears very distinctly,—Kōḍiyamaṭha,—in line 61 of the record of A.D. 1158 (see page 222 below, note 1).

A.D. 1158,¹ which speaks of “Vāmaśaktipañditadēva, the *Āchārya* of the Kōḍiyamaṭha of the *Hergade* Venṇamarasa of that place (Baḷligāve),” it seems to have been built for the members of the line by the said Venṇamarasa. And it would appear that it was named the Kōḍiyamaṭha because, probably, it stood somewhere near the *kōḍi* or outlet of the Tāvaregere tank. That the Kōḍiyamaṭha was the *maṭha* of the Mūvarakōṇeyasaṃtati, we learn explicitly from the record of A.D. 1162, which mentions, as belonging to “the succession of the family of the *Gurus* of the Kōḍiyamaṭha,” two persons, Gautama and the Vāmaśakti mentioned above, who, as will be seen, were disciple-descendants of Kēdāraśakti. And the same record further gives (line 27 ff.) the following rather singular description of the *maṭha*,—Dakṣiṇa-Kēdāra-sthānamuṃ Śiva-līṅga-pūjā-pulaka-sasya-sarasa-kēdāra-sthānamuṃ naiṣṭhika-brahmacharyya-Śiva-muniṇa-ānushṭhāna niṣṭhita-sthānamuṃ sāṅga Rīg-Yajus-Sāma-Ātharvva-chaturvēda-svādhyāya-sthānamuṃ Kaumāra-Pāṇinīya-Śākatāyana-Śabdānuśāsan-ādi-byā (vyā)karaṇa-byā (vyā)khyāna-sthānamuṃ nyāya-vaiśeṣhika-mīmāṃsā-sāṃkhya-bauddha (ddh) - ādi-shaḍu-darsana-byā (vyā)khyāna-sthānamuṃ Lākulaśiddhānta (ddhānta)-Pātāñjala-ādi-yōgaśāstra-byā (vyā)khyāna-sthānamuṃ aṣṭādaśapurāṇa-dharmaśāstra-sakala-kābya (vya) - nāṭaka-nāṭik-ādi-vividha-vidyā-sthānamuṃ dīn-ānātha-paṃgva-amḍha-badhira-kathaka-gāyaka-vādaka-vāṃśika-nartaka-vaitālīka-nagna-bhagna-kṣhapanak-aikadāṃdi-tridāṃdi-haṃsa-paramahāṃsa-ādi-nānā-dēśa-bhikṣhukajan-ānivāryy-[*]mnadāna-sthānamuṃ nān-ānātha-rūḡijana-rōdha-bhaishajya-sthānamuṃ sakala-bhūt-ābhaya-pradāna-sthānamuṃ=āgi Kōḍiyamaṭhav=irppudu,—namely, “there is the Kōḍiyamaṭha, which has become the abode of the god Kēdāra of the South,—a very field charming with a crop which is the standing erect of the hairs of the body that is induced by doing worship to the *līṅga* of Śiva,—a place devoted to the observances of Śaiva saints² leading perpetually the life of celibate religious students,—a place for the quiet study of the four Vēdas, the *Rīch*, *Yajus*, *Sāma*, and *Ātharvan*, together with their auxiliary works,—a place where commentaries are composed on the *Kaumāra*, *Pāṇinīya*, *Śākatāyana*, *Śabdānuśāsa*, and other grammatical works,—a place where commentaries are composed on the six systems of philosophy, namely the *Nyāya*, *Vaiśeṣhika*, *Mīmāṃsā*, *Sāṃkhya*, *Bauddha*, etc.,³—a place where commentaries are composed on the *Lākulaśiddhānta*, and the *Pātāñjala* and other *Yōgaśāstras*,—a place for (*studying*) the eighteen *Purāṇas*, the law-books, and all the poetical compositions, the dramas, the light comedies, and the other various kinds of learning,—a place where food is always given to the poor, the helpless, the lame, the blind, and the deaf, and to professional story-tellers, singers, musicians, bards, players, and minstrels whose duty it is to awaken their masters with music and songs, and to the naked and the crippled, and to (*Jain and Buddhist*) mendicants, to (*Brāhmaṇ*) mendicants who carry a single staff and also those who carry a triple staff, to *hāṃsa* and *paramahāṃsa* ascetics, and to all other beggars from many countries,—a place where many helpless sick people are harboured and treated,—a place of assurance of safety for all living creatures.”

The founder of the Mūvarakōṇeyasaṃtati appears to have been Kēdāraśakti; at any rate, we have obtained no earlier name at present. For him, we have as yet no date.

The son and chief disciple of Kēdāraśakti, and evidently his successor as head of the *maṭha*, was Śrīkaṇṭha. The record of A.D. 1094 names him as his chief disciple (line 21); and the record of A.D. 1112 names him as his son (line 50). In the record of A.D. 1094, after the verse *Dhureg=eseva*, etc., there is used (line 21 f.), to describe Śrīkaṇṭha, a verse which we can now render more correctly, as follows,—Ā⁴ munipan=agra-śishyar śrīmat Śrīkaṇṭha-

¹ P. S. O.-O. Inscr. No. 183; Mys. Inscr. p. 152.

² The *Śiva-muniṇa* of the text seems to stand for *Śaiva-muniṇa*.

³ The usual enumeration of the six systems seems to be *Nyāya*, *Vaiśeṣhika*, *Pūrva-Mīmāṃsā*, *Uttara-Mīmāṃsā*, *Sāṃkhya*, and *Yōga*. This passage speaks of six systems, but names only five. The inclusion of the *Bauddha* or Buddhist system is rather peculiar.

⁴ Metre, Kanda.

paṇḍitar=vvasudhevoḥ=inn=ê mât]o Lākulīśar=ttām=ene Sarvvajña-kalpar=esedar=aḷumba[m],—“the chief disciple of that great saint was the holy Śrīkaṇṭhapāṇḍita, who, being but little inferior (*in knowledge*) to the Omniscient one, shone out excessively in the world just as if,—what more could be said?,—he was Lākulīśa¹ himself.” For Śrīkaṇṭha, again, we have as yet no date.²

The son and disciple, and evidently the successor, of Śrīkaṇṭha was Sômesvara. The record of A.D. 1094 names him as his disciple (line 22); and the record of A.D. 1112 names him as his son (line 52). In A.D. 1094,³ he was the *Āchārya* of the god Nakharêśvara; and his feet were then laved by the assembly of the *Paṭṭanasvāmin* and other representatives of the people of the town, on the occasion of making a grant to that god. In A.D. 1101, as we learn from the Ablūr inscription A., he was at Ablūr, and his feet were laved by the *Daṇḍanāyaka* Gôvindarasa, on the occasion of making a grant to the god Brahmêśvara of that village. The record of A.D. 1102 describes him (line 49) as the *Āchārya* of the *sthāna* of the god Dakshina-Kêdârêśvara, and tells us that his feet were then laved by the *Daṇḍanāyaka* Raṇarāṅgabhairava-Gôvindarasa, in making a grant to that god. And in A.D. 1112 his feet were laved by the Pāṇḍya *Mahāmaṇḍalêśvara* Tribhuvanamalla-Kāmadêvarasa, when another grant was made to the same god.⁴ This last record describes Sômesvara, in line 34, as the *Ārādhyā* or family-priest of Kāmadêvarasa.

The record of A.D. 1129 opens the account of these teachers with a new verse, which runs (line 58 f.)—Mûvara⁵-kôṇeya-saṁtati-dêvabra(vra)tan=eseva Parvvat-âvaliyol=tân=âvirbbha(bbha)visidan=amaḷa-yaśô-vibhu Kêdâraśakti-paṇḍita-dêva[m*],—“in the famous Parvatâvali there was born Kêdâraśaktipaṇḍitadêva himself, the lord of pure fame, a devotee of the gods in the Mûvarakôṇeyasaṁtati.” It mentions Śrīkaṇṭha as the disciple of Kêdâraśakti, and Sômesvarāryya as the disciple of Śrīkaṇṭha. After Sômesvara there came, it tells us, his younger brother Vidyâbharana. But he, it says, did not care for any occupation except the steady pursuit of knowledge; and so he transferred all the business affairs of the *maṭha* to his own chief disciple Vâmaśakti. In A.D. 1129, however, when the grant registered in this record was made,—namely, the allotment of a village for the repairs and other purposes of the *maṭha*,—it was Vidyâbharana who was summoned (line 69), and whose feet were laved, by the Western Châlukya king Sômesvara III., who had then come south to make a state progress through his dominions and was encamped at Hullunīyatīrtha.⁶ Vidyâbharana's name was afterwards expanded into Vâdividyâbharana, by which appellation he is mentioned in the Ablūr inscription C., and line 44 of the Baḷagāmi record of A.D. 1149.

As far as dates go, the next name is that of Jñānaśakti, who is mentioned as a disciple of Vâdividyâbharana in the Ablūr inscription C. This record gives dates for him in A.D. 1130 and 1144. In A.D. 1130 his feet were laved by the *Nālprabhu* Barmagāvunda, when the latter made his grant to the god Brahmêśvara of Abbalūr. In this record there is used a

¹ The vowel in the first syllable of this name is properly the short *a*. It was lengthened here to suit the metre.

² A record of A.D. 1098 (*P. S. O.-C. Inscr.* No. 167, *Mys. Inscr.* p. 107) mentions (line 31 f.) “Śrīkaṇṭhapāṇḍitadêva, the *Āchārya* of the temple of Pañchalīṅga.” But he must have been a different person, if only because the date there given for him is later than the date of Sômesvara, the son and disciple of the Śrīkaṇṭha who was the son and disciple of Kêdâraśakti.

³ Mr. Rice (*Mys. Inscr.* Introd. p. 90, note) would allot to him an earlier date, in A.D. 1071, from another record at Baḷagāmi (*P. S. O.-C. Inscr.* No. 160, *Mys. Inscr.* p. 164). But the person there mentioned (lines 26, 29 f.) was a different person, namely Sômesvarapaṇḍita, *Sthānapati* of the god Mallikāmôdêśvara, and a disciple of Chandrabhūṣanapaṇḍita.

⁴ This record was composed by Mallikārjunārya or Mallikārjunabhaṭṭa, who describes himself as a servant (*kṛimkara*) of Sômesvara. In it, he three times (lines 34, 60, 64) speaks of Sômesvara as *śārasvata-mahādāya*, which may or may not mean anything more than simply “a master, a leader, of learned people.”

⁵ Metre, Kanda.

⁶ *Dig-vijayam-geyyal=endu dakshin-ābhīmukhan=āgi bandu Hullunīya-tīrthadol=blāam biṭṭu.*

variation of the verse given in the record of A.D. 1129 ; and the whole passage (line 36 ff.) runs — *Mūvara-kōneya-santati-dēvabrah̄ma*(vra)tar=eseva *Parvvat-āvaliyol=tām=āvirbh̄ha*(rbbha)-visidar=amaḷa-yaśō-vibhava-vinūtar=arebar=āchāryyarkkaḷ || *Va* || *Avar=olage* || *Svasti Yama-niyama-svādhyāya-dhyāna-dhāraṇa-mō* (mau)nānushṭhāna-japa-samādhi-śīla-sampanna¹rum | *vibudha-jana-prasannarum* | śrīmad-*Vādividyābharāṇa-paṇḍita-dēvara śishyarum*=appa śrīmadu-*Jñānaśakti-paṇḍita-dēvara* kālāṁ karchchi, etc. There does not appear to be any mention of this *Jñānaśakti* in the records at *Baḷagāmi*.

We take up the line again from the record of A.D. 1129. The arrangement of this document is rather unusual. The ordinary part of it,—ending with the date and the details of the grant,—comes to a close in line 72. But the benedictive and imprecatory passages, which would usually stand next, do not commence till line 76. And there intervenes a parenthetical passage, which is now to be considered. As already stated, this record says, in lines 62 to 64, that *Vidyābharāṇa* transferred all the business affairs of the *maṭha* to “his own chief disciple *Vāmaśakti*,” the words in the original are,—*Enisid=ā Vidyābharāṇam vidyā-bharāṇa-vyāsaṅgav=allad=itara-vyāsaṅgaman=ollade maṭha-vyāsaṅgaman* nij-āgra-śishyanum guru-kula-samuddharāṇa-vāma-śaktiyum=*enisida Vāmaśakti-muniśvaranoḷ=niyōjisid-āgaḷ* : and this prose passage introduces a verse which says that he directed *Vāmaśakti* to “protect” the *maṭha*, i.e. to manage it. But the opening verse of the record invokes the protection of the god *Kēdārēśvara* for *Gautama*, who is described in it as having received the *ādhipatyā* of the *Kēdāramāṭha* by the favour of the command of *Vidyābharāṇa*. And the parenthetical passage, which intervenes between the donative portion and the benedictive and imprecatory passages, commences by telling us that *Vidyābharāṇa* transferred the office of head of the *maṭha* to “his own chief disciple *Gautama*,” here, the text runs (lines 72, 73), in verse, with a prose connection,—*Ā¹ Vidyābharāṇam vidyā-vividha-vinōda-yōga-saukhya[m] sthiti-[bha]ṅg-āvalav=end=adan=ēḷisi bhūvinuta-nij-āgra [śish]y[a]-Gau[tama-muniyoḷ || Maṭh]-ādhipatyamam* *niyōjisid-āgaḷ*. There is nothing in the record that explains why *Gautama*, as well as *Vāmaśakti*, is called the chief disciple of *Vidyābharāṇa*, and why *Vidyābharāṇa* “censured” or came to regret the happiness of having devoted himself to the various delights of learning because it had proved “destructive of stability,” and on that account, appointed *Gautama* to the office of *Maṭhapati*. And it is not at all intelligible why,—after a verse in lines 73, 74, which runs on in construction with the words *niyōjisid-āgaḷ*, and says that, just as saints before him, like brilliant lamps, had lit up the *maṭha*, so *Gautama* lit it up, like a very pure gem that serves as a lamp,—the parenthetical passage ends with a verse (lines 74 to 76) which makes no mention at all of *Vidyābharāṇa*, and says that the fortunes of the *maṭha* were nourished by *Sōmēśvara*, and then by *Vāmaśakti*, and then by *Gautama*.² But, evidently, when he entrusted the management of the affairs of the *maṭha* to *Vāmaśakti* in order that he himself might devote his whole time to study, *Vidyābharāṇa* retained the actual office of *Maṭhapati* in his own hands. And it seems clear that the record, though registering a grant made in A.D. 1129, was not really drawn up till some time after that date. In the interval, something or other must have occurred,—not disclosed in the record,—which prevented the eventual succession, that was doubtless intended, of *Vāmaśakti* as *Maṭhapati*, and led to the substitution of *Gautama* as being the next senior disciple.

The *Vāmaśakti* who is mentioned in the record of A.D. 1129, does not figure in any other of the records. But, for *Gautama* we have subsequent dates in A.D. 1139 and 1149 ; and he is mentioned in also some of the later records. The record of A.D. 1139 speaks of him as

¹ Metre, Kanda. The *akṣharas* in square brackets are illegible in the photograph, and are supplied from the transcription in Sir Walter Elliot's *Carndataka-Dēsa Inscriptions*. There can be no doubt, however, about the correctness of them.

² This verse, however, prevents our assuming that *Vidyābharāṇa*'s chief disciple had two names,—*Vāmaśakti* and *Gautama*.

Gautamārya and Gautamadēva, the *Āchārya* of the Kōḍiyamaṭha, and tells us that two sculptors named Bāvaṇa and Rāvaṇa, in order to do away with, i.e. to make amends for, some fault committed by their guild, founded a temple of the god Kusuvēśvara in connection with the temple of Kēdārēśvara, and gave it to Gautama, and that, along with some other grants, Gautama himself allotted, for the purposes of this temple of Kusuvēśvara, sixty *kammas* of rice-fields in the *hakkaḷēśaya*-land belonging to himself in the open plain on the east of the culturable land of the god Nārasimha. The record of A.D. 1149 speaks of him as Gautamārya and Gautamaṇḍitaḍēva, the *Āchārya* of the Kēdārasthāna, and the disciple of Vādi-vidyābharanapaṇḍitaḍēva, and tells us that his feet were then laved by the *Śāntara Mahāmaṇḍalēśvara* Tribhuvanamalla-Jagaddēvarasa and his son Bammarasa, who had come to Baḷligāve, on the occasion of granting to the god Dakṣiṇa-Kēdārēśvara a village in the *Śāntaḷige* thousand.

The successor of Gautama was his son and disciple Vāmaśakti,—the second of that name. He is mentioned first in a record which belongs to the end of A.D. 1155 or the beginning of A.D. 1158, according to the way in which we interpret the date, which is not recorded correctly. This record does not mention any members of the line previous to Gautama. It introduces him with another adaptation of the verse that is elsewhere found first in the record of A.D. 1129; here (line 35 f.) it runs,—*Mūvara-kōṇeya-santati-dēvavratana-esava Parvat-āvaliyoḷ tana-āvirbhavisidan=amala-yaśō-vibhava-vinūtan=enipa Gautama-munipa*[in*]. The next verse tells us that Gautama's son was Vāmaśaktipaṇḍitaḍēva. And the donative passage describes Vāmaśakti as the *Āchārya* of the *sthāna* of the god Dakṣiṇa-Kēdārēśvara, and tells us that his feet were laved by the *Mahāpradhāna* and *Danḍanāyaka* Māyidēvarasa, the *Hergade* of the *vaḍḍarāvula* and *hejjuṅka* duties of the Banavase twelve-thousand, on the occasion of making a grant to that god. A record of A.D. 1158¹ mentions him in lines 60, 61 as the *Āchārya* of “the Kōḍiyamaṭha of the *Hergade* Veṇṇamarasa,”—in line 72, as the *Ārādhyā* or family-priest of the *Mahāpradhāna* and *Danḍanāyaka* Kēsimayya, Kēśirāja or Kēśavadēva,—in line 74, as the son of Gautamamuni,—and in line 75, as the *Rājaguru* or royal preceptor; and it tells us that his feet were then laved by Kēsimayya. The record of A.D. 1162 describes him in line 40 as the disciple of Gautamāchārya, and tells us that then, on the occasion of making a grant to the god Dakṣiṇa-Kēdārēśvara, his feet were laved by the Kaḷachurya *Mahāmaṇḍalēśvara* Bijjala, who was encamped at Baḷligāve in the course of a state progress undertaken with a view to secure the possession of the southern provinces.² The record of A.D. 1168 mentions him again as the *Āchārya* of the *sthāna* of Dakṣiṇa-Kēdārēśvara, as the *Rājaguru*, and as “the beloved disciple of Gautamadēva,” and describes him (line 33 ff.) as “a very Pāṇini in grammar, a very Bhūṣaṇāchārya in political science or moral philosophy, a very Bharata in knowledge of dramatic representation and the other *Bharataśāstras*, a very Subandhu in poetical composition, a very Lakulīśvara in establishing conclusive arguments, and a very Skanda on the earth at the feet of Śiva,³ and tells us that his feet were then laved by the *Mahāsāmato*, *Sēnādibāhattaranīyōgādhiśthāyaka*, *Mahāpradhāna*, *Sarvādhiśthāyaka* and *Mahāpasāyita*, the *Danḍanāyaka* Boḷikeya-Kēsimayya, in making a grant to the god Dakṣiṇa-Kēdārēśvara. A record of A.D. 1171⁴ mentions him again as the *Rājaguru* Vāmaśaktiḍēva. A record of A.D. 1179⁵ speaks of him as “the beloved son of Gautama,” and as the *Rājaguru* and *Āchārya* of the *sthāna* of the god Kēdārēśvara, and tells us that his feet were then laved by the Kaḷachurya

¹ P. S. O.-C. *Inscrs.* No. 183; *Mys. Inscrs.* p. 152.

² *Dakṣiṇa-dig-bhāgamam sādhisal=ēndu Bijjala-mahārājāṁ bijayam-geydu Baḷligāveyoḷu bīḍam-biṭṭu.*

³ The same verse, with certain variations, occurs in line 24 ff. of a record of A.D. 1179 (see note 5 below); but there we have the name of the poet Māgha instead of that of Subandhu, and the name of Lakulīśvara appears in the form of Nakulīśvara (regarding which, see note 2 on page 226 below).

⁴ P. S. O.-C. *Inscrs.* No. 188; *Mys. Inscrs.* p. 174.

⁵ P. S. O.-C. *Inscrs.* No. 189; *Mys. Inscrs.* p. 75.

king Saṅkama, who had come to the south, the best of all countries, with all his ministers, on a pleasure-trip,¹ and also by the *Mahāmaṇḍalēśvaras* Tailahadēva and Eṇaharasa, who added to the grant made by Saṅkama a grant by themselves because the *Gurus* of the *sthāna* were their own family-preceptors; and an addition to this record registers the fact that in A.D. 1186 Vāmaśakti himself granted some land to the masons Bisandōja, Bāvōja, and Siṅgōja, being pleased with them for building a *maṇḍapa* of the god Kēdāra. And finally, we have a later date for him from the record of A.D. 1192, which mentions him again as the *Rājaguru*, the son of Gautama of the Parvatāvali, and tells us that his feet were then laved by the *Mahāpradhāna*, *Sarvādhikārin*, and *Mahāpasāyita*, the *Danḍanāyaka* Ereyanna, in making a grant, on behalf of his sovereign lord the Hoysala king Vīra-Ballāla II., to the god Dakṣiṇa-Kēdarēśvara.

After this, there were another Śrīkaṇṭha and a third Vāmaśakti; and with them our knowledge of the line comes to an end for the present. We take their names from the record of A.D. 1215. This record contains, in line 19 f., the following verse, in connection with the temple of Dakṣiṇa-Kēdarēśvara which is mentioned just before it,—*Ūpāsātē Virūpākṣam tatra Kōṭi-maṭha-sthitam Vāmaśaktir-yyathā pūrvvam-upamanyur-mmahā-tapāh*,—"there they worship the god Virūpākṣa; as formerly did the zealous Vāmaśakti, abiding in the Kōṭimaṭha, and practising severe penances." The reference here may be to either the first or the second Vāmaśakti. The record goes on to mention, in lines 20, 21, "*Vāmaśaktidēva*, the disciple of the *Āchārya Śrīkaṇṭhadēva*." It speaks of him in line 24 as the *Sthānāchārya*. And it tells us that then, in A.D. 1215, his feet were laved, at the *śūkhādhikāra* or office for the collection of customs of the Banavāse *nāḍ*, by a certain Hemmayyanāyaka, an official of the *Mahāpradhāna*, *Sarvādhikārin* and *Mahāparamaviśvāsin* Māyidēvapāṇḍita.

* * * * *

In the mention of the *Lakṣasiddhānta* in line 65 of this record at Ablūr, and in certain allusions in some of the Baḷagāmi records quoted above, reference is made to the doctrine of a Śaiva teacher named Lakṣa, Lakulīśa, Lakulīśvara, and Nakulīśa,² the founder of the school of the Lakulīśa-Pāśupatas, regarding whom some information may conveniently be put together here. The Cintra *prasasti*, which was composed in the period A.D. 1274 to 1296,—(edited by Dr. Bühler, *Ep. Ind.* Vol. I. p. 271),—claims that he was an incarnation of the god Śiva. It mentions, in connection with him, a place named Kārōhaṇa, in the Lāṭa country,—which Dr. Bühler has identified with the modern Kārvān, about seven miles towards the west from Dabhōi in the Baroda State,³—where four branches of his school were established by four of his pupils named Kuśika, Gārgya, Kauruṣa, and Maitrēya. And Dr. Bühler understood it to imply that Kārōhaṇa-Kārvān was his birthplace. Now, however, in the light of the facts that I shall adduce further on, it seems clear that the words used in the original, *saṁētya Kārōhaṇam=adhyuvāsa*,—meaning, literally, as translated by Dr. Bühler, "he came to and dwelt at Kārōhaṇa,"—are not to be interpreted as implying that it was at Kārōhaṇa that the god became incarnate, but mean that Lakulīśa came from some other part of the country and settled there. Dr. Bühler has told us that the doctrines of the Lakulīśa-Pāśupatas are explained in Śāyana's *Sarvadarśanasamgraha*. But, he added, "nothing is known regarding their history." And it is interesting, therefore, to be able to fix, from the southern records, the period when the founder of the school lived.

¹ *Samasta-pradhānar sahitam vinōdadim dakṣiṇa-diśāvarakke vāndu*.

² For this form of the name, see Dr. Bühler's remarks (in his paper referred to in the next sentence), p. 274 and note 10. He has there told us that Nakulīśa is the form that is commonly used in Sanskrit literature; and he has expressed the opinion that the older form is Lakulīśa, which he explained as "a compound of *lakulī*, i.e. *lakulī*, and *śa*, 'the lord wearing the staff,' i.e. the *khatvāṅga*." We find the form Nakulīśvara in the Baḷagāmi inscription of A.D. 1179 (see page 225 above, note 8).

³ Kārvān, being on the north of the Narmadā, is outside the original Lāṭa country, but within the limits to which, on the north, that country was extended about the middle of the eighth century A.D. (see *Dyn. Kan. Distrs.* p. 309 ff.)

The most important record is an inscription at Balagâmi of A.D. 1035, of the time of the Western Châlukya king Jayasimha II. (*P. S. O.-C. Inscrs.* No. 155; and see *Mys. Inscrs.* p. 146). It registers grants that were made in that year for the purposes of "the temple of the god Pañchalînga, founded by the Pāṇḍavas, which was the college of the Kâlâmukha Brâhman students of Balligâve, the capital of the Banavase twelve-thousand."¹ And it states (line 11 ff.) that the grants were made,— samasta-tarkk-âdi-sâstra-pârâvâra-pâragam vâdi-Rudram vâdibha-mastaka-nakh-âsphâla(ṭa)na-kisôra-kêsari vâdi-mah-âranya-davadahanam dushtavâdi-nishtlura-patishtha-sârdḍûlam Bauddh-âbdhi-badavâmmukham Mîmâmsaka-dhâtûdhara-vajram Lôkâyata-mahâ-taru-vidâra-pa-krakacham sâmkhya-âhîmḍra-rumḍra-Vainatêyam²=advaitavâdi-bhûja-kuthâran=Akalanka-tripura-dahana-Tripêtram Vâdigharatta-disâpattam Mâdhavabhâtta-gharattam Jñânânanda-mada-bhamjana[m] Viśvâna[m]da-pralay-ôgr-ânal=Abhayachandra-kâlânam Vâdibhasi[m]ha-sarabham Vâdirâja-mukhamudra[m] Nayanamdi-disâpattam Naiyâyika-sa[m]rakshaṇ-aika-daksham sva-paksha-pôshana-para-paksha-dûshana-patutara-Virimcham vâgvadhû-mañḍanan=âsthâna-Padmâsanam vivêka-Nârâyanam gamaka-Mahêśvaran=upanyâs-âmarâpagâ-pravâham vyâkhyâna-kêli-la[m]paṭa-manôhara-sarasîruha-bhṛîngan=avadâta-kîrtti-dhvajan=amalina-charitram dvishṭa-darppishṭha-paṇḍita-gaḷa-K[â]ḷa-pâsam vâdi-Digambara-dhûmakêtu=âdi ru[m]dra-guṇa-nâm-âmkitar=appa śrîmal-Lakuliśvara-panḍitargge,—namely "to the holy Lakuliśvarapaṇḍita, who was distinguished by names, of great virtue, such as³ he who has penetrated to the very end of both the further and the nearer shores of (*the ocean that is*) the *tarka* and other *sâstras*; he who is a very Rudra (Śiva) among disputants; he who is a young lion in tearing open with his claws the heads of the elephants that are (*hostile*) disputants; he who is a jungle-fire to the great forest of (*hostile*) disputants; he who is a cruel and very crafty tiger to those who dispute unfairly; he who is a submarine fire in the ocean of the Buddhists; he who is a thunderbolt to the mountains that are the Mîmâmsakas; he who is a saw to cleave asunder the great trees that are the Lôkâyatas; he who is a great Vainatêya (Garuḍa) to the large serpent that is the *Sâmkhya*-doctrine; he who is an axe to the trees that are those who propound the *Advaita*-philosophy; he who is a very Tripêtra (Śiva) to burn the three cities in the shape of Akalanika;⁴ he who has utterly confuted⁵ Vâdigharatta;⁶ he who is the grindstone of Mâdhavabhâtta; he who has broken the pride of Jñânânanda; he who is a fierce fire of

¹ The text here (line 18 ff.) runs— (*śrîmal-Lakuliśvara-panḍitargge*) *Banavase-pannirchhâsîrâda râjadhâni Balligâveya Kâlâmukha-brahmachârî-sthânâni Pāṇḍava-pratishṭheya Pañchalînga-dêvara dēgulada khaṇḍa-sphūṭitâda mâtakkam, etc.*— It is this same record which gives the tradition about the Pāṇḍavas establishing the five *lîngas* at Balagâmi, in a verse (line 2 ff.) which says that, in order to acquire the means for (*a celebration of*) the *râjasûya*-sacrifice that should astound the world, the five Pāṇḍavas went (somewhere or other), and, having there collected wealth and tribute, turned back, and came to Balligâve, and set up these five *lîngas*. The complete reading of the verse cannot be made out from the photograph; and no help is to be derived from the transcription in *Carn.-Dêsa Inscrs.* Vol. I. p. 59: but the end of it runs— *Ppāṇḍavar= Bballigâvee vand=ayvarum=aydu lîngaman=ivam sâsthâpanam-mâddidar.*

² Read *Vainatêyan*.

³ The word that is used here, *rundra*, occurs twice in this passage. For a note on the origin of it, from *rudda*, see *Ind. Ant.* Vol. XI. p. 273. Some other passages in which it has been met with, are, *Ind. Ant.* Vol. IV. p. 204, text line 7; Vol. VI. p. 24, text line 1; Vol. X. p. 252, text line 27; and Vol. XVIII. p. 38, text line 8. Kittel's Dictionary includes it, with the meaning of 'large, great,' and says that it is the word which, instead of *vadra*, appears in the Mysore *Amarakôṣa*.

⁴ It is not necessary that the persons mentioned in this passage should have been actual contemporaries of Lakuliśa. And Akalanika is, doubtless, the well known Digambara Jain teacher and author who flourished about the beginning of the eighth century A.D. (see *Dyn. Kan. Distrs.* p. 407, and *Ep. Ind.* Vol. III. p. 186 f.).

⁵ *Disâpatta*. The word has been met with before, e.g., *Jour. Bo. Br. R. As. Soc.* Vol. XII. p. 35, text line 16, [and above, Vol. IV. p. 270 and note 2]. Kittel's Dictionary gives it,— with the single *t*, *disâpaṭa*,— as a Sanskrit word meaning 'causing (his enemies) to be scattered in all directions;' and, as such, we may derive it from *disâ*, 'region, direction,' and *paṭa*, which is to be traced to the root *paṭ*, 'to split, cleave, tear, etc.'

This is evidently the *biruda*, used instead of the proper name, of some well-known leader of some other sect or religion. So, also, Vâdibhasinha, which occurs further on.

destruction to Viśvānanda;¹ he who is a world-destroying fire to Abhayachandra;² he who is a *sarabha* to (the lion that is) Vādībhasīmha;³ he who has silenced Vādirāja;⁴ he who has utterly confuted Nayanandi; he who is supremely clever in protecting the Naiyāyikas; he who is a very Viriñcha (Brahman) in being most expert in supporting his own adherents and refuting the adherents of his adversaries; he who is the ornament of the goddess of eloquence; he who is a very Padmāsana (Brahman) in *darbār*; he who is a very Nārāyaṇa (Vishnu) in discrimination; he who is a very Mahēśvara (Śiva) in making things clear; he who is a very stream of the river of the gods in reasoning; he who is a very bee on the charming water-lilies which are those who are lustfully addicted to the sport of commentating; he who has the banner of pure fame; he who is of spotless behaviour; he who is a very noose of Death to the throats of hostile paṇḍits puffed up with pride; he who is a fiery portent in (the sky that is the array of) the disputant Digambaras." These grandiloquent terms plainly describe, no ordinary priest of a temple, but someone of great note, who was a recognised leader among the Śaivas. And we need not hesitate about identifying the Lakulīśvarapaṇḍita of this record with the Lakulīśa of the Cintra *prasasti*, who, therefore, was alive in A.D. 1035 and was then at Baḷagāmi.

An earlier date for him is furnished by an inscription at Mēlpāḍi near Tiruvallam in the North Arcot district.⁵ This record is dated in the ninth year of the Chōḷa king Parakēsarivarma-Rājēndrachōḷadēva I., i.e. in A.D. 1019 or 1020.⁶ It registers the fact that certain shepherds of that village pledged themselves to supply ghee for a lamp in the Aṛiñjīśvara Śaiva temple. And the declaration was made before the Pūjāri Lakulīśvarapaṇḍita, of the *maṭha* of the god Mahādēva connected with the temple. Here, we need not assume that mention is made of simply some namesake of the great Śaiva teacher, or that the *maṭha* at Mēlpāḍi was a branch of an establishment previously founded in Gujarāt; we may safely identify the Lakulīśvarapaṇḍita of this record of A.D. 1019-20 with the person of the same name of the Baḷagāmi inscription of A.D. 1035. And it would seem, therefore, that Lakulīśa commenced his career at Mēlpāḍi in North Arcot, and laid there the foundations of the reputation and influence that he subsequently acquired,—that from there he went to Baḷagāmi in Mysore, and attached himself to one of the great Śaiva establishments at that place,—and that it was towards the end of his career that he proceeded to Gujarāt and then, settling at Kārvāṇ, founded the school of Pāsupatas which carried on the memory of him for so long a time.

ABSTRACT OF CONTENTS.⁷

The record opens with the usual verse *Namas=twiṅga-śiraś-chumbi, etc.*, in praise of the god Śiva under the name of Śambhu, followed by another which runs—*Girijā-śṛiṅgār-ēṇḍuḥ*

¹ If the name here were Vidyānanda, we could identify the person. The second *akshara*, however, is distinctly *śud*.

² This name occurs in a record of A.D. 1398 (*Inscr. at Śrav.-Bel.* No. 105), but apparently cannot be referred to a period early enough for the person there mentioned to be the one who is spoken of in this passage.

³ This *śiruda* occurs in the case of a Jain teacher named Ajitasēna (above, Vol. III. p. 188), who, however, may have been of later date. It also occurs in the spurious Tanjore grant, purporting to be dated A.D. 248, (*Ind. Ant.* Vol. VIII. p. 212), which says that the fictitious Western Gāṅga Harivarman conferred it on Mādhavabhaṭṭa, son of Gōvindabhaṭṭa of the Bhrigu *gōtra*, for defeating in disputation a Buddhist called Vādimadagajēndra.—A *sarabha* is a fabulous animal, supposed to have eight legs and to inhabit the snowy mountains, which is represented as stronger than a lion.

⁴ This is probably the Jain Vādirāja who is mentioned in the Śravaṇa-Belgoḷa epitaph of Mallishēṇa (above, Vol. III. p. 187). For another mention of apparently the same person, see Mr. Rice's *Karnāṭaka-śābdanuśāsanam*, Introd. p. 21.—For the word *mukhamudraṃ*, Prof. Kielhorn tells me that *mukhamudra* occurs in the *Naishadhityacharita*, V. 120, where the commentator has rendered it by *mauna*, 'silence.'

⁵ *South-Ind. Inscr.* Vol. III. p. 27. I am able to quote it through Dr. Hultzsch's kindness in sending me advanced proofs.

⁶ See page 206 above, note 4.

⁷ From the ink-impressions. A transcription of B. is given in Sir Walter Elliot's *Carn.-Désa Inscr.* Vol. I. p. 389; A. is not included in that collection.—In my abstract, the lines mentioned in brackets are those of A.

*pravarttayaty=āntaram manō-vārdhhiṁ sura-danuḥ-ārādhyasya cha yasya stavaḥ=pātu mām.*¹ It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*. *Paramésvara*, and *Paramabhaṭṭāraka*, the glory of the family of *Jatyāśraya*, the ornament of the *Chālukyās*, the glorious *Tribhuvanamalladēva* (*Vikramāditya VI.*) (line 3). And it then mentions his feudatory,² the *Mahāsāmanta* who had attained the *pañchamahāśābda*, the *Daṇḍanāyaka* *Anantapāla* (l. 4),³ who in the north subdued the seven *Mālava* countries⁴ up to the *Himālaya* mountains, and in the south drove all the kings of the *dakṣiṇāśā* or *Dekkan* into the ocean (l. 5), and thus became famous among the leaders of the forces of the emperor; at the command of the *Chālukya* emperor,⁵ he led an invasion, and gave the seven *Mālavas* to the flames, up to the *Himālaya* mountains (l. 6).

The elder sister of the thus famous *Daṇḍanāyaka* *Anantapāla* was *Padmaladēvī* (l. 7). She became the wife of *Kṛishṇarāja* or *Kṛishṇa* (l. 8). And to them there were born *Lakshmaṇa* and *Gōvindarāja* (l. 8). They had two younger brothers, named *Mallidēva* and *Gaṇapati* (l. 9). And all four of them attained the rank and office of *Daṇḍanāyaka*. There follow here two verses in praise of the *Daṇḍanāyaka* *Lakshmīdhara* (l. 9) or *Lakshma* (l. 11), and six in praise of *Gōvindarāja* (l. 11), otherwise called the *Daṇḍādhipa* *Gōvinda* (l. 13). And then we are told that, while the famous *Gōvindarāja* was ruling (l. 17):⁶—

There was a certain person named *Mudda* (l. 17), a resident of *Abbalūr*, who was possessed of such unequalled virtues that he was looked upon as the very father and mother and friend of the *Banavase* twelve-thousand.⁷ He belonged to the *Madanḍa* or *Madanda* family (l. 18).⁸ To him and his wife *Bhāganabbe*, there were born *Bamma* (l. 19) and *Eṣahagāvunḍa*: the former of them is also mentioned as *Bammagāvunḍa* (l. 22) and *Bammadēva* (l. 23); and he is described as having the management of the *hejjuṅka*, *vaḍḍarāvula*, and *bilkoḍe* duties of the *nāḍ* or district (in which *Abbalūr* was situated) (l. 24). Four verses follow in praise of his virtues and liberality; one of which tells us that he, a very *Dilīpa* in generosity, a very *Champāpati* (*Karna*) in truthfulness, a very tree of paradise for the benefit of other people, caused to be made, in such a fashion that *Abbalūr* (l. 28) became famous, a temple,⁹ in respect of which people said that it was the mountain *Kailāsa*, the home of *Īśvara* (*Śiva*),— that it had all the grandeur of

except where otherwise specified, towards the end of the record, where passages illegible in A. have to be supplied from B. In many respects, B. is more easy to read than A.; but I have quoted the lines of A., because this copy is outside the temple and would probably be more easy of access to anyone who might wish to examine the original.

¹ The last *pāda* is imperfect; and B., which reads *yasya stavaḥ=pātumām*, does not help to supply the deficiency. This verse is omitted in the transcription in *Carn.-Dēsa Inscr.*

² *Tat-pādapadm-ōpajīvi.*

³ The original, in both copies, has *mahāsāmanta=ādi-prachanda-damḍanāyaka*. This is unquestionably a mistake for *mahāsāmanta-dhipati-mahāprachanda-damḍanāyaka*; see the description of *Anantapāla* in all the records quoted on page 216 f. above.

⁴ *Sapta-Mālava*; and *ḷum-Mālava* in line 6. The seven *Mālavas* (*Mālavam-ḷum*) are mentioned again in line 16 of an inscription of A.D. 1019 at *Baḷagāmi* (*P. S. O.-C. Inscr.* No. 154, *Mys. Inscr.* p. 148; in my published version of it, *Ind. Ant.* Vol. V. p. 15, we have to read *Mālavam-ḷumam*, not *Mālava-mēlumam*), and in line 12 of a record of A.D. 1054 at the same place (*P. S. O.-C. Inscr.* No. 158, *Mys. Inscr.* p. 121); this latter passage mentions also the seven *Koṅkans* (see *Dyn. Kan. Distr.* p. 282, note 5), and the seven *Male* countries.

⁵ *Chālukya-chakri.*

⁶ *Ant=ātam negaḷte-vaded=arasu-geyye.* No hint is given as to the sphere or nature of his powers.

⁷ Here, in metre, and in prose in line 61, the name is spelt with the short *a* in the third syllable. It occurs with the long *a*, *Banavāse*, in prose, in A. line 76; but the corresponding passage in B., line 80, gives the short *a*,— *Banavase*.

⁸ A., line 18, has here, clearly, *Madamḍa*; but *Madamḍa* equally clearly in lines 41, 49, 77. B., line 22, seems to have *Madamḍa* here (with the dental *d* in both syllables); but it has *Madamḍa* clearly in lines 48, 56, 81. In A. line 30 and B. line 35, it cannot be said whether the *d* in either syllable is dental or lingual.

⁹ Namely, the temple of *Brahmésvara*, at which the record is.

the golden mountain (Mêru), the abode of Achyuta (Vishnu),¹— and that it looked like the mountain of dawn, for the rising of the sun. Then there comes a string of epithets in prose, in the course of which he is mentioned as having acquired the excellent favour of the god Brahmêśvara (l. 30). And then we are introduced to his wife, Suganabbe (l. 31). To them there were born two sons,—Êchi (l. 33), Êcha (l. 34), Êchama (l. 41), or Êchagâvunḍa (l. 51), and Muṭṭiga (l. 33) or Muṭṭa (l. 45). Seventeen verses follow in praise of the virtues and prowess of the two brothers. Then the record reverts (l. 48) to the elder brother, Êchagâvunḍa, whom it mentions as a bee on the succulent water-lilies that are the feet of the god Hara (Śiva) (l. 49),² — as the moon of the water-lily that was the Maḍanda family, — as a very Vatsarâja with restive horses,³— and as being also called “the lion of his father” (l. 50).⁴ His *Guru* or religious preceptor was Sômêśvarapaṇḍitadêva (l. 51), the disciple of Śrîkanṭha (l. 52), who was the disciple of Kêdârasâkti, who was the *ajja-guru*, lit. ‘grandfather-preceptor,’ of Sômêśvarapaṇḍitadêva (l. 51), and was an ornament of the succession of teachers called the Mûvarakôṇeyasaṃtati (l. 52).

While the *Mahâsâmantâdhipati*⁵ who had attained the *pañchamahâśabda* (l. 50),— the choice elephant of his uncle (l. 60),⁶ — the *Danḍanâyaka* Gôvindarasa (l. 61), was ruling the Hânungal five-hundred, and the Bâsavura hundred-and-forty which was a *kampana* included in the Banavase twelve-thousand, and the Nâgarakhaṇḍa seventy,⁷ punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (*with his official superiors*) (l. 62),⁸ he came in state to Abbalûr,⁹ and saw the temple of the god Brahmêśvara which Bammagâvunḍa had caused to be made, and was pleased. And, Êchagâvunḍa (l. 63) preferred a request, on the strength of which he (Gôvindarasa) laved the feet of Sômêśvarapaṇḍitadêva (l. 67), and made libations of water, and, at the time of the vyatipâta and an eclipse of the sun on Sunday the new-moon day of the month Vaiśâkha of the Vishu saṃvatsara, which was the twenty-sixth of the years of the glorious Châlûkya Vikrama (l. 69),¹⁰ he gave, as a gift to the god Paramêśvara,¹¹ the village of Muriganahalli, a town that was included in the Nâgarakhaṇḍa seventy (l. 67),¹² for the *aṅgabhōga* of the god Brahmêśvara of Abbalûr (ll. 67, 68), and for the frankincense and the oblation, and for the repairs of whatever might become broken, torn, or worn-out, and for the provision of food for ascetics and for boys who were desirous of being taught,¹³ as a *sarvanamasya*-grant, free from all imposts.

After two verses (one in Kanarese, and one in Sanskrit) about the merit of preserving and the sin of confiscating religious grants, we are told that the record was written (i.e., apparently,

¹ The original has, in both versions, *hirmmy-âdri*, which can only be a mistake for *haim-âdri*. As *haima* means, according to its derivation, either ‘wintry’ or ‘golden,’ we might take *haim-âdri* as equivalent to either *himâdri*, ‘the snowy mountain,’ ‘Himâlaya,’ or *hêmâdri*, ‘the golden mountain, Mêru.’ But Achyuta is a distinctive name of Vishnu. And the explanation seems to be that his paradise, Vaikuṇṭha, is placed, according to some authorities, on the eastern peak of mount Mêru.

² *Hara-charaṇa-sarasa-sarastruha-madhukara*.

³ *Sû(sû)kaḷa-haya-Vatsarâjam*; see page 236 below, note 1.

⁴ *Ayyana-singam*.

⁵ This title, however, must be a mistake, as remarked on page 216 above.

⁶ *Mâvana gamdha-vâranam*.

⁷ The words *Banavase-paṃnirchchêśirada baḷiya kampanam* are probably intended to qualify *Nâgarakhaṇḍa-elpattumam*, as well as *Bâsavura-nûṇa-nûvattumam*.

⁸ *Sukha-saṃkathâ-vinôdadimdarasu-geyyutt-irâdu*.

⁹ *Abbalûrinṅe bijayam-geydu*.

¹⁰ *Śrîmach-Châlûk[y*]a-Vikrama-varṣa(rsha)da 26neya Visu(śku)-sa[m*]vatsarada Vaiśâkha-d-antse Âdityavâra vyatipâta-sûryyagrahanad-amdu*.

¹¹ *Paramêśva(śva)ra-dattiy=âgi bittâ datti*.

¹² *Nâgarakhaṇḍa-elpattara baḷiya bâda Muriganahalliyan*.

¹³ *Tapôdhanara vidyârtthi-mâniḡaḷi-dhâra-dânakam*.

composed) by the facile poet Charāja or Acharāja (B. l. 77) and the born poet Mullidēva (l. 72).¹ The *Rūvāri* Sōvōja (B. l. 77) and the *Rūvāri* Honnōja² engraved it.³

The record then repeats the verse *Namas=tuṅga-sirak-chumbi, etc.* It then proceeds to refer itself again to the reign of Tribhuvanamalladēva-(Vikramaditya VI.) (l. 74.). While, — by the command of his feudatory,⁴ the *Mahāsāmantadhipati* who had attained the *pañcamaśābda* (l. 75), the *Mahāpradhāna*, the *Bhānasure[rgade]* or chief of the kitchen, [the *Daṇḍanāyaka Anantapā]larasa* (B. l. 80), — the *Daṇḍanāyaka Gōvindarasa* (B. l. 80) was [administering] the *Banavāse* twelve-thousand (l. 76) and the *vaḍḍarāvūḷa*-duty, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications; ⁵—

And while he who was the moon of the cluster of water-lilies that was the Maḍanda family (l. 77), he who was a *paramamūhēśvara* or most devout worshipper of the god Mahēśvara (Śiva) (l. 78), he who had attained the excellent favour of the god Brahmēśvara (B. l. 83), he who was the lion of his father (l. 79),⁶ namely Ēchagā[vuṇḍa], the *Prabhu* of Abbalūr (l. 70), was [governing the *nāḍ* or district]:⁷—

Māl-(?)gāra-Dāsaya (B. l. 84), and his younger brother Masanēya (l. 79, 80), and Hāruva-Siṅgaṇana-Bīraṇa, and Reveya-Gāḷeya, and Maleyanāyaka, and Jōgisetti-Gōṇa and Tippaṇa, (B. l. 85), and Kēsiyaṇa, and Nūlamgēriya-Māraṇa, and Ābutte,—these ten persons (l. 81), on Sunday, (coupled with) the sixth tithi of the bright fortnight of the month Bhādrapada of the Tāraṇa saṁvātsara, which was the twenty-ninth of the years of the Chālukya Vikrama (l. 81),⁸ having given gold to the *Prabhu* Ēchagāvūṇḍa for the worship of the shrine (B. l. 86),—they, and the three-hundred (*Mahājanas*) acquired⁹ And Māli-Chaṭṭaya (l. 82), and Maydaṇa, and Jakkayagētana (B. l. 87), and Suppada-Bīraṇa,—these four persons joined with the ten (*mentioned above*), and gave gold, and acquired¹⁰ And all of these, headed by Mottakāra-Holeyana (B. l. 88), allotted, for the *aṅgabhōga* and the oil of the perpetual lamp of the god Brahmēśvara (l. 83), the turmeric of (B. l. 88), and the turmeric of, and the, and one *paṇa* per annum on each ladder (?),¹¹ (as a grant to continue) as long as the moon and sun should last.

The *Sēnabōva* Mādiyaṇṇa (B. l. 90) and Chaṭṭiyaṇṇa wrote (*i.e.*, apparently, composed) this.¹² The *Rūvāri* Honnōja engraved it.¹³

¹ *Sukara-kavi*=*appa Charājanuṁ* (or *°appa=Acharājanuṁ*) *sahaja-kavi Mullidēvanuṁ baradaru*. In line 55 of the Baḷagāmi inscription of A.D. 1102 (see page 26 above, note 2) mention is made of an *śū-kavi* named Nīṭalāksha.

² In B. line 90, this name appears with the lingual *n*,—Honnōja.

³ *Khaṇḍarisidarū*. Compare *khaṇḍaraṇe*, 'engraving,' in C. line 52, [and above, Vol. III. p. 198, line 3].

⁴ *Tat-pādapadm-ōpajñi*.

⁵ *Banavāse-pannirchchāśiramumuṁ vaḍḍarāvūḷada suṁkamumuṁ duṣṭa-nigraha-śiṣṭa-pratipālanam-geydu su[kha-samkathā-vinōdadim̐=arasa] geyyuttire*.—As regards the word *Banavāse*, see page 229 above, note 7.

⁶ *Ayyana-siṅga*.

⁷ Both the copies fail here. B. l. 84 shows the *akṣaras du . . . geyyuttire*. In A. the whole is illegible.

⁸ *Chālukya-Vikrama-varṣa(rṣa)da 29veṇa Tāraṇa saṁvātsarada Bhādrapada sudhāda* (read *suddha*) 6 *Ādiyaṇ[ārad=am̐du]*.

⁹ *Bhōjaṁgu* (B. has *bhōjaga*) *lanamumuṁ ubhaya-sāmyamumuṁ*; meaning not known.—Kittel's Dictionary gives *ubhaya sāmya* in the sense of 'the similarity of two things' But here *sāmya* probably stands for *sāmya*, 'ownership.'

¹⁰ *Ubhaya-sāmya*, again; meaning not known.

¹¹ *Koylāḷid-arisinamumuṁ bhōjaṁgad-arisinamumuṁ ālabhagamumuṁ varṣakk=ēṇiyal=onāu paṇa-mumuṁ*

¹² *Barāṇara*.

¹³ *Khaṇḍarisida*.

C.— Of the time of Perma-Jagadēkamalla II.— A.D. 1144.

This inscription, also, is at the temple which is now known as the temple of Basavēśvara, but was originally called the temple of Brahmēśvara.—The writing, consisting of fifty-two lines of about fifty letters each, covers an area about 2' 11" broad by 4' 8½" high, and is in a state of perfect preservation almost throughout.—The sculptures at the top of the stone are, in the centre, a *līṅga*, with an officiating priest, inside a shrine; on the proper right side, the bull Nandi, with the sun above it; and on the proper left, a cow and calf, with the moon above them.—The characters are Kanarese, of the period to which the record refers itself; and they are almost exceptionally well formed and engraved. The size of the letters ranges from ½" to 1".—Except for the opening invocation of Śiva and one imprecatory verse in line 45, the language is Kanarese, partly in verse, and partly in prose. The record gives us a word, *khaṇḍaraṇe* (line 52), evidently meaning 'engraving,' which is not to be found in dictionaries.¹ And, as variants, it gives *gaunḍa* (e.g. line 7) and *gavunḍa* (e.g. line 10), as further forms of *gaunḍa*, *gavunḍa*; ² *nāl* (in *nālprabhu*, lines 21, 51), as another form of *nāl*, = *nād*, 'district';³ and *hāl* (line 33), as another form of *hāl*, 'ruin, desolation, a waste' (i.e. land left uncultivated). In respect of metrical license, we may note that in line 8 *Jakkave* is written for *Jakkarve*, and in line 29 *eppat-okkalum* is written for *eppatt-okkalum*, simply to suit the metre.

The inscription is a record of the time of the Western Chālukya king Perma-Jagadēkamalla II. It is a Śaiva record. And it registers grants that were made, both in the reign of that king and on a previous occasion, to the temple of the god Brahmēśvara. The later grant was made by a *Danḍanāyaka* named Mallibhāvarasa, who was administering the *viḍḍarāvula* and *hejjuṅka* taxes under the *Danḍanāyaka* Yōgēśvaradēvarasa who was in charge of the Banavāse twelve-thousand province; and it consisted of an oil-mill and a tax, for the maintenance of the perpetual lamp of the god. The earlier grant was made by a certain Bammagaunḍa or Barmagaunḍa,⁴ the *Nālprabhu* or official in charge of the local district; and the chief item of it was an area of land, as much as his horse was able to go round, ridden at full speed.

The record contains two dates. The details of the first date,—when the grant was made by Bammagaunḍa,—are Monday, the new-moon day, when there was an eclipse of the sun, of the month Māgha of the Saṃvatsara, which was the fourth year of the Western Chālukya king Bhūlōkamalla-Sōmēśvara III. The given *saṃvatsara* was Śaka-Samvat 1052 current. And the corresponding English date is Monday, 10th February, A.D. 1130: on this day, the *tithi* ended at about 2 hrs. 29 min. after mean sunrise (for Ujjain); but there was no eclipse. The full details of the second date,—when the grant was made by the *Danḍanāyaka* Mallibhāvarasa; shortly after which time, presumably, the whole record was put on the stone,—are Sunday, coupled with the fifth *tithi* of the bright fortnight of the month Kārttika of the Raktākshin *saṃvatsara*, which was the seventh year of (Perma)-Jagadēkamalla II. (the son and successor of Sōmēśvara III.). This date was not recorded correctly. The given *saṃvatsara* was Ś.-S. 1067 current. And the given *tithi* ended at about 10 hrs. 50 min. after mean sunrise (for Ujjain) on Tuesday, 3rd October, A.D. 1144, and cannot be connected with the Sunday at all.

¹ So, also, A. and B. have given us the verb *khaṇḍarisa*, 'to engrave.'

² The further variant *gāvunḍa* (e.g. line 21) has already been noted under A. and B.

³ Kittel's Dictionary includes *nāl* as a form of *nād*; but not *nāl*. It does not include the word *nālprabhu* (which occurs in other ancient records also); but it does give the equivalent *nāḍodeya*, which it explains as 'the chief of a country, or of a district.'

⁴ This Bammagaunḍa was a son of Ēchagaunḍa (lines 8, 9); and consequently he was a grandson of the first Bammagāvunḍa, the founder of the temple of Brahmēśvara,—Ēchagaunḍa being mentioned in A. line 33, as a son of the first Bammagāvunḍa.

ABSTRACT OF CONTENTS.¹

The record opens with the usual verse *Namas=tunga-sīraś-chumbi, etc.*, in praise of the god Śiva under the name of Śāmbhu. It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Paramabhāṭṭāraka*, the glory of the family of Satyāśraya, the ornament of the Chālukyas, the glorious *Bhūlōkamalladēva*-(Sômēśvara III.) (line 3). And it then says that, while he was reigning, there was a certain Bammagaṇḍa (l. 7), Bammagavunḍa (l. 8), or Barmagavunḍa (l. 10),—son of Êchagaṇḍa and Jakkavve (ll. 8, 9),—who was an angry bee on the water-lilies that are the feet of the god Hara (Śiva),² and whose wife was Bhāgale (l. 20).

One day, while the *Nālprabhu* Bammagāvunḍa (l. 21) was enjoying the pleasure of a talk about religion, the *Sēnabōva* or accountant Boppa (l. 22), Boppaṇa (l. 24), or Boppimayya (l. 25),—himself, also, a bee on the water-lilies that are the feet of the god Hara,³—faced him, and reminded him that religion is one's aid, one's ornament, and one's treasure, and that therefore it is a man's duty to accumulate good works; that so it was that the shrine of the god Brahmēśvara at Abbalūr (ll. 26, 27) had come along under the protection of Bammagāvunḍa's grandfather and father; that his ancestors and himself owed all their success to granting allotments to the shrine; and that the seventy husbandmen (l. 29),⁴—born in the lineage of the *Seṭṭiguttas* of the place, and themselves always playing the part of angry bees on the water-lilies that are the feet of the god Ahindrabhūṣaṇa (Śiva),⁵—had lifted high the religion of Śiva, by concurring in all the religious proposals that he had made.

On this representation (l. 30), Bammagāvunḍa, inflamed more than ever with a desire for union with the passionate woman that is devotion to the god Śiva, immediately mounted a very tall horse, and promised that, as far as his horse should run at the top of its speed, so far he would give land to the god Brahmēśvara.⁶ And so, having made his horse run (l. 33), and having laved the feet of Jñānaśaktipaṇḍitadēva (l. 38), the disciple of Vādividyābharanapaṇḍitadēva of the *Mūvarakōṇeyasaṁtati*, with libations of water, at the time of the *vyatipāta* on Monday, when there was an eclipse of the sun, the new-moon day of the month *Māgha* of the *Saumya saṁvatsara*, which was the fourth of the years of the glorious *Bhūlōka[malla*]* (l. 39),⁷ for the oblation and the perpetual lamp of the god, and to provide food for ascetics, and for the repairs of whatever might become broken, torn, or worn-out (l. 40), he gave, free from all imposts, eight *mattars* of rice-land in the open field⁸ called *Harpeya-lāl* (l. 33), and six *mattars*,⁹ and fifteen *mattars*,¹⁰ and a betel-nut plantation of one thousand trees below the large tank, and sites for twenty houses in that part of the town which belonged to the gods.¹¹

¹ From the ink-impression. A transcription is given in *Carn.-Désa Inscrs.* Vol. I. p. 690.

² *Hara-charaṇa-kamala-yuga-madavat-śaṭucharaṇam.*

³ *Hara-charaṇa-kamala-bhṛīṅgam.*

⁴ *Eppatt-okkalum.* Other records mention bodies of "sixty husbandmen" and "fifty husbandmen." And the *Postal Directory of the Madras Circle* places villages called *Aivattokkala*, lit. "the fifty husbandmen," in the *Padinālknād* tāluka of Coorg and the *Uppinaṅgaḍi* tāluka of South Kanara.

⁵ *Ahīndrabhūṣaṇa-ōṭpu(tpu)lla-pad-āmbuj-ōmadā-madhūbra(ṛa)ṭar.*

⁶ *Êmbuḍum Bamma-gāvunḍam Śiva-dharma-kathā-śravaṇa-maṇi-karṇapūranam Śiva-dharma-kath-ānri(mṛi)ta-rasa-varsha-bahalita-pulaka-sasya-sarasa-kēḍḍaranum=āgi Śiva-bhakti-bhāmint-samāgamam-rāgam kay-gaṇme tat-kṣaṇadoḷ=uttuṅga-turāgam-ārūḍa(dha)n=āgi mat-turāṅgaṇ=elli-varaṇ=ati-jaradiṁ parivud=alli-varaṁ śrī-Brahmēśvara-dēvargge bhūmiyaṁ neṭṭane koṭṭappen=ēndu pratiṭi-ārūḍa(dha)n=āgi.*

⁷ *Śīmad-Bhūlōka[malla*]-varshada āneya Saumya-saṁvatsarada Māghad=amāvāsye sūryya-grahāṇa Sōmavdra vyatipāṭad=andu.*

⁸ *Bayal.*

⁹ *Hāligūṭadanēṇṇegamumam*; meaning not known.

¹⁰ *Barāḍaleyumam*; meaning not known.

¹¹ *Dēvara purad=olag=irppattu maneya nivēśanamumam.*

After a mandate, in prose, to preserve the grant thus made, and two verses (one in Kanarese and one in Sanskrit) about the merit of preserving and the sin of confiscating religious grants, the record proceeds (l. 45) :—

On Sunday, (coupled with) the fifth tithi of the bright fortnight of the month Kārttika of the Raktākshin saṁvatsara, which was the seventh of the years of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, *Paramīśvara*, and *Paramabhaṭṭāraka*, the glory of the family of Satyāśraya, the ornament of the Chālukyas, the glorious *Pratāpachakravartin* Jagadēkamalla (II.) (l. 47),¹ while the *Danḍanāyaka* Yōgēśvaradēvarasa was ruling the Banavāse twelve-thousand, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications (*with his paramount sovereign*),² Mallibhāvarasa (l. 49), the *Danḍanāyaka* of the *raḍḍarāvuḷa* and *hejjuṅka* taxes, came in state to Abbalūr,³ and saw the grants that had been made to the temple of the god Brahmēśvara, and was pleased, and allotted, for the oil of the perpetual lamp of the god, one oil-mill and the *okkalu-dere* tax on one shop, free from all imposts.

The *Nālprabhu* Bammagāvuṇḍa (l. 51) and the great saint Jñānaśaktidēva⁴ shall preserve (*these grants*). The writing (*i.e.*, apparently, the composition)⁵ is that of the born poet,⁶ the *Upādhyāya* Mahadēvabhaṭṭa, and of Malliyana, the nephew of the *Sēnabōva* Boppimayya; the engraving⁷ is that of Sātōja, the son of Lālāra-Chaṇḍōja.

D.—Of the time of Taila III.—About A.D. 1153.

This inscription is on a stone tablet in a field, Survey No. 137.—The writing, consisting of forty lines of about forty letters each,⁸ covers an area about 2' 1" broad by 2' 11" high. It is in a state of very good preservation as far as the end of line 13. From that point onwards, it has suffered more or less damage. But all the historical information that I quote from it, can be made out without any doubt. And it is only from line 28 that the record becomes undecipherable.—The sculptures at the top of the stone are, in the centre, a *liṅga*; on the proper right side, a squatting figure, facing full-front, with the sun above it, and perhaps a water-pot beyond it; and on the proper left, a cow and calf, with the moon above them.—The characters are well-formed Kanarese characters, of the period to which the record refers itself. The size of the letters ranges from $\frac{3}{8}$ " to $\frac{1}{2}$ ".—Except for the opening Sanskrit verse in praise of Śiva, the language is Kanarese, throughout all the legible portion, partly in verse, and partly in prose. Lines 10 and 12, 13, give the word *turaya*, as a corruption of *turaga*, 'a horse,' which is not yet shewn in dictionaries.

The inscription is a record of the time of the Western Chālukya king Taila III. It mentions also his feudatory, the *Mahāsāmantādhipati*, *Kariturayapaṭṭasāhani* or groom of the head-trappings of elephants and horses,⁹ and *Manevergaḍe*, the *Danḍanāyaka* Mahadēvarasa

¹ *Śrīmatu-pratāpachakravartī-Jagadēkamalla-varshada 7neya Raktākshi-saṁvatsarada Kārttika su(śu) 5 Adityavārad=amdu.*

² *Duṣṭa-nigraha-śiṣṭa-pratīpḍānam-geydu sukha-saṁkathā-vinōdadim rājyaṁ-geyyuttam-ire.*

³ *Śrīmatu raḍḍarāvuḷa-hejjuṁkada danḍanāyakam Mallibhāv-arasarū Abbalūringa bijayam-geydu.*

⁴ The first component of this name is here written *jiyāna*.

⁵ *Barapa.*

⁶ *Sahaja-kavi.*

⁷ *Khaṇḍarape.*

⁸ With perhaps originally some more, now broken away and lost, below the extant portion.

⁹ *Kari* is, of course, the Sanskrit *kariṣ*, 'elephant.' *Turaya* is evidently a corruption of the Sanskrit *turaga*, 'horse;' and is, in fact, explained as such by the occurrence, in line 30 of the Śilāhāra grant of A.D. 1058 (*Cave-Temple Inscriptions*, No. 10 of the brochures of the Archaeological Survey of Western India, p. 102), of its Sanskrit form in the epithet *turaga-Rēvanta*, which appears as *turaya-Rēvanta* in line 10 of the present record. *Paṭṭa* is given in Kittel's Dictionary as meaning, among other things, 'the frontlet, or fillet with a golden tablet,'

who was ruling the Banavāse twelve-thousand province and the Huligere three-hundred district; and a subordinate of the latter, the *Danḍanāyaka* Māyidēva.¹ And it further mentions a *Mahāmaṇḍalēśvara* named *Sōvidēvarasa*, belonging to some branch of the Kādamba family, who had the hereditary title of "supreme lord of Bāndhavapura, the best of towns,"² and the epithet of "he who has attained the excellent favour of the god *Pranavēśvara*."³

That part of the record which contained the donative passages and the date, is either illegible or broken away and lost. But, from the fact that Mahadēvarasa is here described as a feudatory of Taila III. himself, as also in the record of A.D. 1152,⁴ whereas in the Baḷagāmi inscription of A.D. 1155⁵ he is described as a *Danḍanāyaka* of Bijjala, we may refer the present record to about A.D. 1153.

ABSTRACT OF CONTENTS.⁶

The record opens with the usual verse *Namas=tuṅga-śiraś-chumbi, etc.*, in praise of the god Śiva under the name of Śāmbhu. It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Paramabhātāraka*, the glory of the family of Satyāśraya, the ornament of the Chālukyas, the glorious Trailōkyamalladēva-(Taila III.) (line 3). And it then proceeds to say that the Chōlika (l. 4) came against him in war, but had to unwillingly pay tribute to him; that, in the other direction, the king of Mālava (l. 5) was frightened and fled away to refuge, and the Gūrjara saved himself only by giving even more than the Chōla had given (l. 6); and that all other kings had to acknowledge the sway of the emperor Nūrmadi-Tailapa (III.) (ll. 6, 7).

While he, the *Pratāpachakravartin* (l. 8), bearing the burden of the whole earth, was reigning with the delight of an agreeable or friendly interchange of communications (*with his feudatories*),⁷—and while his feudatory,⁸ the *Mahāsāmantādhipati* who had attained the

which is tied to the head of a king's favourite horse or elephant.' And the same dictionary gives *sahani*, *sāhani*, and *sāhaniga*, in the sense of 'groom,' and *sāhana*, in the sense of 'the act of tending and training horses,' and, under *sahani*, quotes the Malayālam *chāni*. [Compare p. 103 above, and note 6].—The same official title, with the same use of *turaya* for *turaga*, occurs again in a record of A.D. 1152 (see the next note).

¹ These two persons are mentioned together in other records also:—(1) An inscription of A.D. 1155-56 at Baḷagāmi in Mysore (*P. S. O.-C. Inscr.* No. 181; and see *Mys. Inscr.* p. 100). The construction of this record is—*Trailōkyamalladēvara vijaya-rājyam* (lines 3, 4) * * * * * *mahāmaṇḍalēśvaram Bijjaṇadēvarasaru* (ll. 10, 11) * * * * * *tan-mahāprachanda-danḍanāyakaṁ* (ll. 11, 12) * * * * * *Mahadēvarasaṁ* (l. 13) * * * * * *tan-mahāpradhānaṁ* (l. 16) * * * * * *Māyidēvarasaṁ* (l. 20). This describes Māyidēvarasa as a *Mahāpradhāna* of Mahadēvarasa, and the latter as a *Danḍanāyaka* of Bijjala, during the reign of Taila III. (2) An inscription of A.D. 1152 which is said to be at a temple of Siddhappa at Pura in the Kōḍ tāluka, Dhārwar district (*Carn.-Dēsa Inscr.* Vol. II. p. 1: but there does not seem to be a village named Pur or Pura anywhere in the Dhārwar district; perhaps Puradakeri, in the Kōḍ tāluka, is intended). This describes Mahadēvarasa as a feudatory of Taila III. himself, and as a *Mahāsāmantādhipati*, *Karituraya-paṭṭasāhani*, *Senādhipati*, and *Danḍanāyaka*, enjoying the Huligere three-hundred and the Banavase twelve-thousand, with the pleasure of an agreeable or friendly interchange of communications; and it describes Māyidēvarasa as a *Mahāsāmantādhipati* and *Danḍanāyaka* subordinate to Mahadēvarasa, and as enjoying the *hejjuṅka* and *vaḍḍarāvula* taxes.

² *Bāndhava-puravar-ādhitvara*. The reading is very distinct.—The place is not otherwise known. Can it be the modern 'Bandhole,' in the Krishnarājpet tāluka, Mysore district?

³ It might be expected, I think, that the name would be *Pranavēśvara*. But the consonant in the third syllable is distinctly *m*, not *v*.

⁴, ⁵ See note 1 above.

⁶ From the ink-impression. This record is not in the *Carn.-Dēsa Inscr.*

⁷ *Sukha-sāmkathā-vinōdadhī rājyam-geyuttam-iro*.

⁸ *Tat-pādapadm-ōpajīvi*.

pañchamahāśabda (ll. 9, 10), a very Rêvanta with horses,¹ the choice elephant of his father (l. 12),² the *Kariturayapaṭṭasāhani*, *Manevergaḍe*, and *Danḍanāyaka Mahadēvarasa* (l. 13),³ was ruling the Banavāse twelve-thousand and the Huligere three-hundred, punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (*with his paramount sovereign*) (l. 14),⁴ — the feudatory of the latter⁵ was the *Danḍadhīsa Māyidēva* (l. 16).

While Māyidēva (l. 21), having acquired [(the charge of) the *vaddarāvula* and *hejjuṅka* taxes]⁶ of the Banavāse twelve-thousand, was protecting the people and was happily ruling or administering (*those taxes*) :7—

The record then (l. 22) introduces the *Mahāmaṇḍalēśvara Sôvidēvarasa* (l. 26), who is described as the supreme lord of Bāndhavapura, the best of towns (l. 23),—the sun of the

¹ *Turaya-Rêvantam*, line 10. For *turaya*, = *turaga*, 'horse,' see page 234 above, note 9.—The same epithet *turaya-Rêvanta* occurs in line 11 f. of an inscription at Baṅgāmi (*P. S. O.-C. Inscr.* No. 171; and see *Mys. Inscr.* p. 139, where Mr. Rice's translation, confusing *turaya* with *turiya*, gives "a fourth Rêvanta"); and the Sanskrit form *turaga-Rêvanta* has already been quoted from a Śilāhāra grant of A.D. 1058 (see page 234 above, note 9). And it is explained by such expressions as *hayārūḍha-praudha-rēkhā-Rêvanta*, "a very Rêvanta, a perfect *rēkhā* among those who are mounted on horses" (*P. S. O.-C. Inscr.* No. 31, line 7; and see *Mys. Inscr.* p. 232, "a Rêvanta among skilled horsemen;" see also *id.* p. 325, "a Rēkhā-Rêvanta in riding the most unmanageable horses"), and by a long compound in line 47 f. of an inscription at Harihar (*P. S. O.-C. Inscr.* No. 125) which runs *grahana-nirgata-preraṇa-lagna-stā(sthā)pan-ślālita-sādi-sū[chana?]-sū(śū)kaḷa-sapti-saṁkula-grāhita-panchadhārā-prapaṇcha-samcharaṇa-chaturatara-surēkhā-Rêvantam*, and is not altogether intelligible at present.—I am indebted to Prof. Kielhorn for the information that Rêvanta was a son of Sūrya, begotten by Sūrya, who had taken the form of a horse, on Gandhyā in the shape of a mare; and for a verse in the *Mārkaṇḍēyapurāṇa*, LXXVIII. verse 24, which, after telling how Sūrya and Gandhyā produced the two Aśvins, says, in seeking to explain the name of Rêvanta, — *Rêtasō=ntō cha Rêvantaḥ khadgt charmt tantra-dhrik aśo-drūḍhaḥ samudbhūtō bāṇa-tāpa-samanvitaḥ*; "and, when the seed came to an end, there was produced Rêvanta, armed with a sword, clad in leather, wearing armour, mounted on a horse, and equipped with arrows and a quiver." And in explanation of the terms *rēkhā* and *surēkhā*, for which it is rather difficult to find a suitable English expression in such combinations, — (*rēkhā* means literally 'a line, streak, row, series, the first or prime meridian'), — he has given me a passage which speaks of *tām kshiti-talē vara-kāminīm sarvāṅga-sundaratnyā pratham-aikā-rēkhām*, "her, who by the beauty of her body is the first and sole *rēkhā* of the handsome women on the face of the earth," i.e. "the most beautiful woman of all." For some other instances of the same use of the word *rēkhā*, see page 187 above, note 7.—Another name mentioned with horses in the same way, to form a similar epithet, is that of Vatsarāja; e.g., *haya-Vatsarājām*, "a very Vatsarāja with horses" (*Jour. Bo. Br. R. ds. Soc.* Vol. X. p. 204, text line 8), and *vishama-haya-Vatsarāja[ṇam]*, "a very Vatsarāja with troublesome or vicious horses," in line 12 of an inscription at Tālgund (*P. S. O.-C. Inscr.* No. 218; *Mys. Inscr.* p. 200, gives "like Vatsa to poison"), and *sū(śū)kaḷa-haya-Vatsarājām*, "a very Vatsarāja with restive horses" (A. above, line 49). And the two names occur together in line 23 f. of the Śilāhāra grant of A.D. 1058, already quoted above, which describes Mārasimha as *Rêvantō Vatsarājō vara-turaga-chay-drūḍha-rēkhā-risuddhaḥ*, "a very Rêvanta, and a very Vatsarāja, in the exact determination of who might be the most eminent among those who are mounted on troops of excellent horses." Rêvanta was the chief of the Guhyakas, and, therefore, is apparently not to be identified with Vatsarāja.

² *Ayyana gaṇḍha-vāraṇam*.

³ The original has *dandānyakam mogam Mahadēvarasara Banavāse*, etc.,—perhaps implying that he had a father of the same name; compare the description of Brahma, the general who re-established the Western Chāṅkya sovereignty for Sōmēśvara IV., as the *kumāra Bammayya* (e.g., E. below, lines 69, 70; and in other records also), in order to distinguish him from his grandfather of the same name.

⁴ *Duṣṭa-nigraha-śiṣṭa-pratipālanaḍiṁ sukha-saṁkathā-vinōdadiṁd=arasu-geyuttam-ire*.

⁵ *Tat-pādapad-m-ōpajīvi*.

⁶ These words, though quite illegible here, may be safely supplied from lines 26 ff. of the Baṅgāmi inscription of A.D. 1155-56 (see page 235 above, note 1), which run — *Enisida mahāpradhānam Banavase-pannirēchhāsirada vaddarāvula-hejjuṅkada herogaḍe dandānyakam Māyidēvarasar rājadhāni-Baṅgāramēya nelevtāṇol sukhaṇ=irād=ondu dīrasaṇ*.—So also the inscription of A.D. 1152, which is said to be at Pura in the Kōḍ tāluka, Dhārwar district (see the same note), describes him as the *Mahāśamantīdhipati* and *Dandānyaka Māyidēvarasa*, who was enjoying (*amubhavisuttam*) the *hejjuṅka* and *vaddarāvula* taxes.

⁷ *Banavāse-pannirēchhāsirada [vaddarāvulamum hejjuṅkamumam] padedu prajeyam pratipālisi sukhaṇ=arasu-geyuttam-ire*.

water-lily that is the Kādamba family,¹— the champion of his father (l. 25),²— he who had attained the excellent favour of the god Praṇamésvara,³— who was ruling the Nāgara-khaṇḍa seventy (l. 26) and , punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications (*with his official superiors*) (l. 27).⁴ But after this, from near the end of line 27, the remainder is hopelessly illegible.

E.— Of about A.D. 1200.

This inscription is on a stone tablet standing against the wall, or perhaps built into the wall, on the right of the god inside a temple of Śiva under the name of Sômanātha, which appears to be the temple the foundation of which is recorded in the inscription.— The writing covers an area about 3' 7½" broad by 6' 1" high. It is in a state of good preservation almost throughout.— The sculptures at the top of the stone are, in the centre, a *liṅga*, with a standing priest; on the proper right, the bull Nandi, with the sun above it; and on the proper left, a cow and calf, with the moon above them.— The characters are Kanarese, of the period to which, from the internal evidence, the record is to be referred. The size of the letters is somewhat irregular, ranging from about ⅓" in the *n* of *janā*, line 15, to nearly 1" in the *sh* of *mannushya*, line 24. The characters are mostly well formed and well engraved. But in many places they are difficult to read, because the execution is indifferent and imperfect, owing to sometimes the tops of the letters, and sometimes other parts of them, not being completed in the engraving, though marks in the ink-impression shew that they were sketched on the stone and were partially cut by the engraver. Some pointed instances of this are as follows:— In line 8, *nishada-himavanta* reads at first sight *gishada-bāvavana*, the *hi*, which may always be easily confused with *bā*, being badly formed, and the side-strokes which would turn *gi* into *ni* and *va* into *ma*, and the whole of the subscript *t*, having not been filled in by the engraver, though the ink-impression shews that they were more or less outlined on the stone; in line 9, the tops of the second, third, fifth, and seventh *akṣaras* are similarly imperfect in *sama-mukhina-kāṇḍaram*, and the *rtti* at the end of the line was left almost altogether unformed; in line 12, there are two instances in *prakaṭitak*, in which the *k* reads at first sight as *r*, and another, in *sukēsiyu*, in which the superscript vowel, as well as the top of the *k*, was left unformed; and in line 48, if the name of the Jain temple were not known from other sources, it would probably have been read *āṇṇeṇṇya*, instead of *ānēṇṇya*. Many other similar instances might be pointed out; but the preceding ones seem sufficient. Whether these faults are due to pure carelessness on the part of the engraver, or to his coming unexpectedly on very hard places in the stone, it is difficult to say from simply the ink-impression. The characters include the *upa dhmāniya* in *puḥpāli*, for *pushpāli*, line 2. The lingual *ḍ* is usually expressed by its distinct sign, which appears very clearly in *maṇḍana*, line 7; but in a few places we have the ordinary *d*. The dental *dh* is formed properly enough in *svaradhunā*, line 9; but in some other places it is hardly to be distinguished from *v*, e.g. in *dhāmam*, line 2, and *dhārā*, line 61. There is a somewhat rare mediæval form of *y* in *anvayadoḷa*, line 62: we have clear instances of the corresponding forms of *m* and *v* in *marigi*, line 44, and *niliṇevu*, line 39; and the *m* is carried back to A.D. 804 by the Kanarese grant of Gōvinda III. (*Ind. Ant.* Vol. XI. p. 125; see *para-dattam=bā*, line 14). The *virāma* is represented by its own proper sign in *puradoḷ*, line 13, and in *śrīman*, line 84, and by the same mark, but imperfectly formed, in *dūral*, line 50: elsewhere, however, it is represented by the vowel *u*; and there are pointed instances of this in *bhavanu*, line 26, *uruḷug*, line 41, *aluki*, line 41-42, *śrīmadu*, line 60, and *ētānu*, line 98. The *anusvāra* is written sometimes, in the usual fashion, above the top line of writing, and frequently so faintly that it does not show in the lithograph, and sometimes, in a larger form, between the lines of writing; the word *kāṇḍaram*, line 9, illustrates both methods of forming

¹ Kādamba-kuḷa-kamala-mārttaṇḍam.

² Ayyan=amkakaḍam.

³ See page 235 above, note 3.

⁴ Dushṭa-nigraha-śiṣṭa-pratipāḍanādīm sukha-samkathā-vinōdādīm rājyaṁ-gayuttan-ire.

it.—The opening invocatory verse is in Sanskrit; a Sanskrit proverb is quoted in line 19; three Sanskrit *ślokas* are introduced in lines 25 f., 32 f.; and there are seven of the usual benedictive and imprecatory Sanskrit verses in lines 94 to 98. With these exceptions, the language is Kanarese, in prose and verse mixed. Now that we have a proper vocabulary, the interpretation of this record presents no real difficulties, though I am indebted to Mr. H. Krishna Sastri for assistance in respect of the verses in lines 22, 35, and 40, and to Prof. Kielhorn for advice in respect of some dubious points in Sanskrit passages: but it would have been impossible to deal with this exceptionally interesting and racy document *verbatim*, all through, without the Rev. Mr. Kittel's Kannada-English Dictionary; and I take this opportunity of recording prominently my appreciation of the great value of that scholarly and admirable work, which has now, for the first time, placed it in the power of Western students to understand fully, and do justice to, the beauties of the Kanarese language, especially in its classical and mediæval dialects, and also of expressing my thanks to Mr. Kittel himself for kindly perusing the proofs of my text and translation of this record and suggesting a few refinements in my rendering.¹ The language of this record may be described as intermediate between the classical and mediæval dialects of Mr. Kittel's classification. The forms are mostly archaic. But the more modern forms appear here and there, even in the metrical portions: in the prose passages, we may note *iddalli*, line 71, *kshêtradalli*, line 91, the termination *galige*, lines 51, 77 (in the copulative form), and the ordinary neuter accusative with *v*, instead of *m*, in *kâlavan*, line 19, and the copulative accusative with *v*, instead of *m*, in *kavilegaluvam brâhmanaruvam*, line 93; in the verses we may note the neuter nominative in *v*, instead of *m*, in *dêsav*, line 11, *utkâtav*, line 23, and various other places, and the neuter accusative with *v*, in *ânâmdavam*, line 42-43, and such words as *pratyakshav-âgi*, line 31, and *balikkav*, line 43, where, again, we have the *v* instead of the *m*. In respect of vocabulary, we may note that lines 43, 48 give us *balikkam*, *balikam*, as variants of *balikkam*, *balikam*; lines 73, 93 give, as also do various other records, *ali*, as a variant of *ali*, 'to destroy, to be destroyed;' and line 78 gives *bêlkum* as a variant of *bêlkum*, = *bêlku*, *bêku*, 'it is wished, it is due, it must, etc.'—In respect of orthography, there is a constant use of *b* for *v* in Sanskrit words, and of *ri* for *ri*,² which requires to be corrected in the verses so as to preserve the metre which is usually satisfied only by restoring the vowel; but the only points to which special attention need be directed, are, the occasional use of *ai* and *aiy* for *ay*, in *Râmâiyyanam*, line 47, *Râmâiyyaṅgala*, line 61, *Bamâiyanum*, line 70, *ainûruvam*, line 85, and *ainûrar*, line 88, and a frequent omission to double consonants after the letter *r*.

The inscription does not refer itself to the reign of any particular king, and is not dated. But it is assigned to about A.D. 1200, or a few years earlier, by the mention, in lines 81 to 90 and 99, of the Kâdamba Mahâmaṇḍalêśvara Kâmadêva, and by the statement, in line 101, that the record, though put into shape by another person, was composed by the Daṇḍanâyaka Kêśavarâja. For Kâmadêva, who belonged to the Hâṅgal branch of the Kâdamba family, we have dates ranging from A.D. 1181-82 to 1203;³ and Kêśavarâja must be the Mahâpradhâna and Daṇḍanâyaka Bolikeya-Kêsimayya or Kêsirâjayya, for whom we have dates ranging from

¹ The epigraphic records contain many technical expressions,—particularly in the way of titles, territorial terms, names of gods, guilds, professions, taxes, tenures, measures, and so on; but also some more ordinary words,—which Mr. Kittel's dictionary does not explain, because, no doubt, they do not occur in ordinary literature or in the Native vocabularies of the language. It may be hoped that, if he should ever issue a supplement to it, he will examine the edited records, and see what can be done to collate, examine, and explain such expressions: while doing what I can in this direction, I can really do little more than call attention to points which come prominently to my notice in searching for the meanings of words which are not intelligible at first sight; and I cannot undertake to collect all the different variants of Kanarese words which are found in the inscriptions. We still require a grammar of the classical and mediæval dialects, written in English and on European lines.

² Rather curiously, we have *nispriha*, with the vowel, in line 28, though line 33 gives *nispriha*.

³ *Dyn. Kan. Distr.* pp. 559, 563.

A.D. 1168 to 1181 in records which connect him with the government of the Banavāsi twelve-thousand and other districts.¹ Before them, mention is made of the Western Chālukya king Sômesvara IV. (A.D. 1183 and 1189); and before him, of the Kalachurya prince Bijjala (A.D. 1145, and 1156 to 1167). A short passage at the end, evidently added at a somewhat later date, mentions a Kādamba prince Mallidēva,² and recorded some grant which he, also, made to the same temple.

The interest and importance of the record centre in the fact that it discloses the name of the person, Êkântada-Rāmayya, who towards the close of the twelfth century A.D. brought about a revival of the worship of Śiva, or a fresh impetus to the Śaiva faith with elaborated and improved rites and practices, which eventually culminated in the establishment of a new sect of Śivabhaktas or worshippers of Śiva, called technically Vira-Śaivas, i.e. "brave, fierce, or strict Śaivas, Śaiva champions," and popularly Līngāyats or Līngawants, i.e. "those who have the *līnga* or phallic emblem." The Līngāyats—(using the appellation by which all average members of the sect would describe themselves)—are outwardly distinguished from the ordinary Śaivas by the practice of carrying about with them a miniature *līnga*, usually in a silver box suspended from the neck and hanging about the waist. And the chief characteristics of their faith and practices are, adoration of the *līnga* and of Śiva's bull Nandi, hostility to Brāhman, disbelief in the transmigration of the soul, contempt for child-marriage, and approval and habitual practice of the remarriage of widows. They are found chiefly in the Kanarese country; their vernacular is Kanarese; and it is due almost entirely to them that this beautiful, highly polished, and powerful language has been preserved, in later times, amidst the constant inroads of Marāṭhās from the north. They now constitute about thirty-five per cent. of the total Hindū population in the Belgaum, Bijāpur, and Dhārwar districts.³ In Mysore and the Kōlhāpur State, they number about ten per cent. of the Hindū population. And they are also found, but in smaller proportions, in the districts of Poona, Shōlāpur, Sātārā, and North Kanara. Elsewhere, they are constantly met with; but as the result of the migration of isolated families, mostly in connection with trade and manufactures. In the Bijāpur and Dhārwar districts, and possibly in the neighbouring parts of the Nizām's Dominions and Mysore, the sect appears to be still steadily gaining ground. And an interesting internal movement was observable in 1891, when large numbers of the members of it claimed to have themselves entered in the census returns under the designation of Vira-Śaivas, in preference to that of Līngāyats, with which they had been content on previous similar occasions.

According to the tradition of the Līngāyats themselves, as embodied in their principal sacred writings, the *Basavapurāṇa* and *Channabasavapurāṇa*,⁴ the events which led up to the establishment of the new sect were as follows:—

To a certain Mādirāja and his wife Madalāmbikā, pious Śaivas of the Brāhmaṇ caste, and residents of a place named Bāgewādi which is usually supposed to be the subdivisional town of

¹ *Dyn. Kan. Distrs.* pp. 485, 487, 489.

² Probably identical with the Mallikārjuna or Mallidēva, for whom we have dates ranging from A.D. 1215-16 to 1262 (*Dyn. Kan. Distrs.* p. 564).

³ For detailed accounts of them in these districts, with their doctrines, customs, etc., and their divisions into Pure, Affiliated, and Half-Līngāyats, see the *Gazetteer of the Bombay Presidency*, Vol. XXI. Belgaum, pp. 149 to 151; Vol. XXII. Dhārwar, pp. 102 to 116; and Vol. XXIII. Bijāpur, pp. 219 to 230.—For a more general account, see an "Essay on the Creed, Customs, and Literature of the Jaṅgams," by Mr. C. P. Brown, in the *Madras Jour. of Lit. and Science*, Vol. XI. pp. 143 to 177.

⁴ Abstract translations of these two works by the Rev. G. Würth have been published in the *Jour. Bo. Br. R. As. Soc.* Vol. VIII. pp. 65 to 97 and 98 to 221, from which I quote.—In a verse quoted by Mr. Kittel in his *Śabdamanidarpana*, Introd. p. 26, we are told that the *Basavapurāṇa* was finished on Śrāvṇa kṛishṇa 10, Thursday, of the Saumya *samvatsara*, Śaka-Samvat 1291 (expired). The given *tithi*, however, ended, not on a Thursday, but on Sunday, 29th July, A.D. 1369.—The *Channabasavapurāṇa* appears to have been written in Ś.-S. 1507 (expired), = A.D. 1585-86 (*Jour. Bo. Br. R. As. Soc.* Vol. VIII. p. 221).

that name in the Bijāpur district, there was born a son, who, being an incarnation of Śiva's bull Nandi, sent to earth to revive the declining Śaiva rites, was named Basava.¹ When the usual time of investiture had arrived, Basava, then eight years of age, having meanwhile acquired much knowledge of the Śaiva scriptures, refused to be invested with the sacred Brāhmanical thread; declaring himself a special worshipper of Śiva, and stating that he had come to destroy the distinctions of caste. This refusal, with his singular wisdom and piety, attracted the favourable notice of his uncle Baladēva, "prime minister"² of (the Kaḷachurya king) Bijjala, who had come to be present at the ceremony; and Baladēva gave him his daughter Gaṅgādēvī or Gaṅgāmbā in marriage.³ The Brāhmins, however, began to persecute Basava, on account of the novel practices propounded by him. And he consequently left his native town, and went to a village named 'Kappadī,' where he spent his early years, receiving instruction there from the god Śiva, in the form of the local god Saṅgamēśvara.⁴

Meanwhile, his uncle Baladēva died. At the advice of the deceased minister's relatives, Bijjala decided on securing the services of Basava, whose ability and virtues had now become publicly known. After some demur, Basava accepted the office; having the hope that the influence attached to it would help him in propagating his peculiar tenets. And, accompanied by his elder sister Nāgalāmbikā, he proceeded from 'Kappadī' to Kalyāṇa, where he was welcomed with deference by the king, and was installed as prime minister, commander-in-chief, and treasurer,—second in power to only the king himself;⁵ and the king, in order to bind him as closely as possible to himself, gave him his younger sister Nīlalōchanā to wife.⁶

Somewhere about this time, from Basava's unmarried elder sister Nāgalāmbikā, who was an incarnation of the intelligence of the goddess Pārvatī, there was born, by the working of the spirit of Śiva, a son, who was an incarnation of Śiva's son Śaṃmukha or Kārttikēya, the god of war.⁷ Because, the *Channabasavapurāṇa* says, he was more beautiful than Basava in many respects, he was named Channābasava, i.e. "the beautiful Basava."⁸ And he seems to be depicted as playing a more important part than even Basava himself in the propagation of the tenets of the new sect; for, Basava is represented as receiving from him instruction on important points connected with it.⁹

The two *Purāṇas* are occupied, for the most part, with doctrinal expositions, recitals of mythology, praises of previous Śaiva saints, and accounts of miracles worked by Basava. And it is only quite at the end of each of them, that we come again on any matter that purports to be historical. They assert, however, that, with the influence that his official position gave the uncle, Basava and his nephew propagated with great energy and activity their doctrines, which included the persecution and extermination of all persons,—and especially the Jains,—whose creed differed from that of the Lingāyats.¹⁰ Coupled with the lavish expenditure incurred by Basava, from the public coffers, on the support of the Jaṅgams or Lingāyat priests, the proceedings aroused in Bijjala, who was of the Jain faith,¹¹ feelings of uneasiness and distrust, which are said to have been fanned from time to time by a rival minister named Mañchappa, in spite of the latter being himself, in secret, a Vīra-Śaiva.¹² And at length an event occurred, which ended in the assassination of Bijjala and the death of Basava.

¹ *Loc. cit.* p. 67.—The word *basava* is treated as a corruption of the Sanskrit *vrishabha*, 'a bull,' in its special designation of Nandi, the bull on which Śiva rides.—From Wilson's *Descriptive Catalogue of the Mackenzie Collection*, p. 305, it would appear that some versions of the *Basavapurāṇa* substitute for Bāgewādī, Inḡlāshwar, which is a village in the same neighbourhood.

² The *Mackenzie Collection*, however, gives the technical official title *Dandandya* or 'leader of the forces,' which would not necessarily denote a prime minister.

³ *Loc. cit.* p. 67.

⁴ *Loc. cit.* p. 68.

⁵ *Loc. cit.* p. 69.

⁶ *Loc. cit.* p. 70.

⁷ *Loc. cit.* pp. 118, 119, 120.

⁸ *Loc. cit.* p. 123.

⁹ *Loc. cit.* p. 125.

¹⁰ *Loc. cit.* p. 71.

¹¹ *Loc. cit.* p. 78.

¹² *Loc. cit.* pp. 78, 88, 123.

At Kalyāṇa, there were two specially pious Līṅgāyats, named 'Halleyaga' and 'Madhuveyya,' whom Bijjala, in mere wantonness, caused to be blinded. Thereupon, says the *Basavapurāṇa*,¹ Basava,— himself leaving Kalyāṇa for a place named 'Saṅgamēśvara,'² —deputed one of his followers, Jagaddēva, to slay the king. And Jagaddēva, with two unnamed friends, succeeded in making his way into the palace and accomplishing his errand,— stabbing the king even in the midst of his court. Civil war ensued. And, the news coming to Basava as he was journeying, he hastened on his way, and, reaching 'Kudali-Saṅgamēśvara,' was there absorbed into the god;³ while Channabasava fled to Ulvi, in North Kanara, where he found refuge in a cave.

The *Channabasavapurāṇa* gives a somewhat different account.⁴ It places first the death of Basava, who, it says, was absorbed in Saṅgamēśvara in the month Phālguna, falling in A.D. 785, of the Raktākshin *saṁvatsara*, Śāka-Saṁvat 707 (current);⁵ and the only reason that it assigns, is, that news had reached Basava that a certain Prabhu, who was an incarnation of Śiva,⁶ had left Kalyāṇa, and had been absorbed into Śiva in a plantain-tree at Śrīśaila,— leaving it to be inferred that Basava simply followed an example set to him by Prabhu. On the death of Basava, Bijjala appointed Channabasava to the office that had been held by his uncle. After this, the king caused the pious 'Halleija' and 'Madhuveija' to be tied to a rope and dragged about the ground till they died. In revenge for this, Bijjala was slain by two torch-bearers, named Jagaddēva and Bommana. Then Channabasava, who had meantime sent away many Līṅgāyats to Ulvi under the pretext of celebrating a feast in honour of the god Jaṅgamēśvara, gathered together his horses and men, and left Kalyāṇa to follow and join them. The "son-in-law" of Bijjala started in pursuit. And a battle ensued, in which the pursuers were destroyed, and the king was taken captive. At the advice of Nāgalāmbikā, however, Channabasava restored the slain army to life; and, having impressed upon the king that he should not persecute the Līṅgāyats, as his predecessor had done, but should walk in righteousness, he anointed him, and sent him back to govern his country.⁷

¹ *Loc. cit.* pp. 96, 97.

² Meaning, apparently, the 'Kudali-Saṅgamēśvara' which is mentioned further on.

³ According to Sir Walter Elliot (*Jour. R. As. Soc.*, F. S., Vol. IV. p. 22, note, and *Madras Jour. of Lit. and Science*, Vol. VII. p. 214, note), the place of Basava's absorption is said to be Saṅgam, in the Hungund tāluka, Bijāpur district, at the junction of the Krishnā and the Malparbhā, where, he added, a depression in the *linga* at the temple of Saṅgamēśvara is still pointed out as the exact spot into which Basava entered. I am not prepared to deny the correctness of these statements. Still, as regards the true identification of the place, the prefix 'Kudali' seems to me to point rather to the historically much more important (see, e.g., *Dyn. Kan. Distrs.* p. 445, note 1) Kūḍal-Saṅgam, at the junction of the Krishnā and the Tuṅgabhadra.

⁴ *Loc. cit.* pp. 219, 220. This part of the narrative is put as a prophecy in the mouth of Channabasava.

⁵ I.e., according to the southern luni-solar system of the cycle, by which the calculation would be made backwards from the time when the *Purāṇa* was written.—The *Channabasavannakṣajjāna* (Wilson's *Descriptive Catalogue of the Mackenzie Collection*, pp. 312, 313,) gives the month Phālguna of Śāka-Saṁvat 696, equivalent as a current year, to A.D. 773-74, as the date of the absorption of Basava.

⁶ See also *loc. cit.* pp. 71, 72.

⁷ The *Purāṇa* ends with various other prophecies, not connected with the present subject, to the effect that the king, thus anointed, should reign for sixty years from the death of Basava; that then, at a time when the Hoysala kingdom was flourishing, the Turks,— (the original probably has Turushkas),— led by the giant Pītāmbara, born among them by the blessing of Śiva, should come and vanquish Bijjala, destroy Kalyāṇa, kill cattle in the temple of Śiva, erect a mosque there, and build the town of Kalburigi; that the kings of Ānegudi should build the town of Vijayanagara, near Hampi; that Pītāmbara and his house should reign over the land for seven hundred and seventy years; that then there should arise a king named Vasantarāya, who would drive the Turks out of the country and restore Kalyāṇa; that, all the Śaiva saints coming to life again, Channabasava should become the prime minister of this king, and Basava the commander of his forces; and that thus the Līṅgāyat religion should be re-established and greatly increased.—These "prophecies" are, of course, nothing but confused reminiscences of intervening history up to the time when this *Purāṇa* was written (A.D. 1585-86; see page 139 above, note 4).

The Jain account, as given in the *Bijjalarāyacharitra*,¹ puts things very differently. Basava's influence with the king is attributed to the fact that he had a very beautiful sister, whom the king took as a concubine. And the end of Bijjala and Basava is related thus:—Bijjala had marched against and subdued the Kôlhāpur chief, i.e. the Śilāhāra Mahā-maṇḍalēśvara, who must have committed some act of rebellion. During a halt on the way back to Kalyāna, a Jaṅgam arrived, sent by Basava, and disguised as a Jain, and presented the king with a poisoned fruit, the mere smell of which caused his death. He had time, however, before dying, to tell his son 'Immaḍi-Bijjala,' i.e. "the second Bijjala,"² that it was Basava who had sent the fruit, and to enjoin him to put Basava to death. Immaḍi-Bijjala accordingly ordered that Basava should be apprehended, and that all the Jaṅgams, wherever seized, should be executed. And, on hearing this, Basava threw himself into a well, and died; while his wife 'Nīlāmbā'³ poisoned herself. Channabasava, however, after Immaḍi-Bijjala's resentment was allayed, presented his uncle's treasures to the king, and was admitted to favour and to a ministerial office at court.⁴

Such are the traditional accounts. There are, however, no apparent reasons for attributing either to the Liṅgāyat *Purāṇas*, of which even the earlier one was written two centuries after the events which it purports to record, or to the Jain poem, any greater historical accuracy than other Hindū works of the same class have been found to possess. And, on the contrary, there are fair grounds for questioning the correctness of the narratives given by them. The Liṅgāyat and Jain accounts differ very markedly, and to a far greater extent than can be accounted for on simply the supposition of a representation of true facts from different sectarian points of view. In respect of the circumstances immediately attending the deaths of Bijjala and Basava, even the Liṅgāyat *Purāṇas* are not at all in accordance with each other. The *Channabasava-purāṇa* allots to these events the absurd date of A.D. 785, which is too early by close upon four centuries. Even the Jain poem appears to place them,⁵ not only twelve years before the time, in A.D. 1167, when Bijjala, still alive, abdicated in favour of his eldest son, but also even before the time, in A.D. 1156, marked by the introduction of a reckoning of his own, when Bijjala commenced his independent career. And whereas, if Basava and Channabasava really held the high office that is allotted to them by tradition, we ought to have found by this time a clear mention of them somewhere or other in the mass of epigraphic records that has now come under observation, no allusion of any kind, applicable to either of them, has been obtained, except in the Managôḷi inscription of A.D. 1161 (above, page 9). That record gives us the names of Basava and Mādirāja, both of which appear in the *Basava-purāṇa*, in connection with the foundation and endowment of a *liṅga*-temple, evidently of some considerable size and repute, at Managôḷi in the neighbourhood of Bāgewāḍi, the alleged residence of Mādirāja and birthplace of Basava; and, in doing so, it really seems to give us the original of the traditional Basava who figures in the Liṅgāyat *Purāṇas* and the Jain book. And, in disclosing the facts that the parents of Basava were, not Mādirāja and Madalāmbikā, but Chāndirāja of the Kāśyapa gôtra and Chāndrāmbikā, and that Mādirāja belonged to altogether a different family, namely the Harīta gôtra, it furnishes further grounds for questioning the correctness of the Liṅgāyat tradition, which, indeed, seems but little better than a legend.

¹ *Loc. cit.* p. 97; and Wilson's *Descriptive Catalogue of the Mackenzie Collection*, p. 320.

² This doubtless denotes Sôvidēva. But there is no epigraphic evidence for calling him Immaḍi-Bijjala.

³ A wife of Basava named Nīlāmbikā, daughter of one of Bijjala's ministers, is mentioned, from "another report," in *Jour. Bo. Br. R. As. Soc.* Vol. VIII. p. 70.

⁴ Sir Walter Elliot has said that Basava's sister, who became the king's mistress, was named Padmavati; that it was at Ulvi that Basava drowned himself; and that these events occurred, according to the Jain poem, in Kalivuga-Saṃvat 4255 (expired), = Śaka-Saṃvat 1077 (current), = A. D. 1154-55. But I have not been able to find the authority for these statements.

⁵ See the preceding note.

For the full story that is told in the record now published, reference may be made to the translation, page 252 below; a great deal of it cannot be materially abridged, without detracting from its interest and merits. We have to make allowance for the supernatural agency, the divine birth of the hero as an incarnation of Virabhadra the attendant of Śiva, and the miracle of his cutting off his own head and having it restored to him by his god,—all of which, narrated apparently while the subject of the story was still alive, or at any rate very shortly after his death, illustrates how quickly, in India, real historical events may come to be overlaid with what is purely imaginary and mythical. But, if that is done, the narrative is reasonable and plain, and has the clear ring of truth in it. It shews us the real person to whom the movement was due, and the way in which he started it. And it amounts to this:—

To a Śaiva Brahman named Purushōttamabhaṭṭa, who belonged to the Śrīvatsa gōtra and was an inhabitant of a town named Alande in the Kuntala country,¹ there was born a son named Rāma, who became an ardent devotee of Śiva, and, by the intensity and exclusiveness of his worship of that god, acquired the name of Ēkāntada-Rāmayya.² He visited various Śaiva places of pilgrimage. And eventually he came to Huligere (Lakshmēshwar), where there was a temple of Śiva under the name of "the Sōmanātha of the South,"³ and then to Ablūr, where, in addition to the place being plainly a stronghold of Jainism, there was, as we learn from the other records (pages 213, 232, above), an evidently important and influential Śaiva establishment at the temple of Brahmēśvara. At Ablūr, he got into controversy with the Jains, who, led by one of the village-headmen named Saṅkagaunda, sought to interrupt and put a stop to his devotions. Some wager was made, the terms of it being recorded in writing on a palmyra-leaf, on the result of which the Jains staked their god and their faith. Ēkāntada-Rāmayya won the wager.⁴ And then, as the Jains refused to do what they had pledged themselves to do, namely to destroy their Jina and set up a Śiva instead of it, he himself, in spite of their guards, their horses, their chieftains, and the troops that they sent against him, overturned the Jina and laid waste the

¹ This place may be safely identified with the modern Aland or Alande, the chief town of a tāluka of the same name, in the Nizam's Dominions,—the 'Allund' of the Indian Atlas, sheet No. 57, lat. 17° 53', long. 76° 38'. At the temple of Íśvara at Nimbargi in the Kalburigi tāluka, twelve miles south of Aland or Alande, there is an inscription with dates in A.D. 1047 and 1098 (*Carn.-Désa Inscr.* Vol. I. p. 92); and the passage of A.D. 1047 speaks of "the country of Alande in the country of Kuntala." It registers the grant of a village named Guḍiya-dēvatige in the Goṅkanād district of the Alande thousand. This particular village cannot be identified with any certainty; it may be 'Goody,' four miles on the south-east of Nimbargi, or it may be 'Goody,' nine miles on the south-west of Nimbargi. But the Alande thousand is evidently the country round Aland or Alande and Nimbargi. From the entry in the Indian Atlas, the modern name would seem to be Aland. In the titlings, however, of some inscriptions at the neighbouring village of Ruddawādi, it is given as Alande in Sir Walter Elliot's collection.

² For the explanation of the prefix to his name, see lines 28, 29 of the text.

³ The temple still exists.—There is another mention of Sōmanātha of Purikara (*i.e.* Huligere) in an inscription of A.D. 1096 at Baḷagāmi (*P. S. and O.-C. Inscr.* No. 166, line 31 f.), which says that it was through the excellent favour of the god Sōmēśvara of the city of Purikaranagara that his son Sōmēśvara or Sōvidēva was born to Sarvadēva, a *Dandandaka* of the Western Chālukya king Vikramāditya VI.—It is worth noting that the form of the name in this record is Purikara,—not Pulikara, as given by Mr. Rice (*Mys. Inscr.* p. 172), and as it occurs elsewhere. The second *akṣhara* is rather indistinct in the photograph: but it is recognisable as *ri*; and the *prdeva* or alliteration requires that the consonant should be *r*.

⁴ The record asserts that he cut off his own head, and laid it at the feet of his image of Śiva, which had been brought out of the temple for the purpose of the ordeal; and that, after seven days, it was restored to him by his god, safe and sound, without a scar. And the exact spot on which, according to tradition, this was done, is marked by the next record, F., page 260 below.—The story of his cutting off his head is mentioned in the *Channabasava-purāṇa* (*Jour. Bo. Br. R. As. Soc.* Vol. VIII. p. 198): but the controversy, in the course of which it is said to have been done, is there attributed to a Jain having entered a Śaiva temple without removing his shoes; and the occurrence is located at Kalyāṇa, where, it is said, Rāmayya had gone in order to see Bijjala, whose fame had spread in all directions. The same passage makes Rāmayya quote, in his address to the Jain, an instance of a previous saint, Mahākāla, having performed the same feat at a village named 'Jambur,' and also attributes a repetition of the feat to a subsequent saint, 'Bankideva,' who heard the story of Rāmayya.

rine, and, as is gathered from subsequent passages, built for his own god, under the name of Vira-Sōmanātha, at Ablūr, a temple "as large," the record says, "as a mountain." The Jains then went and complained to Bijjala, who became much enraged, and sent for Ēkāntada-Rāmayya, and questioned him as to why he had committed so gross an outrage on the Jains. Thereupon Ēkāntada-Rāmayya produced the writing on the palmyra-leaf, and asked Bijjala to deposit it in his treasury, and offered that, if the Jains would wager their eight hundred temples, including the Ānesejeyabasadi,¹ he would repeat the feat, whatever it may have really been, that he had already accomplished.² Wishing to see the spectacle, Bijjala called all the learned men of the Jain temples together, and bade them wager their shrines, repeating the conditions on a palmyra-leaf. The Jains, however, would not face the test again; saying that they had come to complain of the injury that had already been done to them, and not to wager and lose any more of their gods. So Bijjala, laughing at them, dismissed them with the advice that thenceforth they should live peaceably with their neighbours, and gave Ēkāntada-Rāmayya, in public assembly, a *jayapattrā* or certificate of success. Also, pleased with the unsurpassed living with which Ēkāntada-Rāmayya had displayed his devotion to Śiva, he laved Rāmayya's feet, and granted to the temple of Vira-Sōmanātha a village named Gôgāve,³ to the south of Maḷugunda in the Sattalige seventy in the Banavāsi twelve-thousand. Subsequently, the record says, when the Western Chālukya king Sōmēśvara IV. and his commander-in-chief Brahma were at Śeleyahalliyakoppa,⁴ a public assembly was held, in which recital was made of the merits of ancient and recent Śaiva saints. The story of Ēkāntada-Rāmayya being told, Sōmēśvara IV. wrote a letter summoning him into his own presence at his palace, and laved his feet, and granted to the same temple the village of Ablūr itself in the Nāgarakhaṇḍa seventy in the Banavāsi twelve-thousand. And finally, the Mahāmaṇḍalēśvara Kāmadēva went and saw the temple, heard all the story, summoned Ēkāntada-Rāmayya to Hāngal, and there laved his feet and granted to the temple a village named Mallavalli, on the north of Jôgēsara near Muṇḍagôḍ in the Hosanād seventy in the Pānumgal five-hundred.⁵

In this account, there is nothing inconsistent with the possibility of others being concerned in the matter and helping the movement on,—for instance, the Basava or Basavarasayya of the Kāśyapa *gôtra*, of the Managôḷi inscription of A.D. 1161, who was a contemporary of Ēkāntada-Rāmayya, and in whom we may find the original of the Basava of the *Lingāyat Purāṇas*. And very possibly the Lingāyat or Vira-Śaiva sect was actually established, in somewhat later times, by a person named Channabasava. In fact, as regards the first point, though the worship of Śiva languished in some parts of the country, it had by no means died out; and on some other occasion we may go into the history of the Kālāmukha sect, of the various other Śaiva establishments at Baḷagāmi, of the five-hundred *Svāmins* of Aihole, of the adherents of the Vira-Baṇaṇḍu doctrine, and of other religious bodies, scattered about all over the Kanarese country, from whom the movement must have received encouragement and support,

¹ This was a celebrated Jain temple at Lakṣmēśwar. It is mentioned in also the Guḍigere Jain inscription of A.D. 1076, which says (*Ind. Ant.* Vol. XVIII. p. 39, line 20 f.) that it was founded "in former times," at Purigere, by Kuṇḱamaṇahādēvi, the younger sister of "the *Chālukyachakravartin* Vijayādityavallabha," which name seems to be used to denote the Western Chālukya king Vijayāditya (A.D. 696 to 733-34).

² The record asserts that, on this occasion, he undertook that, after cutting off his own head, he would even allow his opponents to burn it, and still would recover it.

³ This is the modern 'Gogaw' of the Indian Atlas, sheet No. 42, seventeen miles S. S. E. † S. from Ablūr, in the Shikārpur tāluka, Shimoga district, Mysore. Maḷugunda apparently does not now exist.

⁴ This place cannot now be found in maps, *etc.*, unless it may be identified with 'Sheloli,' near Gārgôṭi, in the Bhūdhargad subdivision of the Kōlhāpur State. The word *koppa*, with which the name ends and which occurs frequently in village-names in the Kanarese country, means 'a small village.'

⁵ Muṇḍagôḍ still exists, under the same name, in the Yellāpur tāluka of the North Kanara district, about seven miles to the north by east from Hāngal. And Mallavalli is Malwalli, three miles to the south-west from Muṇḍagôḍ. Hosanād and Jôgēsara (which was perhaps a temple) cannot be traced.

quite as much as from the Śaiva establishment at the temple of Brahmôsvara at Ablûr itself. But the present record indicates a crisis in the history of Śaivism, when it was specially exposed to danger from the attacks of the Jains, and, apparently, of some still existing Buddhist influences.¹ It shews plainly that Ēkântada-Râmayya was the person who came most prominently to the rescue of the waning worship. And, as it describes Bijjala as simply a *Mahâmanḍalêsvara* at the time when, after settling the quarrel between Ēkântada-Râmayya and the Jains of Ablûr, he made his grant to the new temple of Vîra-Sômanâtha which Râmayya founded there, it places the exploits of Râmayya shortly before A.D. 1162, in which year Bijjala completed his usurpation of the sovereignty by assuming the paramount titles.

TEXT.²

- 1 Ôm³ [||*] Namas⁴=tuṅga-śiraḥ⁵-chunbi-chandra-châmara-châravê trailôkya-nagar-ârambha-mûla-stambhâya Śambhavê || Śrîmad⁶-Gaṅgâ-taraṅg-ô-
- 2 chchalita-jala-kapa-śrêpi-puṣp-âli-sôbhâ-dhâman chamchaj-jatâ-pallavam=amri(mri)ta-kar-ôdyat-phalaṁ bâhu-sâkhâ-râman Gaurî-lat-â-
- 3 lîngitam=amara-nutam Śambhu-kalpâdrav=âdam Râmanḡ=ig=artthiyim vâchehbita⁷-phala-chayaman samtat-ôtsâhadindam || Śrîkantham Ramadêvanḡ=anuppa(pa)ma-
- 4 ma⁸himāṅg=ige sampattanedumnanâ⁹ nâkauk-ânika-manḡi-prakara-mapi-gaṇa-śrêpi-sôp-âṁśu-jâla-byâkirṇ-âghri¹⁰-drav-âla m k r i (k r i) t a n = a m a r a - v a r a m śîtasailê[ri*]dra-
- 5 kany-âlôk-âṁśu-śrî-nivâsam sakala-gaṇa-vri(vri)tan Vîra¹¹-Sômêsan=Îsam || Chalad¹²-ugra-grâha-vaktra-chchu(chyu)ta-ûmi-nikar-âtuchchha-puchchh-âgra-g h â t-âkuḡit-âm-
- 6 bhah-kumbhi-yûtha-prakara-sajala-phûtkâra-hast-âbhri(bhra)-mâlâ-militam sutt-ippo(rppu)d=udyan-mapi-gaṇa-kirana-sphâra-mukt-âṁśu velâchala-mâlām
- 7 bhû-ramâ-manḡana-vipula-katîdêśa-mudram samudram || Val¹³ || Ant=anêka-jalachara-nivâ[sa*]mum sam[u*]ttuṅga-laharî-nivâsamum=enisi sogayisuva

¹ Three records at Kanheri in the Thâna district, of the time of the Râshtrakûta king Amôghavarsha I. (A.D. 814-15 to 877-78), shew that Buddhism was then still a living religion, favoured by the authorities, in Western India (*Ind. Ant.* Vol. XIII. p. 134 ff.; and see *Dyn. Kan. Distrs.* p. 401, Nos. 3, 4 and p. 406, No. 8). The Dambâl inscription of A.D. 1095, of the time of the Western Châlukya king Vikramâditya VI., records grants made to *vihâras* of Buddha and Ārya-Târâdevî at that town, in the Dhârvar district (*Ind. Ant.* Vol. X. p. 186; and see *Dyn. Kan. Distrs.* p. 452). An inscription of A.D. 1098 at Baḷagâmi in Mysore mentions Nâgiyaka, the *sâvâsi* or attendant or house-servant of the Bauddhâlâya or Buddhist establishment at that town (*P. S. O.-C. Inscr.* No. 167, lines 34, 35; and see *Mys. Inscr.* p. 109). And an inscription of A.D. 1129 at the same place mentions that Bauddhâlâya again, and tells us that it was one of the five *maḡhas* of Baḷagâmi, the others being establishments of Vaishnavas, Śaivas, worshippers of Brahman, and Jains (*P. S. O.-C. Inscr.* No. 178, line 44; and see *Mys. Inscr.* p. 90).

² From the ink-impression. A transcription is given in *Carn.-Dêsa Inscr.* Vol. II. p. 121.

³ Represented by an ornate symbol. Less ornate symbols are used in lines 61, 81, 99; and plain symbols in lines 80, 90, 98, 101.

⁴ Metre, Ślôka (Anushtubh).

⁵ Read *śiraḥ*.

⁶ Metre, Sragdharâ; and in the next verse.

⁷ Read *vâchehbita*.

⁸ This *akshara*, *ma*, was perhaps at first omitted, and then inserted in the margin before the beginning of the line. But there are various places in this record, at which the lines begin rather irregularly.

⁹ Read *sampattan=endum*.—From the *ma* of *Râmadêvanḡ*, as far as the *dum*, the existing text has been written over something else which cannot be made out. The original passage ended with *ṇand*; and these two *aksharas* were left uncanceled.

¹⁰ Read *vyâkirṇ-âṁghri*.

¹¹ In the first *akshara*, *mî* was engraved and then was corrected into *nî*.

¹² Metre, Mahâsragdharâ.

¹³ *I.e.*, *vachanam*.

- 8 lavaṇa-samudradim parivri(vṛi)taṇ=āda Jambūdvīpadi temkalu Nīla-Nishada(dha)-
Himavanta-parvataṅgaḷaḷay=alli || Vri¹ || Esegum² pūrvv-āpar-āmbhōnidhi-
mi[ti].
- 9 vitat-āyāmadim siddha-kanyā-visar-ānamg-ōru-kēlī-śrama-sama-mahimā-kāmdaram
svardhunī-vāh-prasar-ōpakshuṇṇa-nānā-[naga-ni].
- 10 kara-gaḷad-gaṇḍasail-āli-mālā-visaram prasphāra-śītadyuti-ruchi-nichaya-bhrājitaṁ
[ś]ītaśailam || Va |(||) Â Himagi[rī]ndrada dakṣiṇa-pārśva-va[rtti].
- 11 y=att=ippa Bhāratavarshadoḷu Kumtala-dēsav=embud=adhika-śōbhe-vett=esevud=
alli || Ka³ || Sogayipud⁴=Alandey=embudu nagaram cheluv=esedu
nādev(y)=Ama-
- 12 rāvatigam migil=enisi vibudha-janadim̄=aganita-dhana-dhānya-jala-samri(mṛi)-
ddhiyin=em̄dum || Matta || Prakaṭitak=Amarāvatiyolu Suk[ē]siyu[m] Mamju-
ghōsheyum tām=irbbar=sa-
- 13 kala-vadhū-tatīy=ellam su-kēsiyar=mmamju-ghōsheyar=ttat-puradoḷ || Vri || Adu⁵
nānāvidha-gandhasāli-vanadim savvattukedyāna⁶-nāndanadim pūrṇa(rṇṇa)-
tatāka-kūpa-
- 14 sarasī-sam̄ndōhadim⁷ sāras-ōnmada-bhri(bhṛi)ṁgī-pika-kōka-kēki-śuka-sam̄gh-ānīka-
śākunta-nādadin=ettam gaṇikā-vinōda-kri(kṛi)ta-viṇā-nādadin̄d = e p p a g u m̄⁸ |(||)
Va |(||) Ant=aparimita-kē-
- 15 dāra-bhūmiyum⁹=apāra-jalāśray-ābhirāmamum bahu-jan-ākīrṇa(rṇṇa)mum=amēya-
gaṇikā-nivāsamum=aganita-vanigjan-āśrayamum=enisi śōbhā-nivāsam=āgo ||
- 16 Vri || Avataris¹⁰-irddan=alli rajat-āchaladim Girijā-samētam=ntsavadoḷe Sōma-
nāthan=akhiḷ-āmara-mō(mau)li-vinaddha-ratna-sambhava-k[i*]raṇa-prabhā- p a ṭ a l a -
pumja-parāga-padā[bja]n=artthiyim̄d=a-
- 17 vanata-bhāktik-ābhimata-siddhi-phal-ōdaya-kalpabhūruham || Ka || Â¹¹ Sōma-
nātha-pura-sam̄vāsitarolu brahmapurigaḷoḷ=pi(vi)praroḷ=â Byā(vyā)sa-Śuka-Vāma-
dēva-Parāśara-Kapil-ādi-sadri(dṛi)śan=o-
- 18 rbban=negaldam || Ka || Śrīvatsa-gōtran=urbbi(rvṛi)dēva-nutam nikhila-vēda-
vēdāṅga-vidam pāvana-charitra-guṇa-sadbhāvam Purushōttamam dpi(dvi)j-
ōttaman=enipam || Kam || Â viprana sati Sītādēvigav=â [Sa]tya-
- 19 tapana-satigam guṇa-sadbhāvade Padmāmbike sale pāvana-sucharitre pati-hita-
bra(vra)tey=enipal || Â dampatigaḷ=pala-kālav=anapatyar=āg-irdd=em̄du devasam
n=āputrasya lōkō=sti yemba vēda-vākyama[m*] ti-
- 20 [lidu] || Ka |(||) Putr-ārtthav-āgi satya-pavitr-ācharanam negalḍa Purushō-
ttaman=apat-[t*]rāṇan=īśan=em̄du kalatr-ānvitan=āgi Śambhuvam pūjisidan ||
Va [|*] Am̄negam=itta divija-danuja-vri(vṛi)m̄da-vandita-p[ā]dāravim̄da-
- 21 [n=appa] Mahēśvaram Kaviśāsa¹²-parbba(rvva)tada ramya-bhūmiyolu Kēśava-
Vāsav-Ābjabhavar=ōlagisal=asam̄khyāta-gaṇa-parivri(vṛi)tan=Umā-sahitam v[o*]dd-
ōlagadoḷu sukha-sam̄kathā-
- 22 vinōdadim̄dam=ire Nāradaṇ=emba gaṇ-ēsvaran=int-em̄da || Vri || Ōhila¹³
Dāsi(sa) Chemna Siriyāla Halāyudha Bāṇan=Udbhaṭar=dēhadol=em̄di bāṇda
Maḷayōsvara Kēśavarājar=ādiy=â gaihi-
- 23 ka-saukhyamam̄ bisuṭ=asam̄khyā-gaṇam̄ nijav=āda bhakti-sad-gēhadol=ill=iralu
samayam=utkataṇ=āduvu(du) Jaina-Bau[d]dharola(ḷ) || Embudum Mahēśvarum
dara-hasita-vadanāravin-

¹ Read *vṛi*; i.e., *vṛittam*.² Metre, Kanda; and in the next verse.³ Read *sandōhadim*.⁴ Metre, Champakamālā.⁵ Read *Kaiśāsa*.⁶ Metre, Mahāśragdharā.⁷ Metre, Mattēbhavikṛīḍita.⁸ Read *oppugum*.⁹ Metre, Kanda; and in the next three verses.¹⁰ Metre, Utpalamālikā.¹¹ I.e., *kanda*.¹² Read *sarvo-arttuk-bōdyāna*.¹³ Read *bhūmiyum*.

- 24 dan=âgi Virabhadranam nîm manushya-lôkadoļu nîm=amśadoļ=orbvi(rbba)nam
puttisi para-samayagaļam niyâmis=embudum Virabhadranam Purushô-
- 25 ttama-bhaṭṭargge svapnadol=tâpasa-rûpadim bamdu putram para-samaya-
niyâmakam nimage puttugum=e[m*]du mattam¹=imt-emda || Ślôka ||
Jaina²-mârggêshu yê yâ-
- 26 tâ bahavô dakshinâpathê tê dūshitâ bhavanu sarvvê Râmēna tava sūnunâ ||
Va || Endu va(pa)rama-prasâdam-mâdi pōpudum Purushōttama-bhaṭṭaru
- 27 kri(kṛi)t-ârtthar=âgi samtasam-baṭṭu maganam padedu jâtakarm-âdi-kriyegaļam
mâdi dēvat-ôd[d*]êsadim Râman=e[m*]du pesaran=ittar=Ātanum tanna
dibya(vya)-janm-ânurûpam-â-
- 28 ge Śiva-yôga-yuktan=âgi nisprîha-vri(vṛi)ttiym chariyisuttum || Kanda ||
Ēkâgra³-bhakti-yôgadin=êkâkiy=enalke samdu Śivanam pirid=app=êkântadoļ=
ârâdhi-
- 29 siy=Ēkâmntada⁴-Râman=emba pesara[m*] paḍadam || Vri || Satatam⁵ samdu
Śiv-âgam-ôkta-vividha-kshêtramgaļoļu Śâmbhav-âyatan-ânêka-nadi-nada-prakaradoļu
Gauri(rî)var-âghridpa-
- 30 y⁶-âsrita-vâk-kâya-manô-nugam chariyisuttum bamdu kaḍam sur-ârohchitanam
Dakshina-Sômanâthanan=agh-augha-trâsiyam prîtiym || Va || Antu bamd=
anavara-
- 31 ta-vinamad-amara-vara-maui-mapi-kirana-mam⁷jarî-ramji t-â m ghri y u g m a n = a p p a
Huligereya Sômanâthanan=ârâdhisuttam-ippudum=â paramêsara⁸ pratya-
kshav-âgi ||
- 32 Atra ślôka-dvayam || Abbalûru⁹-vara-grâmam gatvâ Râma mam=âjñe(jñā)yâ [i*]
tatra vâsam kuru svastham yaja mām bhakti-yôgataḥ || Jainai[n*] saha
vivâdam cha śamkām hitvâ ku-
- 33 rushv=atha | sva-sîrô=pi paṇam kri(kṛi)tvâ putra tvam vijayî bhava ||
Endu Sômanâtha-dēvar=besasidâd=Ēkântada-Râmayyan=Abbalûra Brahmê-
śvara-sthânudâl¹⁰ nisprî(spri)ha-vri(vṛi)ttiymdam=ire || Ka ||
- 34 Yu(u)lid¹¹=addi-bamdu Jainar=palar=ant=â Samka-gaunḍa-sahitam piridum
chaladim kaivârisidar=ttolagade Jina daivan=endu Śiva-samnidhiyoļu || Va ||
Adam kêld=Ēkâmntada-Râmayyam-
- 35 n¹²=ati-krudhdha(ddha)n=âgi Śiva-samnidhiyoļ=anya-dēvatâ-stavanam mâḍal-âgad=
emdad=ada(da)m mânade nuḍiy[u*]tt-iral=imt=emdam || Vri || Jagamam¹³
mâḍuvan=âvan=âvan=adan=â-
- 36 pat-kâ[la]dol=kâvan=im mige kôpam tanag=âge samharisal=âvam dakshan=â
Śâmbhu sarvva-gan=irdd-ante gata-prabhâva-vibhavam samsâradoļu biddu
damḍngadoļu bardvu(rddu) tapak[k*]e sârddu .
- 37 sukhamam pordd-irppanum dēvanê || Ka || Haran¹⁴=ant-ir=fiyan=â nîmm=
aruham mun-kott=it=âv[u*]d=âvudu mun[n*]am Haranol=paḍadar=anêkar=
vvaramam Bâna-Diniśâla-bhakta-gaṇamgaļu || Ka || Ene Jai-
- 38 nar=emgu nîm munnina hitarara¹⁵ hêlal=êke nîmnaya si(si)ramam
janam=ariyal-aridu kott=âtanol=im paḍe nîne bhaktan=âtane dēvam || Ka ||
Enal=Ēkântada-Râmam Manasijaripug=ittu taleya

¹ Read *mattam*.² Metre, Ślôka (Anushtubh).³ Metre, Kanda.⁴ Read *Ēkântada*.⁵ Metre, Mattêbhavikrîḍita.⁶ Read *amghridvay*.⁷ *Mamajari* was written, and then was corrected into *mamjari*.⁸ Read *paramêśvaram*.⁹ Metre, Ślôka (Anushtubh); and in the next verse.¹⁰ Read *sthânadolu*.¹¹ Metre, Kanda.¹² Read *Ēkântada-Râmayyan*.¹³ Metre, Mattêbhavikrîḍita.¹⁴ Metre, Kanda; and in the next three verses.¹⁵ Read *hitaram*.

- 39 nām padedade nīv=enag=īva paṇam=ad=ēn=ene munid=emdar=Jjinana kittu Śivanam nilipevu || Ka || Ene kuḍuvud=ōleyam nīv=enag=emid=itt=ōle gomḍu śīramam tām bhō[m*]kenal=aridu kuḍuva padado-
- 40 1u Śivanam sāmīdhyā-māḍi Rāmam nuḍigum || Vri || Uḍugade¹ Śāmbhu nīne śāraṇ=emnadadam manam=anya-bā(bhā)vadoḷ=odardadam²=ī kri(kṛi)pāṇa-mukhadim tale pōgade nilk=ad=allad-i-
- 41 rddade Śiva nimna munṇ-adig=uruḷug=enutam kali Rāman=ārddu key-gidat=arid=ikkalumrayisidam³ śīramam Śivan=amghriyugmadolu || Vri || Are⁴ gayi-gomḍane kittu nōḍidane kūrppamg=a-
- 42 1uki meyi-gaydanē⁵ seragam pārdane bālge bhaktar=enutam ball-ālu Rāmam sva-kamdharamam ohakkene hulla kaṭṭan=ariv-amt=aklēsadinḍ-āgal-amt=arid=īś-āmghriyol=i[kki Śāmkara-]gapak[k*]=āna[m*]da-
- 43 vam māḍidam || Ka || Arida⁶ taley=ēlu-devasam baregam meṇadim baḷikkav=ittam Haran=ādaradim tale kaley=illade tirav=ādudu lōkav=ali(ri)ye Rāma[m*] padadam || Ka || Beṇa-
- 44 g-āgi Jainar=ellam maṇigi Jina-prale(la)yav=embudam māḍad-ir=imn=eḍ-eragi⁷ kāl-viḍiye mānade baṇa-siḍil-amt=eragi Jinana taleyam muṇidam || Vri || Baḍi⁸-gomḍ=orbane sokki bāle-
- 45 vanamam kāḍ-āne pokk-ant-iru⁹ kaḍagalū kāpina vīraram tarugamam sāmāntaram tūḷdu māmārppadegaḷu¹⁰ Jainara Māri bandud=enutum be[m*]-goṭṭu pōgaḷu Jinam keḍev-a[m]nam baḍid=alli kai-ko-
- 46 1isidam śrī-Vīra-Sômēśanam || Vri || Adan=ellam neṇe pōgi Bijjaṇa-mahīpālange Jainarkkaḷ=urkkavadim¹¹ pēḷdu virōdhav-āge piridum dūṇṭ-iralu kōpa-durmmadan=ā Bijjaṇa-bhūbhujam¹² munisinim
- 47 Rāmaianam¹³ kamḍu nīn=idan=anyāyaman=ōke māḍidey=enal=koṭ[t*]=ōleyam tōṇidam || Ka || Avar¹⁴=itta yōley=ide nīn=avadharisuvud=ikkū nimna bhamḍāradoḷ=im-
- 48 n=avar=odḍav=iraliy=inn=odḍuvud=ārppade nimna munde Jinaram palaram || [Va*] || Ant=appaḍ=i taleyan=arid=avara kaiyol=od[d*]uven=avar=adam aṭṭim-baḷikav=ām paḍ[u*]ven=enag=Ānesejjeya-basa-
- 49 di m[u*]khyav=āgiy=em-nuruva basadi¹⁵ Jinaram palaran=odḍuvud=ene Bijjaṇa-rāyam nām=ī kautukamam nōḍuvav=omdu¹⁶ basadigaḷa paṇḍita-rumam Jainavam¹⁷ karadu nīm-ā(a)ppade

¹ Metre, Champakamālā.

² For the sake of the metre, either *odardadam* must be pronounced as if it were written *vodardadam*, or else we must read *toḍardadam*, which gives exactly the same meaning. Otherwise, the last syllable of *bhavadol* remains short, and the metre is violated.

³ Read *ikkal=ārayisidam*.

⁴ Metre, Mattēbhavikṛīḍita.—In what follows, read *gāy-gomḍane*. *Gāy* is for *gāya*, = *ghāya*, 'a wound.' For *are-gāy*, see *ara-gāya*, under *ara*.

⁵ Read *mey-gāydanē*.

⁶ Metre, Kanda; and in the next verse.

⁷ The *prāsa*, or alliteration of the consonant of the second syllable of each *pāda*, is violated here. And the metre is faulty in the next word.

⁸ Metre, Mattēbhavikṛīḍita; and in the next verse.

⁹ Read *iralu*.

¹⁰ Read *mārppadegaḷu*. And see under *māṇ*, = *māṇu* (2).

¹¹ Read *urkkivadin*. The *prāsa* is violated here.

¹² The second syllable, *bhū*, was at first omitted, and then was inserted, rather minutely and indistinctly, above the line.

¹³ Read *Rāmayyanam*.

¹⁴ Metre, Kanda.

¹⁵ Read *emṭu-nūṇu-basadiya*.

¹⁶ Read *nōḍuvuv=omdu*.

¹⁷ Read *ainarumam*.

- 50 basadigalam paṇam-mādi ōleyam kuḍiv=endad=avar=āv=i-mum=odada basadiyam
dōral bandev=alladin=oddi Jina-praḷe(la)yam-māḍalu bamdavar=alle(la)v=ene
Bijjana-rāyam¹ nakku nīv=imn=usi-
- 51 rade pōgi sukhadin=iriv=em̄d=avaram kaḷipi Rāmayya[m*]gaḷig=ellaruv=aṇiye
jaya-patramam koṭṭu(tṭam) |(l|) Vri || Ari²-rāya-kshitiḥbri(bhri)m-Nagāriy=ari-
rāy-āmbhōdhi-Kumbhōdbha-
- 52 vam ari-rāy-ēmdhana-tībra(vra)-vahni ari-rāy-Ānanga-Bhālekshanaṁ ari-rāy-
ōgra-bhujamga-bhūri-Garuḍam śrī-Bijjanaṁ vairi-rājya³-ram-ākarshana-dōle(li)t-
āsi-suhri(hri)dam kīrti-amganā-vallabham ||
- 53 Chōlanan⁴-ikki Lālanan=adhakkarisi sthiti-hīna-mādi Nēpālanan=Amdhranam
tuḷidu Gurjjananam seṇey-iṭṭu Chēdi-bhūpālana maimeyam muṇidu
Vamgana bīsis[i] kādi komdu Bām-
- 54 gāḷa-Kaḷi[m*]ga-Māgadha-Paṭasvara-Mālava-bhūmipālarām pālīsidaṁ dharā-
vaḷē(la)yamam kaḷi Bijjanarāya-bhūbhujam || Ka || Kodad⁵=olage puṭṭi
kaḍalam kuḍidaṁ Ghaṭayōni puṭ[t*]i Kaḷachuryya-
- 55 roḷ-ōgaḍisade Chaḷukyar=anvaya-gaḍalam kuḍid=urkku saḷ-janam Bijjananoḷu ||
Va || Svasti Samadhigatapaṁchamahāsabda-mahāmaṇḍalēśvaram | Kālā(la)m-
jara-puravar-ādhiśvaram [i*] suvarṇna(rṇṇa)-vri(vri)sha-
- 56 bha-dhvajam | ḍamaruga-tūryya-nirgghōshanaṁ | Kaḷachuryya-kula-ka[mala]-
mā[r*]ttaṇḍam [i*] kadana-prachandaṁ | mone-muṭṭe-gaṇḍam [i*]
subhātar-ādityam | kaligaḷ=amkusa(śa)m | gaja-sā-
- 57 manta-śaraṇāgata-vajra-paṁjaram [i*] pratāpa-Lamkēśvaram [i*] para-nārī-
śahōdaram [i*] Sa(śa)nivāra-siddhi [i*] giridurgga-mallam [i*] chalad-
a[m*]ka-Rāma[m i*] nissa(śśa)mka-mallan=ity=akhila-nām-ādi-sa-
- 58 masta-prasasti-sahita[m*] śrīmatu Bijjanadēvam Rāmayyaṁgaḷu māḍida
parama-sāhasakam niratiśayav=appa Mā(ma)hēśvara-bhaktiga[m*] mechchi
Vira-Sōmanātha-dēvara dēgula-
- 59 da māṭa-kūṭa-prākāra⁶-khaṇḍa-sphuṭita-jīrnn-ōdhārakka⁷ dēvar=amgabhōga-
naivēdyak[k*]am Banavase-enichhāsirada⁸ kaṁpaṇi(ṇam) Sat[t*]aḷigey-⁹
ep[p*]attaṇa ma[m*]neya Chaṭ[t*]arasanum=a ka[m*]paṇad=agrāyita-pra-
- 60 bhu-gaundugalām¹⁰ muṇid=iṭṭu śrīmadu-Bijjanadēva[m*] Sattaḷigey-eppattaṇ=olage
Maḷugumḍadim teṁkaṇa Gōgāvey=emba grāmamam prasiddha-simā-sahitam
tribbhōgamumam
- 61 śrīmad-Ēkāntada-Rāmai(ma)yyaṁgaḷa kālām kaḥohi dhārā-pūrbba(rvva)kam
mādi koṭṭu [p]ratipālīsidaṁ || Ōm [i*] Śrī¹¹-nuta-kīrti-vikramadoḷ=
om̄dida Sōma-kul-aika-bhūshanaṁ tān=enip=i
- 62 Chaḷukya-nri(nri)par=anvayadoḷu vasudh-ādhināthar=ākhyāna-parākramar=kaḷiye
dhātripar=ābri(hri)tey-āge Tailapam tāne Chaḷukya-dhātri-kulaśailan=
enalu mudadim̄de tāḷdidaṁ ||

¹ The *ra* was at first omitted, and then was inserted above the line.

² Metre, Mattēbhavikrīḍita.

³ Read *rdja*.

⁴ Metre, Utpalamālikā; the verse consists, very unusually, of five *pādas*.

Metre, Kanda.

⁵ The more usual expression here would be *prāśāda*.

Read *jīrnn-ōdhārakkaṁ*.

⁶ Read *pannirchāsirada*.

⁷ We might correct the *Sattaḷigey* of the original into *Sātaḷigey*, in accordance with G. line 9, where the reading is quite clear, just as readily as into *Sattaḷigey*. But the next line here shows *Sattaḷigey* very clearly; and we must accept that as the form intended in this place also.

⁸ Read *gaundugalumam*; and, in the preceding line, *Chaṭṭarasanuman* would be better.

⁹ Metre, Utpalamālikā.

- 63 Ant=â Tailapadêvamge Satyâśrayadêvan=emba magam puttidam tat-tanayam Vikramadêvam tatad¹-anujam Daśavarmmadêvan²=âtana magam Jaya-simgarâyan=âtana magam=Âhava-
- 64 mallan=âtana magam Tribhuvanamalla-Permâdirâyan=âtana magam Bhû-lôkamal[¹*]a-Sômêśvaradêvan=âtana maga[¹*] pratâpachakravarti-Jagadêkamal[¹*]an=âtana, tam[¹*]am Trailô-
- 65 kyamalla-Nûrmmadi-Tailapan=âtana magam Tribhuvanamalla-Sômêśvaradêvan=âtana parâkrama-prabhâvam=em̄t-em̄dade || Vri || Kôḍ³-uḷ=ugra-madêbhav=om̄d-erad=enal[k]=empattuv=od-âg-iral⁴=kôḍ=i-
- 66 t̄p=ânade tal̄tu kâdi geldam⁵ kôḍ-illad=om̄d=âneyim nâdam bîdan=ibham̄galam turagamam Sômêśvaram billamam nôḍalk=â Kalachû(chu)ryyavam̄saman=adam̄ nirmûlavam̄ mâḍidam || Vri || Da(dha)-
- 67 re⁶ nisâpatnav=âgalu siri nija-vasa(sa)dim sa[¹*]d=udârakke tân=âgarav=âgalu kirtti dik-pâlaka-nikara-mukh-âdêśav=âgalu jayâ-saumdari nichcha[¹*]tôla bâlam̄ seṣe-vidid-ire sâmrâjyamam̄ tâḍidam̄ du-
- 68 rddhara-sauryyam̄ Vira-Sômêśvaran=ahita-vadhû-nêtra-nîrêja-sômam̄ || Am̄ndha-tamav⁷=enipa Kalachuryy-am̄ndham̄ masuḷalke tamna tējade dhareg=anubandham̄ tam̄nole sale sammam̄-
- 69 dhise Châl[¹*]kya-râya-Sômam̄ negaldam̄ || Va || Ant=â Tribhuvanamalla-Sômêśvaradêvam̄ sakala-chamûnâtha-sîrômaṇiyum̄ Châlukya-râjya-pratishtâpakan⁸=appa ku-
- 70 mâra-Bamaiyam̄num⁹ tânu[¹*] Seleyahal[¹*]iya-koppadol̄u sukhasam̄kha(ka)thâ-vinôḍadin=irdd=om̄du devasam̄ dharmma-gôsh̄ti(sh̄thi)yoḷ=irdu purâta[na]-nûta[na¹*]r=appa Śiva-bhaktara gu-
- 71 pa-stavanam̄-mâḍuttam-ird=Ēkântada-Bamayyam̄gal=Ab[¹*]alûral=iddalli Jainarellam̄ neradu bam̄du mahâ-vivâdam̄-mâḍi nî[¹*] taleyan=aridu-kom̄ḍu Śivana kaiyoḷ=paḍadey-appaḍe Jina-
- 72 nan=odedu Śivanam̄ pratisht̄e(sh̄th̄e)-mâḍuv=em̄d=odḍaman=odḍiy=ôleyam̄ [ko]ttad=avaru kott̄=ôleyam̄ kom̄ḍu tamna taleyan=aridu-kom̄ḍu Śivan̄ge pûje mâḍi balik=â taleyam̄ yêlu-
- 73 devasake munnin-ante taleyam̄¹⁰ po(?)le(?)-vîlav-antu paḍedu Bij[¹*]anadêvana kaiyyalu jaya-patravam̄ pûje-sahitam̄ koḇḍudumam̄ Jinanan=odedu basadiyan=alidu bisu-
- 74 t̄u nelanam̄ kha[¹*]ḍisi¹¹ Vira-Sômanâtha-dêvaram̄ pra[ti]sh̄th̄e-mâḍi Śiv-âgam-ôktav-âge parbba(rvva)ta-pra[mâ¹*]ḇada dēgulamam̄ trikûṭav-âge mâḍisidar=embudam̄ k[â]ḷdu Tribhuvanamal[¹*]a-Sô-
- 75 mēśvaradêvam̄ vismayam̄-bi(ba)t̄tu nôḍuv=artthiyim̄ binnavattaleyam̄ barayisi barisiy=avarān=idi[r¹*]-goḇḍu tannam̄¹² maneg=oda-goḇḍu pōgi piridum̄ satkâradim̄ pûji-
- 76 si śrīmad-Vira-Sômanâtha-dêdêvara¹³ dēgulada mât̄a-kûṭa-prākâra-kham̄ḍa-sput̄ita-j̄inn-ôdhârakkam̄¹⁴ dēvara am̄gab̄hōga-ram̄gab̄hōga-naivēdyakkam̄ Chaitra-

¹ Read *tad*.² The *va* of the third syllable was at first omitted, and then was inserted above the line.³ Metre, Śārdûlavikr̄ḍita.⁴ Read *embattum=odḍ-âg-iral*.⁵ To suit the metre, this word must be pronounced *geldam*.⁶ Metre, Mahâras̄gharâ. In the second word, read *nissâpatnyav*.⁷ Metre, Kanda. Read *andhatman*.⁸ Read *pratisht̄hâpakanum*.⁹ Read *Bamayyanum*.¹⁰ This word seems to be an unnecessary repetition.¹¹ Or perhaps we should read *midisi*.¹² Read *tanna* or *tannaya*.¹³ Read *dêvara*.¹⁴ Read *sput̄ita-j̄i-n̄-ôdhârakkam*.

- 77 pavitra-vasantôtsav-âdi-pa[r*]vvagaligav=annadâna-vidyâdânakka[m*] Banavase-
panichhâsirada¹ ka[m*]paṇam Nâgarakhamdâv-eppat[t*]ar=olagaṇa
Ab[b*]jalûran=a dēvargg=a vûr=âga-
- 78 lu-bêlkuv=emdu parama-bhaktiyim=dâ ka[m*]paṇa[da] manneya Mallidēvanam
mu[m*]d-iṭṭ=a vûra mēlâlîke-manneya-sumka damḍa-dôsha-nidhinikshēpa-
sahitav-âgi Êkānta-
- 79 [da*]-Rāmayya[m*]gaḷa kâlam karchchi pûrvva-prasiddha-simâ-sahitam²
tribhōga-sahitam dhârâ-pûrvvakam-mâdi Pâ(pa)ramēśvara-dattiy-âge(gi) tâbra-³
śâsanamam kot[t*]=âneyan=ēli(ri)si me-
- 80 rayisi parama-bhaktiyim pratipâlisidam [[*] Om [[*] Śrîkamṭha-⁴
padâmbujaman=anâkuḷa-chittadole pûjipam Śiva-samaya-prākâran=ela(ni)si sale
negald=Êkāntada-Rāman=Îsa-
- 81 bhakti-prēmam || Om [[*] Śrîyum⁵ dî[r*]ggh-âyuvam kirttiyan=anudinavum
mâlke gîrvvâṇa-vri(vri)m̐da-jyâyam śrî-Vira-Sōmam vidhri(dhri)ta-himakaram
Kāmadēvamg=udâra-śrî-yuktam-
- 82 g=Adrijâ-sasmita-sita-taraḷ-âlôla-vistâra-lîlâ-nēy(tr)-âlôk-ôddha(?)ta-śrî-lalita-rati-ka-lâ-
lâsya-sailôsha-vēsham || Svasti Samadhigatapamehamahâśabda-mahāmam-
- 83 ḍalēśvaram Banavâsi-pûravar-âdi(dhî)śvaram Jayanti-Madhukēśvara-dēva-labha-
vara-prasâdam vidvaj-[j*]an-ârhladam⁶ Mayûrava[r*]mma-kula-bhûshanam
Kādamba-kanṭhîravam kadava-prachandam sāha-
- 84 s-ôttu[m*]gam kaligal=amkusa(śa)m satya-Râdhēyam śaraṇâgata-vajra-pamjara[m*]
yâchaka-kāmadh[â*]nuv=ity-akhîla-nâm-âvali-sahitan=appa śriman mahâ-⁷
maṇḍalēśvara[m*] Kāmadēv-arasa-
- 85 r=Ppānumgal[l*]-ainûgavam⁸ dusṭa-nigraha-śisṭa-pratipâlanadin=âluttam-irdd=
Abbalûra Vira-Sōmanâtha-dēvaram bamdu kaṇḍu Rāmayyamgaḷu Śiv-
âgavâ(ma)-vidhâ-
- 86 nadim mādīsida parbba(rvva)t-ôpamānam=appa dēgulamam kaṇḍ=avaru mādida
sâhasamam sa-vistara[m*] kēldu mechchi parama-pritiyimd=oda-gomdu pôgi
- 87 Pānumgalla nelevîdinol=pradhânaru[m*] tannum Madukeya-maṇḍalimka⁹-sahitam
sukha-samkathâ-vinôdadi[m*] kuḷirddu-parama-bhaktiyim Vira-Sōmanâtha-
- 88 dēvargge Pānu[m*]gall-ainûṇar¹⁰=olagaṇa kampanam Hosanâd-eppattar=olage
Munḍagôḍa samîpada Jôgēsaraḍim baḍagaṇa Mallavalliy=emba grāmamam
prasiddha-sî-
- 89 mâ-sahitav-âgi tribhōg-âbhyantaram namasyam-mâdiy=a dēvara dēgulada
khaṇḍa-sputita-jîrnn-ôdhârakam¹¹ dēvar=amgabhōga-ramgabhōga-naivēdya[kkam*]
Chaitra-
- 90 pavitra-vasantôtsav-âdi-parbba(rvva)galgam=anna-dânakkamv¹²=emdu Rāmayyamgaḷa
kâlam karchi dhârâ-pûrvvakam-mâdi parama-bhaktiyim koṭṭu dharmmamam
pratipâlisidam [(||) Svasty=astu Om ||
- 91 Int=i dharmmamgaḷam pratipâliyisidavaru¹³ śrî-Vāraṇâsi Prayâge Kurukshêtra
Argghyatîrttha Śrîparvvat-âdi-punya-kshêtradalli sâyira kavilegaḷa kôḍum
- 92 kolaguvam honnoḷ=kattisi chatu[r*]vvêda-pâragar=appa s[u*]-brâhmanargge¹⁴
sûryyagrahâṇa-sômagrahâṇa-bya(vya)tîpâta-sa[m*]kraman-[â*]di-punya-kâlâdôl=
vidhi-yuktav-âge koṭṭa

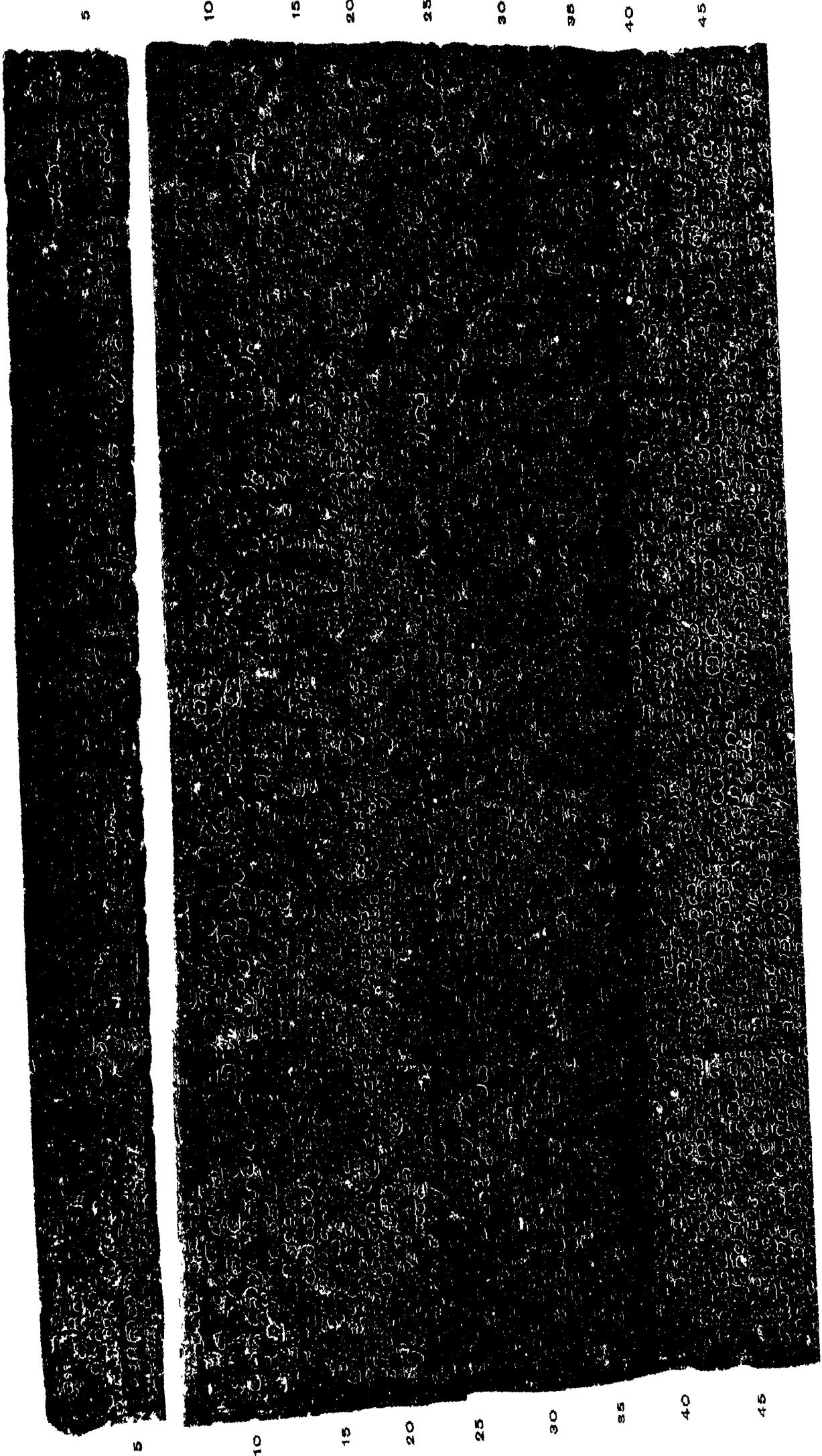
¹ Read *pannichhâsirada*.² The syllable *sa* was at first omitted, and then was inserted above the *m* of *sm̐da*.³ I.e., *tâmbra*, for *tâmra*.⁴ Metre, Kanda.⁵ Metre, Sragdharâ.⁶ Read *dhîlâdam*.⁷ Read *śrîman-mahâ*.⁸ Read *aynûram*.⁹ Read *maṇḍalîka*.¹⁰ Read *aynûṇar*.¹¹ Read *sputita-jîrnn-ôdhârakam*.¹² Read *dânakkav*.¹³ Read *pratipâlisidavaru*.¹⁴ The syllable *hma* was at first omitted, and then was inserted above the line.

- 93 pa(pha)lavam paḍevaru i dharmavan=aḷidavar=a Gaṅge Vāraṇāsi Kuru-
kshêtra-Prayâg-âdi-punya-kshêtramgaḷoḷ=a kavilegaḷuvam brâhmaṇaravam koṇḍa
pâpamam paḍevar=īy=arttha-sam-
- 94 dēhav=ill=embudam munnam¹ Manu-vâkyamgaḷu(la)m pēḷgu[m*] || Ślōka ||
Bahubhir²=vvasudhâ bhuktâ rājabhiḥ Sagar-âdibhiḥ yasya yasya yadâ
bhūmis=tasya tasya tadâ pa(pha)lam || Gaṇyamtē pāmva(sa)vô
- 95 bhūmēr=gaṇya[m*]tē vri(vri)shṭi-bimḍavaḥ na gaṇyatē vidhāt=âpi dharmma-
samrakshaṇē phalam || Sva-datt[â*]m para-datt[â*]m vâ yô harēta
vasumdharaṇam | shashṭhir-vvarsha³-sahasrâpi viśṭhâyām jā-
- 96 yatē krimiḥ || Karmanâ manasâ vâchâ ya[h*] samartthô=py=upêkshatē |
sabhyâ(bhya)s=tath=aiva chāṇḍâlâ[h*] sarvva-dharma-bahishkri(shkṛi)taḥ ||
Kulâni tārâyēt-karttâ sapta sapta cha sapta cha | adhō=vapâ-
- 97 tayēd=dhartâ sapta sapta cha sapta cha || Ślōka || Api Gaṅg-âdi-
tīrtthēshu hamtur=gām=athavâ dvijam nishkriti⁴ syân=na d[ê*]vasva-
brahmasva-haraṇ[ê*] nri(nri)ṇām || Sāmānyô⁵=yam dharmma-sētu=
- 98 nripârṇām⁶ kâlê-kâlê pālānyô bhavadbhiḥ sarvvân=êtānu bhāvita(na)ḥ
pārththavēṇḍrâ⁷ bhūyô-bhūyô yâchatē Râmachandraḥ || Svasty=astu
maṅgaḷam cha | śrīś=cha || Ōm
- 99 Ōm [||*] Haranoḷ⁸=tavanidhiy=amt=ām darav=urav=ill=enisi paḍedu dēgulaḷam
Puraharana Kaiḷāsad=amt-ire virachisidam Śambhu-bhakti-dhāmam Rāmam ||
Vri || Dēgula⁹=endu bhakta-
- 100 janav=âdaradind=idir-erdda koṭ[t*]aḍa(da)m hāgavan=âdaḍam kaḷadu-kollade
bēdade nāḍe dve(dai)nyadim pōgi nri(nri)pālaram Śivan=anugrahav=
akshayav-āge mādidaḷm dēgula[va]m Har-âdr[i]g=ep[e]-
- 101 y-âg-ire Rāman=id=ēm kri(kṛi)t-ârtthanô || Ka || Kēśavarāja¹⁰-chamūpam
śāsanavam pēḷdan=amt=adam tirdi nirâyāsane baradan¹¹=īśana dāsam
Śiva-charaṇakamala-śaraṇam Saraṇam || Ōm [||*]
- 102 Svasti Śrīmatu-Hara-dharanī-prasūta-Mukkaṇṇa-Kādamba-[vaṁśa*]rum Bana-
v[â]s[i]-puravar-âdhīśvararum śrī-Madu(dhu)kanātha-dēvara dibya(vya)-śrī-pāda-
- 103 padm-âradhakaru¹² || Maḷ[||*]idēvarāyarum ||¹³ Nāgarakha[m*]ḍeya
. rige-nāḍumam
- 104 koṭṭaru ||

TRANSLATION.¹⁴

Ōm ! Reverence to the god Śambhu (Śiva), who is made beautiful by a *chaurī* which is the moon that lightly rests upon his lofty head, and who is the foundation-pillar for the erection of the city of the three worlds ! May that tree of paradise which is Śambhu, praised by the gods,—which is the abode of the beauty of clusters of flowers which are the rows of drops of

¹ Read *munnam*.² Metre, Ślōka (Anuṣṭubh); and in the next five verses.³ Read *shashṭi-varsha*.⁴ Read *nishkriti*, for *nishkritiḥ*.⁵ Metre, Śālīnī.⁶ Read *sētu=nripârṇām*.⁷ Read *pārththivēṇḍrân*.⁸ Metre, Kanda. The metre is faulty in the third *pāda*.⁹ Metre, Utpalāmālikā.¹⁰ Metre, Kanda.¹¹ The metre is faulty here.¹² Read *âradhakarum*. The following mark of punctuation is unnecessary.¹³ This mark of punctuation is unnecessary.¹⁴ On previous occasions I have, like others, been accustomed to give in italics, in brackets, words which are not in the original texts, but are necessary to complete the sense and make readable sentences in English; for instance, in the opening verse of this record, the words "the god" before "Śambhu," "his" before "lofty," and "and" before "who." For the future I shall give all such words in common type, without brackets, and shall give in italics, in brackets, only words which are added to explain or supplement the meaning of the original texts, and as to the correctness or suitability of which any doubt may be possible.



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water thrown up by the waves of the holy river Gaṅgā (*that flows through the coils of his hair*); which has for fresh sprouts his dangling matted hair; which has as its growing fruit the ambrosia-rayed moon (*on his forehead*); which is pleasing with boughs that are his arms; and which is embraced by a creeper that is the goddess Gaurī (Pārvatī),—give to Rāma,¹ in particular, with perpetual activity, an abundance of such fruits as are longed for by a petitioner! May Śrīkaṇṭha (Śiva), who is Īśa (*in the form of*) Vīra-Sômêśa, surrounded by all the *Gaṇas*,²—who is adorned by feet in which there are set here and there the numerous crimson rays of the clusters of the jewels in all the tiaras of the multitude of the gods; who is the best of the immortals; and who is the abode of the splendour of the rays of the glances of (Pārvatī) the daughter of (Himālaya) the lord of the mountain of cold,—always confer good fortune upon Rāmadēva, upon him who is of unequalled greatness!

(Line 5)—Round about it (namely Jambūdvīpa) is the ocean, which is met by banks of clouds that are the trunks, blowing out spouts of water, of numerous herds of elephants which agitate the waters by the blows of the tips of their tails that are as efficient in doing so as the shoals of great fish which fall out from the mouths of the fierce monsters of the sea that glide to and fro; from which there rise the rays of many jewels and the lustre of large pearls; which has lines of mountains on its shores; and which is enclosed by the broad hips of the woman who is the Earth. And there, on the south of Jambūdvīpa, which is girt about by the salt ocean which is thus beautiful as being the abode of numerous marine animals and the place of very high waves, among all the Nīla, Nishadha,³ and Himālaya mountains, the cold mountain (Himālaya),—which has vast glens for rest after the fatigue of the great dalliance of love of the crowd of the daughters of the *Siddhas*; which is full of rows and rings of huge rocks falling down from the many piles of mountains that are pounded by the torrent of the waters of (the Mandākinī) the river of heaven; and which is irradiated by the mass of the tremulous lustre of the cold-rayed moon,—is beautiful with a length stretched out so as to measure the eastern and the western oceans.⁴

(L. 10)—In the land of Bhāratavarsha, which lies on the southern flank of that same Himālaya, the king of mountains, there shines, with exceedingly great comeliness, the country of Kuntala; and there there is beautiful the city that is called Alande, full of grace and splendour, and ever esteemed to altogether surpass Amarāvati (the city of the gods) with learned people and with a countless wealth of cattle and grain and water. Moreover:—As is well known, in Amarāvati there are Sukêśi and Mañjughôśhe,⁵ these two; but in that town there is a whole multitude of women, all of them with beautiful hair and sweet voices. It is charming with various plantations of sweet-smelling rice,⁶ with parks and gardens which are

¹ I.e. to the Rāmayya, or Ēkāntada-Rāmayya, who is the subject of the record. In the next verse he is mentioned as Rāmadēva. He is called simply Rāma again in lines 41, 42, 43, 99, 101.

² The *Gaṇas* are the attendants of Śiva. Mention is made of them again in lines 21 to 23, below. The leader of them was Nārada (line 22); and some of them were deceased or translated Śaiva saints, who are named in the same passage.

³ According to Monier-Williams' Sanskrit Dictionary, Nīla or Nīlādri "the blue mountain," is "one of the principal ranges of mountains dividing the world into nine portions and lying immediately north of Ilāvṛita or the central division," and Nishadha is a similar range "lying immediately south of Ilāvṛita and north of the Himālaya."

⁴ Compare the opening verse of the *Kumdrasambhava*, which describes Himālaya as reaching to the eastern and the western oceans, as if it were the measuring-rod of the earth.

⁵ These are two of the nymphs of paradise; for the first name, see Kittel's Dictionary. The verse contains a play on the meanings of their names.

⁶ *Gandha-śālī* is explained in Monier-Williams' Sanskrit Dictionary as 'a sweet-smelling kind of rice.' He also gives *mahā-śālī*, 'a kind of large and sweet-smelling rice.' And Hsien Tsiang mentions the "*Mahāśālī*-rice; this rice is as large as the black bean, and when cooked is aromatic and shining, like no other rice at all; it grows only in Māgadha, and nowhere else; it is offered only to the king or to religious persons of great distinction, and hence the name rice offered to the great house-holder," (*Life*, p. 109; see also *Records*, Vol. II. p. 82, where it is called "the rice for the use of the great"). The *gandha-śālī* is mentioned again in G. below, line 4, and also in one of the Managōji inscriptions (page 30 above, line 13).

in bloom through all the seasons, with plenty of well-filled tanks and wells and pools, with sounds everywhere of cranes and buzzing bees and cuckoos and ruddy geese and peacocks and numerous flights of parrots and blue jays, and with the music of lutes in the diversions of courtesans. And when it had thus become a place of many charms, as being known to be the site of an infinite number of parks, and pleasing with inexhaustible pools of water, and crowded with many people, and the dwelling-place of innumerable courtesans, and the abode of a countless number of merchants, there came down there, from the silver mountain (Kailâsa),¹ accompanied by Girijâ (Pârvatî), with great gladness, the god Sômanâtha (Śiva), who has the water-lilies that are his feet made tawny by the mass of the multitude of the rays that dart forth from the jewels inlaid in the tiaras of all the gods, and who is a very tree of paradise having for the ripening of its fruits the accomplishment of the desires of worshippers who bow down before him in supplication.

(L. 17)—Among the residents of that town of Sômanâtha,² in the Brâhman quarters, amongst the Brâhman, there became famous one who resembled those (*well-known*) Vyâsa and Śuka and Vâmadêva and Parâsara and Kapila and others; namely he, Purushôttama, who was called the best of Brâhman, — belonging to the Śrivatsa gôtra; praised by (*all other*) Brâhman; acquainted with all the *Vêdas* and *Vêdângas*; of an excellent disposition through possessing the virtue of pure behaviour. The good wife of that Brâhman was Padmâmbike, of pure behaviour, devoted to her husband, who by her virtuous disposition caused herself to be likened to both Sîtâdêvî (the wife of Râma) and the wife of that (*well-known*) Satyatapas(?).³ And, that husband and wife having remained for a long time without offspring, one day, having come to know the saying of the *Vêda* that “there is no heaven for him who has no son,”⁴ the famous Purushôttama, who practised truth and purity, did worship, together with his wife, to Śambhu, in order to obtain a son, saying “Îsa is the protection from misfortune.”

(L. 20)—At that same time, when Mahêśvara (Śiva), whose feet, resembling water-lilies, are worshipped by the crowd of gods and demons, — with Kêśava (Vishnu) and Vâsava (Indra) and Abjâbhava (Brahman) in attendance upon him, and surrounded by countless *Ganas*, and accompanied by Umâ (Pârvatî), — was enjoying the delight of an interchange of pleasing conversations in royal *darbâr* in a delightful part of the mountain Kailâsa, Nârada, the leader of the *Ganas*, spake thus:—“While Ôhila, Dâsa, Chenna, Siriyâla, Halâyudha, Bâna, Udbhata, and Malayêśvara who came here in human form, and Kêśavarâja,⁵ and innumerable other *Ganas*, resigning the happiness of earthly life, have been dwelling here in this

¹ Hiuen Tsiang mentions a “silver mountain,” and appears to place it in the country of *O-ki-ni*, somewhere on the north of the Himâlaya range: he says—“this mountain is very high and extensive; it is from this place that the silver is dug which supplies the Western countries with their silver currency” (*Life*, p. 36).

² The text perhaps means to say that Alande was also known by the name of Sômanâthapura.

³ The *akshara* before the *tya* at the end of line 18 is small and imperfectly formed, and is almost quite illegible. I can only conjecture that it is *sa*. Satyatapas appears to be “a *Muni* who was once a hunter but, after performing severe austerities, obtained, as a boon from Durvâsas, that he should become a great sage and saint.” But it is usually Sîtâ and Arundhatî (wife of Vasishtha), who are quoted as patterns for wives to imitate.

⁴ We seem to have here some well-known proverb. *Lôka*, ‘world,’ must stand for *paralôka*, ‘the other world, heaven.’—For a very similar expression, Prof. Kielhorn has referred me to *aputrânam kila na santi lôkâh subhâh* (*Kaddambart*, Peterson’s edition, p. 61, line 14),—words which the queen heard at a recitation of the *Mahâbhârata*.

⁵ The reference here is to various famous Śaiva saints, most of whom appear to be mentioned in the *Basava-purâna*.—Mr. H. Krishna Sastri has obliged me with other references for some of these persons: for Siriyâla (in Kanarese) or Śiruttônḍanâyana (in Tamil) the fourteenth *âvâsa* of the *Vṛishabhêndravijaya* of Shadakshari, and also the Tamil *Periyapurânam* (prose version, Madras edition, p. 217 ff.), with the difference that Siriyâla is here represented as the son of Śiruttônḍa, and not identical with him, as asserted in the other work; for Halâyudha, the fifteenth *âvâsa* of the *Vṛishabhêndravijaya*, which incidentally mentions also Dâsa and Chenna (verses 4, 6, after the introduction); and for Malayêśvara (in Kanarese) or Śêramâṇ-Perumâl (in Tamil), the *Periyapurânam*, p. 220 ff., which says that, when ruling at the town of Koṇṇigôḷûr, he became a

especial excellent abode of faith, the congregation (of Śaivas on the earth) has been afflicted among the Jains and Buddhists." On his speaking thus, Mahēśvara, with a smile on his face that resembled a water-lily, said to Virabhadra—"Do thou, in the world of men, beget a man with a portion of thyself, and then put a stop to those hostile observances." And thereupon Virabhadra came in a dream, in the guise of an ascetic, to Purushōttamabhāṭṭa, and said "There shall be born to thee a son, who shall suppress hostile observances;" and he further said "Those many people, in the region of the south, who have trodden in the paths of the Jains, all of them shall be put to shame, O master!, by thy son (who shall be called) Rāma." Having thus spoken and having manifested great graciousness, he went away. And Purushōttamabhāṭṭa, full of content at having succeeded, obtained a son, and performed the birth-ceremony and other rites, and bestowed the name of Rāma in accordance with the bidding of the god.

(L. 27)—And while he (Rāma), having become imbued with meditation on Śiva in a manner suitable to his divine birth, was practising observances with strict indifference to other things, it came about that, through the intensity of his devotion which was directed entirely to one object, he was called one who had one sole aim; and, having worshipped Śiva with great exclusiveness, he acquired the name of Ēkāntada-Rāma. And in the course of practising observances, with speech and body and mind always devoted to the feet of (Śiva) the lord of Gaurī (Pārvatī), at various sacred places prescribed by the Śaiva traditions and on all the numerous great and small rivers where there are altars of Śaṁbhu, he came and beheld with joy the Sōmanātha of the South,¹ honoured by the gods, who drives away all sin. And when, having thus come, he was worshipping that Sōmanātha of Huligere, whose feet are beautified by the cluster of the rays of the jewels in the tiaras of the greatest of the gods who unceasingly bow down before him, that supreme lord became manifest, and said,—(Here are two ślōkas)²—"Go, O Rāma!, at my command, to the excellent village of Abbalūru, and take up thy abode there at ease, and sacrifice to me with strict devotion; and, without any apprehension, enter into controversy with the Jains, and wager thy head; and be victorious, O son!"

(L. 33)—And when, on the god Sōmanātha having thus given his commands, Ēkāntada-Rāmayya was abiding, with complete indifference to other things, at the shrine of the god Brahmēśvara of Abbalūru, some of the Jains, together with that Saṅkagaunḍa,³ concerted together, and came to obstruct him, and with great resoluteness persistently sang the praises (of their own god) in the proximity of Śiva, saying "Jina is the (true) divinity." When he heard that, Ēkāntada-Rāmayya became very full of wrath, and said "It is forbidden to praise any other deity in the proximity of Śiva:" but, refusing to desist, they continued vociferating; and then he spake thus:—"Who is it that creates the earth?; who is it that protects it in the time of calamity?; and further, who is it that is able to destroy it, when his anger becomes great?; it is that same Śaṁbhu; and, in the face of the existence of him, who pervades everything, how can he (Jina) be a god, who came by chance into the world, and lived⁴ in bewilderment, and applied himself to practising austerity, and (only thus) attained happiness?; does your Arhat bestow gifts as Hara (Śiva) does?; has he ever given even ever so small a thing?; (it is) from

follower of the famous Śaiva devotee Sundaramūrtināyaṇār (see *id.* pp. 1 to 51), and visited various Śaiva shrines in the south, and eventually followed Sundaramūrti on horseback to Kailāsa, and which, in connection with the same story, mentions a certain Bāpa or Bāpabhadra as a musician who received presents from Sōramāṇ on the recommendation of the god at Mādura.

¹ *I.e.* Sōmanātha, (*sc.* Śiva, in that form) of Huligere (Lakshmēśwar), who is mentioned in the next line.—See page 243 above, note 3.

² Thus in the original, by way of parenthesis; like the *vachana*, 'prose,' *kanda*, 'verse,' and *vṛitta*, 'metre,' which also we have here and there.

³ *I.e.* "together with Saṅkagaunḍa, one of the village-headmen of that place."

⁴ *Bardu* seems to be a form of the past participle of *baḷ*, 'to live,'—a root from which we have *bardu*, *baddu*, 'increase, greatness, etc.'

Hara (*that*) in former days the devout Gaṇas Bâna and Diniśâla, and so many others, obtained boons." On his having thus spoken, the Jains said—"It may be so !¹ but why dost thou simply talk of former worthies ?; cut off thine own head, under such conditions that all people may know of it, and offer it to him, and get it back from him, (*and then we will admit that*) thou art indeed a pious man and he is indeed the god."

(L. 38).—When they had thus spoken, Êkantâda-Râma said "If I offer my head to (Śiva) the foe of Love, and obtain it back, what is the wager that ye will pay to me ?;" whereupon they replied, in anger, "We will pluck up our Jina and set up (*an image of*) Śiva." Then, saying "Give me (*it in writing on*) a palmyra-leaf," and taking the palmyra-leaf that they gave, Râma brought (*his image of*) Śiva into the presence (*of the Jains*) at the place where he was to straightway cut off his head and make an offering of it, and spake thus:—"If I have ever not said that thou alone, O Saṁbhu !, art my protection without fail, and if my thoughts have ever gone astray after other gods, my head shall not go from me by the edge of this scimitar;² but, otherwise, O Śiva !, let it roll down before thy feet:" and, thus speaking, the brave Râma, with a loud shout, and with an unfaltering hand, set himself to cut off his head and lay it at the feet of Śiva. While the disciples were saying "Surely he inflicted but a small wound; he drew the sword and thought, indeed, to do a bold thing, but then he became afraid and has preserved his body unhurt; he must have devised some mischief to the sword (*blunting it, so that it shall not wound him*)," Râma, that man of ability, quickly and instantly cut through his own neck with as little difficulty as if he were shearing through a bundle of grass, and placed (*his head*) at the feet of Îsa (Śiva), and caused joy to the attendants of Saṁkara (Śiva).

(L. 43).—After the severed head had been exhibited in public during seven days, Hara kindly gave it back: the head became sound again without any scar; and Râma received it back, to the knowledge of all people. In much perturbation, all the Jains, in great distress, bowed down on the ground and seized his feet, imploring him to abstain from destroying their Jina; but, refusing to abstain, he fell on it like a thunderbolt from a clear sky,³ and broke the head of the Jina. Just as a wild elephant in rut plunges into a grove of plantain-trees, and, though alone, sweeps everything away before him, so he, putting forth his strength, scattered the heroes who guarded it, and the horses, and the chieftains, and, while the opposing ranks of the Jains, crying out that Mâri (the goddess of plague or death)⁴ had come upon them, were running away in flight, he beat the Jina till it fell; and there he made them accept the holy Vira-Sômêsa.

(L. 46).—When the Jains, having gone in a body, and having related all the matter in a cunning way to king Bijjana, were, with enmity, making a very slanderous complaint about it, king Bijjana became mad with anger, and looked at Râmayya with wrath, and said "Why hast thou done this evil thing ?;" whereupon he shewed the palmyra-leaf that they had given, and said:—"This is the palmyra-leaf that they gave; weigh it in thy mind, and place it in thy treasury; let them wager again; if they dare further stake, in thy presence, (*all*) their various Jinas, then I will cut off my head and place it as the stake in their hands, and will recover it even after they shall have burned it; but they shall wager to me the various Jinas of their eight hundred shrines, the chief of which is the Ânesejjeyabasadi." Thereupon king Bijjana said "We will see this marvel;" and he summoned the wise men of the shrines, and the (other)

¹ *Engu*, line 38, is to be taken as *enge* (= *ehage, change*), 'in what manner?, how?', + *u* (= *û*),—'howsoever, it may be.'

² *I.e.* "let me not have the courage to cut it off."

³ *Lit.* "like a dry thunderbolt, unaccompanied by rain."

⁴ There is a reference to Mâri in line 28 of the Nêsargi inscription (*Jour. As. Soc. Vol. X. p. 243*); and another occurs in an inscription at Balmuri (*Ep. Carn. Vol. III., Sr. 140*), in which she is called Mâriya-mûri, "the destroying deity Mâri."

Jains, and said "All of you wager your shrines, and give (*it in writing on*) a palmyra-leaf. But they said "We came to lay a complaint about the shrine which has already been ruined; we have certainly not come to lay a wager and lose (*any more of*) our Jinas!" Then king Bijjana laughed, and dismissed them, bidding them to go without any further words, and to live in peace; and he gave to Rāmayya, in such a way that all of them knew of it, a certificate of victory.

(L. 51)—A very Indra to the mountains that are hostile kings; a very Agastya to the ocean of hostile kings; a hot fire to the fuel of hostile kings; a very Śiva to Love in the form of hostile kings; a great Garuḍa to the fierce serpents that are hostile kings; such is the glorious Bijjana, the friend of those who swing the sword in seizing the wives of inimical kings, and the favourite of the woman Fame. Having put down the Chōla, having humbled Lāla, having deprived Nēpāla of stability, having crushed Andhra to pieces, having made the Gurjara captive, having broken the greatness of the king of Chēdi, having ground Vaṅga in a mill, and having fought and killed the kings of Baṅgāla, Kaṭiṅga, Māgadha, Pataśvara,¹ and Mālava, the brave king Bijjanarāya has protected the whole circuit of the earth. Agastya was born in a pitcher, and drank up the ocean; and in Bijjana, that excellent man, born among the Kaṭachuryas, (*there was displayed*) the power of drinking up, without vomiting, the ocean that was the lineage of the Chālukyas.

(L. 55)—Hail! The glorious Bijjanadēva,—who was possessed of all the glory of the names of, among others, the Mahāmaṇḍalīśvara who attained the pañchamahāśubha, the supreme lord of Kālāñjara the best of towns, he who had the banner of a golden bull, he who was heralded in public with the sounds of the double drum called damaruga, he who was the sun of the water-lily that was the family of the Kaṭachuryas, the fierce in fight, the hero in the clash of battle, the sun of good warriors, the elephant-goat of brave men, a very cage of thunderbolts to (*protect*) elephant-like chieftains who sought refuge with him, a very (Rāvaṇa) lord of Laṅkā in prowess, (*he who behaved like*) a uterine brother to the wives of other men, he who was successful (*even*) on a Saturday, the wrestler against hill-forts, a very Rāma characterised by firmness of character, the wrestler free from apprehension,—was pleased with the great boldness that was displayed by Rāmayya, and with his unsurpassed devotion to the god Mahēśvara; and, for the repairs of whatever might become broken or torn or worn-out belonging to the enclosure,² with beautiful pinnacles, of the temple of the god Vira-Sōmanātha, and for the aṅgabhōga and the perpetual oblation of the god,—having put forward (*to manage the grant*) Chaṭṭarasa, the chieftain of the Sattalige³ seventy which was a *kampana* of the Banavase twelve-thousand, and the chief *Prabhus* and village-headmen of that *kampana*, and having laved the feet of the holy Ēkāntada-Rāmayya,—he gave, with libations of water, the village named Gōgāve to the south of Maḷugunda in the Sattalige seventy, with its established boundaries and (*to be enjoyed according to*) the *trībhōga*,⁴ and so maintained (*religion*).

(L. 61)—Om! When many kings, possessed of glory and renowned fame and valour, endowed with prowess (*that has been preserved*) in legends, had passed away in the lineage of the Chālukya kings which was considered to be the chief ornament of the Lunar Race, Tailapa (II.),—as an instance of a typical king,⁵—who may be called one of the seven principal mountains of the earth which was the Chālukyas, with happiness possessed (*the world*). To

¹ This seems to be a variant of, or a mistake for, Patachchana, which is given as the name of a people in Monier-Williams' Sanskrit Dictionary.

² See page 249 above, note 6.

³ See page 249 above, note 2.

⁴ *I.e.* to be enjoyed in three equal shares by the god, the Brāhmanas, and the grantees; see *Ind. Ant.* Vol. XIX. 271.

⁵ *Abritye-āge*, line 62, seems to be used in the sense of *udākṛitam-āge*. A more literal translation would be,—“when kings are brought together (*to select an illustration*).”

that Tailapadêva there was born a son named (Iṛivabedaṅga)-Satyâśrayadêva; his son was Vikramadêva (V.); his younger brother was Daśavarmadeva; his son was Jayasiṅgarâya (II.);¹ his son was Âhavamalla-(Sômêśvara I.); his son was Tribhuvanamalla-Permâdirâya-(Vikramâditya VI.); his son was Bhûlôkamalla-Sômêśvaradêva (III.); his son was the *Pratâpachakravartin* (Porma)-Jagadêkamalla (II.); his younger brother was Trailôkyamalla-Nûrmaḍi-Tailapa (III.); and his son was Tribhuvanamalla-Sômêśvaradêva (IV.), whose prowess and majesty were as follows:—

(L. 65)—When eighty fierce tusked elephants in rut were massed together (*to oppose him*), laying aside fear, and not relying upon (*any other means*), with one tuskless elephant he repulsed them as if they were but one or two,² and fought and conquered the countries, the towns, the elephants, and the horses; (*and so*) Sômêśvara uprooted that race of the Kalachuryas, as if it were but a *billa*-tree. In such a way that the Earth became free from enmity, and Fortune, having come under his control, became herself a very mine of generosity to him, and Fame laid his commands on the mouths of all the rulers of the points of the compass, and the lovely woman Victory was ever fettering the sword of his arm (*to restrain him from altogether too excessive conquests*), Vira-Sômêśvara (IV.), whose valour was unassailable, and who was the moon of the water-lilies that were the eyes of the wives of his foes, acquired the sovereignty. A very close connection between the earth and himself being formed at that time when the dense darkness that was the Kalachuryas dispersed before his brilliance, the Châlukya king Sôma became famous.

(L. 69)—That same Tribhuvanamalla-Sômêśvaradêva (IV.),—when the *kumâra* Bammayya,³ the chief of all the leaders of the army, the establisher of the Châlukya sovereignty, and he himself, were at the small village of Seleyahalliyakoppa with the pleasure of an agreeable interchange of communications, and were one day engaged in a discourse about religion and were reciting the praises of ancient and recent devotees of Śiva,—heard the story of how Êkântada-Râmayya, when he was at Abbalûru, and when all the Jains assembled and came and entered into a great disputation with him and made a wager that, if he would cut off his head and could get it back⁴ from the hands of Śiva, he might break their Jina and set up Śiva, and gave (*it in writing on*) a palmyra-leaf, took the palmyra-leaf that they gave, and cut off his own head, and then, after doing worship to Śiva, on the seventh day got back his head free from all injury just as it was before, and obtained a certificate of victory, together with respectful treatment, from the hands of Bijjanadêva, and broke the Jina, and destroyed the shrine and flung it down, and laid waste the site, and set up the god Vira-Sômanâtha, and in accordance with the Śaiva traditions founded a temple with three pinnacles, as vast as a mountain. And Tribhuvanamalla-Sômêśvaradêva (IV.) was astonished, and, from a desire to see him, caused a letter of deferential invitation to be written, and made him come, and met him with respect, and took him along with himself to his own house, and did worship to him with great reverence, and,—for the repairs of anything that might become broken or torn or worn-out belonging to the enclosure⁵ with beautiful pinnacles of the temple of the holy god Vira-Sômanâtha, and for the *aṅgabhōga* and⁶ the *raṅgabhōga* and the perpetual

¹ There are mistakes here: Jayasimha II. was, indeed, a son of Daśavarman; but the latter was the younger brother of Iṛivabedaṅga-Satyâśraya, not of Vikramâditya V.; and Vikramâditya V. was a son of Daśavarman: see the table, above, Vol. III. p. 2.

² Compare a verse in the Gadag inscription of A.D. 1192 (*Ind. Ant.* Vol. II. p. 300, text line 29 f.), which, properly translated, describes Brabma (the general who helped Sômêśvara IV. to recover the kingdom, and who is mentioned by the name of Bammayya in line 70 below) as conquering sixty tusked elephants with one young tuskless elephant, when, in contempt of (*i.e.* in mutiny against) his father, he was depriving the Kalachuryas of the sovereignty.

³ *I.e.* "the younger Bammayya;" so called to distinguish him from his grandfather of the same name (see *Dyn. Kan. Distrs.* p. 464, note 3). He is the Brahma who is mentioned in the preceding note.

⁴ *Paḍadey-appaḍe*, line 71, from *paḍadey*, for *paḍaday*, + *appaḍe*, is a somewhat stilted equivalent of *paḍadade* or *paḍadoḍe*.

⁵ See page 249 above, note 6.

oblation of the god, and for the occasions, among others, of the purificatory ceremony of the month Chaitra and the festival of spring, and for the giving of food and the imparting of knowledge,—saying that the village was to belong to that god,—with the very greatest devotion, having put forward Mallidêva, the chieftain of the *kampana*, (to manage the grant), and having laved the feet of Êkântada-Râmayya, gave, with libations of water, (by) a copper-plate charter, as a grant to the god Paramêśvara (Śiva), the village of Abbālûru in the Nâgarakhanda seventy which was a *kampana* of the Banavase twelve-thousand, together with the customs-duty called *mêlâlîke-manneya* of that village, and with (the right to) fines and punishments and buried treasure, and with its boundaries established in former times and with the *tribhōga*; and he seated him on an elephant and paraded him in public, and thus with the very greatest devotion maintained (religion).

(L. 80)—Ôm ! Êkântada-Râma, who worshipped the water-lilies that are the feet of Śrîkanṭha with thoughts free from any perplexity, and who became famous in being considered to be the bulwark of the Śaiva rites, delighted in devotion to Śiva !

(L. 81)—May the holy god Vîra-Sôma,—who is the greatest among all the gods ; who carries the moon (on his forehead) ; and who wears the garb of an actor in the dance of amorous dalliance which is lovely on account of the beauty imparted to it by the smiling, white, trembling, full glances of the sweet smiles of (Pârvatî) the daughter of the mountain (Himâlaya),—day by day confer fortune and long life and fame upon Kâmadêva, upon him who is endowed with nobility !

(L. 82)—Hail ! When the illustrious *Mahâmanḍalêśvara* Kâmadêvarasa,—possessed of the string of names of, among others, the *Mahâmanḍalêśvara* who attained the *pañchamahâśabda* ; the supreme lord of Banavâsi, the best of towns ; he who acquired the excellent favour of the god Madhukôśvara of Jayantî (Banavâsi) ; the delight of learned people ; the ornament of the family of Mayûravarma ; the lion of the Kâdambas ; the fierce in fight ; he who excelled in audacity ; the elephant-goad of brave men ; a very Râdhêya (Karna) in truth ; a very cage of thunderbolts to (protect) those who sought refuge with him ; a very cow of plenty to petitioners, — was governing the Pânûngal five-hundred, punishing the wicked and protecting the good, he came and saw the god Vîra-Sômanâtha of Abbâlûru, and beheld the temple, as large as a mountain, which Râmayya had had made according to the precepts of the Śaiva traditions, and listened in detail to the daring that he had displayed, and was pleased, and took him along with himself with the very greatest affection, and went away ; and,—when his ministers and himself, together with the *Manḍalîka* Madukoya, were seated (in assembly) at the capital of Pânûngal with the pleasure of an agreeable interchange of communications, with the very greatest devotion he made the village named Mallavalli, on the north of Jôgêsara which is near to Mundagôḍ in the Hosanâḍ seventy which is a *kampana* in the Pânûngal five-hundred, together with its established boundaries and including the *tribhōga*, into a *namasya*-grant for the god Vîra-Sômanâtha, and laved the feet of Râmayya, and gave it, with libations of water, with the very greatest devotion, for the repairs of whatever might become broken or torn or worn-out belonging to the temple of that same god, and for the *angabhōga* and the *rangabhōga* and the perpetual oblation of the god, and for the purificatory ceremony of the month Chaitra and the festival of spring and the other occasions, and for the giving of food ; and thus he preserved religion. May it be well ! Ôm !

(L. 91)—Those who preserve these acts of religion shall obtain the reward of fashioning in gold the horns and hoofs of a thousand tawny-coloured cows at the sacred Vârânâsi or Prayâga or Kurukshêtra or Arghyatîrtha or Śrîparvata or any other holy sites, and giving them to Brâhman versed in the four *Vêdas* at such meritorious times as an eclipse of the sun, an eclipse of the moon, a *vyatîpâta*, a passage of the sun from one sign of the zodiac to the next, etc. ; those who destroy these acts of religion shall incur the sin of slaying those same cows and Brâhman at the Ganges or Vârânâsi or Kurukshêtra or any other sacred sites ! And, to shew

that there is no doubt about this, he¹ quotes the sayings of Manu of former times:— The earth has been enjoyed by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (*of making this grant, if he continues it*)! The dust of the earth may be counted, and the drops of rain; but the reward of preserving a religious grant cannot be estimated even by the Creator! He who confiscates land that has been given, whether by himself or by another, shall be born as a worm in ordure for the duration of sixty-thousand years! He who, though capable (*of better things*), displays neglect in act or thought or speech,— whether he be a person of good condition or a man of low caste, he is outside the pale of all religious rites! The maker (*of a grant*) shall raise seven times seven times seven families (*to heaven*); but he who confiscates shall cause the same number of families to sink down (*into hell*)! There may be absolution for one who slays a cow or a Brâhman on the Ganges or at any other sacred place, but not for men who confiscate the property of gods or Brâhmanas! “This general bridge of religion should at all times be preserved by you;” thus does Râmachandra make his earnest request to all future princes! May it be well and auspicious; and may there be good fortune! Ôm! Ôm!

(L. 99)—Saying “(As) I am thus (*notoriously*) a very treasury of austerities directed towards Hara, any small effort is not (*becoming to me*),” Râma, the abode of devotion to Śambhu, constructed (*this great*) temple of (Śiva) the destroyer of the cities (of the demon Tripura). Without spending or asking for anything, even so little as a *hâga*,² which devotees, standing in front of him in reverence, might offer for the shrine, but going with great humility to the princes (*and obtaining their contributions*), through the inexhaustible favour of Śiva Râma made this temple, resembling (Kailâsa) the mountain of Hara; how successful he was!

(L. 101)—Kêśavarâja, the leader of the forces, spake this record; and Sarapa,—the slave of Îsa; he whose refuge is the water-lilies that are the feet of Śiva,—put it into proper shape, and wrote it with facility. Ôm!

(L. 102)—Hail! Mallidêvarâya,—[who belonged to the race of*] Mukkanna-Kâdamba who was born from the holy Hara (Śiva) and the Earth; the supreme lord of Banavâsi, the best of towns; the worshipper of the water-lilies that are the sacred and holy feet of the holy god Madhukanâtha,—
of Nâgarakhande, gave

F.— Of about A.D. 1200.

This record is on a stone tablet outside the temple of Sômanâtha.— The sculptures on the stone are, at the extreme proper right end, a *lînga*, with an officiating priest standing to it, and with a human head on the front part of the *abhishêka*-slab and the headless body below it, propped up against the lower part of the stand of the *lînga*; and, along the rest of the stone, a representation of a fight: next to the *lînga*, there are five standing figures, armed with spears and shields, and facing away from the *lînga*, and evidently intended to be Śaivas fighting in defence of it; in front of them, there are five or six standing figures, armed with spears only, and attacking them; immediately behind the latter, there are four smaller figures, each blowing a large horn held up in its circular shape over his head;³ further on, there are two groups,

¹ Namely, the composer of the record.

² A *hâga* is a very small coin, equal to one *ane* and two *kâsus*.

³ The horns are of the kind called in Kanarese *kahale*, *kâhale*, or *kâlê*, and in Marâthî *śîng*. They are used in the services of temples, as well as in religious and secular processions, at weddings, and so on; and evidently in former days they were used as battle-horns. They are made sometimes all in one piece, sweeping round in a continuous curve covering rather more than half a circle, and sometimes with a joint in the middle so that, in

each of four standing figures, apparently spectators; and some seven or eight men lying stretched out wounded or dead, all along below the feet of the combatants and of some of the spectators.—The writing runs along the top of the stone, above the sculptures, in an area about 5' 2½" broad by 0' 2¾" high. It is in a state of very good preservation, but seven or eight letters are missing at the end of each line; it would seem that the stone was at some time or another trimmed at that end, and that these letters have been lost, perhaps, with them, some sculptures,—possibly some horsemen and, at the end of the image of Jinendra. The purport of what is lost at the end of line 2 is plain enough, but it need not be supplied with exactly the same *aksharas* that I shew in square brackets, but it is impossible to say how the missing word or words at the end of line 1 should be filled in. The second line of writing commences below the *s* of *sankagāvundā* in line 1.—The characters are well formed and boldly engraved Kanarese characters of about A.D. 1219. The size of the letters ranges from about ¾" to 1".—The language is Kanarese.

The inscription is not dated, and does not refer itself to the reign of any king. It simply marks the place where, according to tradition, Ēkāntada-Rāmayya cut off his head and offered it to Śiva, and then obtained it back again, as recorded in the long inscription, E. above.

TEXT.

- 1 Śrī-Brahmēśvara-dōvaralli Ēkāntada-Rāmayya basadiya Jinan=odda=āgi tōhaya
aridu haḍeda t̥āvu || Sanka-gāvundā basadiyan=od[e*]yal-iyadhv(ā) n
kndurey
2 n=odda-iraku Ēkāntada-Rāmayya kādi geldu Jinanan=oddu li[ngamam] pratishṭ
mādidam ||]

TRANSLATION.

The place where, at (*the temple of*) the holy god Brahmēśvara, Ēkāntada-Rāmayya, when the Jina of the shrine had been wagered, cut off his head, and received it back again. When Sankagāvundā would not let him destroy the shrine, and arrayed his men and horses (to defend it), Ēkāntada-Rāmayya fought and conquered, and broke the Jina, and set up a *liṅga*.

G.—Of the time of Śiṅghana.—A.D. 1219.

This record is on a stone tablet standing against the wall, or perhaps built into the wall, outside the back of the temple of Basavēśvara.²—At the top of the stone there is a comparatively

addition to being used in the circular shape, the two parts of them can be turned so as to stretch out in reverse curves like an elongated S. To the European ear, they are chiefly associated with nothing but a discordant tumult of sound; and not incorrectly, when they are blown in processions, with simply the object of making as much noise as possible. But this use of them does not do justice to them. In the Kanarese country (and doubtless elsewhere also) some of the men, whose profession is to play these large horns, have well-merited reputations reaching far and wide; their services are much in request, and are well rewarded; and it is a great treat to get hold of one of these skilled players and hear his performance. He will first stand upright, and "wind" the horn, which for this purpose he holds in its circular shape, sweeping right up from his mouth over his head. He will then sit down, with the horn, in the same shape, slung by a cord round his neck and running from his mouth down under one arm-pit and then up over the other shoulder; and it is surprising what sweet sounds he will produce with it, especially when he places the mouth-piece inside his mouth and sings an air through the horn. And he will usually finish by placing the mouth-piece against the outside of his cheek, or against his throat, and then also, apparently, playing it in the same soft mode; but this, which is also done by some players on the *saṅkha*-shell, is of course only a trick,—though it is a very clever one. I do not know what authorities confer the distinction; but the more specially skilled players are entitled to carry *tardis* or plumes, which are fixed into sockets in the rims round the mouths of the horns. Similar plumes for drums are mentioned in some of the Kanarese ballads (*Ind. Ant.* Vol. XV. p. 352, Vol. XVIII. p. 359).—The *kaḍḍa* was one of the five instruments used in producing the *pañchamahādīdā*; see page 216 above, note 3.

¹ From the ink-impression. This record is not included in *Carn-Dēsa Insers.*

² That is, according to the return made to me. But in *Carn-Dēsa Insers.* it is described as being inside the temple.

of sculptures, shewing, in the centre a *linga*, with a priest standing to it; on the proper right, two seated figures, with two standing figures waving *chauris* over them, and with the moon above; and on the proper left, the bull Nandi, with the sun above it. Then come lines 1 to 10 of the writing. Then comes another compartment of sculptures, shewing two seated figures, each inside a small pavilion, and with a standing figure, holding a *chauri*, on each side of each pavilion. And then comes the remainder of the record.—The writing covers in lines 1 to 10 an area about $2' 1\frac{3}{4}"$ broad by $0' 7"$ high, and in lines 11 to 16 an area of the same breadth by about $0' 4"$ high. It is in a state of good preservation almost throughout. But down the proper right of the tablet there is some projection which more or less hides the first *akshara* of each line in lines 1 to 8 and 10, and prevents it from appearing fully in the ink-impression. And the record appears to have been left unfinished in the last line.¹—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed, though the engraving is rather thin and not very deep. The size of the letters ranges from about $\frac{7}{16}"$ to nearly $\frac{3}{4}"$. The *anusvāra* is formed in two ways, as in E. above; sometimes on the line of writing, and sometimes above it. The *virāma* is represented throughout by the sign for the vowel *u*; and a noticeable instance of this is in *tatu-kṣaṇādi*, line 12. The lingual *ḍ* is represented throughout by its own distinct sign.—The language is Kanarese, of the same transitional kind as that which we have in E. above. And the record is in prose and verse mixed. In line 3, we have the word *baḷiya*,—a variant of the *baḷiya* of other records,—which according to dictionaries means “near to” (*lit.* “of the vicinity of”), but which in such passages as the present is equivalent to the Sanskrit *madhyavartin* or *antarvartin*, “in the middle of, or included in.”² In the same line, we have *bāḍa*,—a *tadbhava* corruption of the Sanskrit *vāṭa*,—which usually means, as here, “a town,” but is sometimes used in the sense of *kampana*, which Kittel’s dictionary gives in the sense of “a district,” and which I have sometimes translated by “an administrative circle of villages.” And in line 15, we meet with the rare form *ōgu*, for *hōgu*, in *ōdar*, = *hōdar*, “they went.”—In respect of orthography, the only points that call for special notice are (1) the use of *auu* for *au*, in *pauvurṇṇani*, line 1, and in *gauvuḍa*, lines 5, 8, 10; and (2) a very uncommon use of the initial long *i* in the middle of words, owing to which we have *āvaliṇ* for *āvaliyin*, line 3, *śāliṇ* and *ōliṇ* for *śāliyi* and *ōliyi*, line 4, *līlei* for *līleyim*, line 6, *sāira* for *sāyira*, line 9, and, still more extraordinarily, *vāiri* for *vairi*, line 12.

The inscription refers itself to the reign of the Dēvagiri-Yādava king Siṅghana; and to a time when (a feudatory) Siṅgaṇadēvarasa was governing the Banavāsi twelve-thousand province. The tablet is a *virgal* or monumental slab, in memory of the death of two local heroes, Mācha and Gōma, in battle, on the occasion of a cattle-raid at Ablūr. The raid was led by Īśvaradēva of Beḷagavatti. From Mr. Rice’s *Mysore*, 2nd ed., Vol. II. p. 448, we learn that Beḷagavatti³ is the modern Beḷagutti in the Honnāli tāluka of the Shimoga district, Mysore,—the ‘Bellagooty’ of the Indian Atlas, sheet No. 42, in lat. $14^{\circ} 11'$, long. $75^{\circ} 35'$, twenty-four miles S. S. E. $\frac{1}{2}$ S. from Ablūr,—and that Īśvaradēva belonged to a family of local chiefs mentioned in records there, which give another date for him in A.D. 1216, and give also the names of Mallidēva, A.D. 1196, Siṃhaladēva, A.D. 1232, and Bīradēva, A.D. 1249.

The record is dated on the full-moon day, coupled with Monday, of the Pramāthin *samvatsara*, specified as one of the years of Siṅghana. The regnal year is not cited, though it is usual to cite it in any date expressed in this manner.⁴ The name of the *samvatsara*, however,

¹ See page 264 below, note 3.

² For this word, and *bāḍa*, both of which occur also in A. (see page 280 above, notes 7, 12), see a note in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 280.

³ Mr. Rice writes the name ‘Belegavatti.’ In the present record, however, the vowel of the second syllable is distinctly *a*,—not *e*.

⁴ It should have been specified as his tenth year. The transcript in *Carn.-Dēsa Insors.* actually inserts *10neya*, as if it stood in the original; and it further reads *Pramāḍhi*, by mistake for *Pramāthi*.

fixes the year as Śaka-Samvat 1142 current. And this date, again, has not been correctly; for the given *tithi* ended, not on a Monday, but on Saturday, 29th June, A.D. 1219 at about 9 hrs. 4 min. after mean sunrise (for Ujjain).

TEXT.¹

- 1 Om² Svasti Samasta-prasa(śa)sti-sahitam śrī-Simhanadēva-varushada-
Pramāthi-samvatsarada Āśā(shā)ḍha pauvurṇami⁴ Śōmavā-
- 2 [ra]ḍalaṁ prātāpa-vīra-Simhanadēvarasaru Banavase-pamniṣāsīravau=āṇitt-ire [r*]
Alliya kampanam Nāgarakha[r*]-
- 3 [ḍa]v-ep[p*]attara baliya bāḍa Abbalūra vistarav=ent-eṇḍade || Giti-
kuḷadhiḍiḍiṁ pik-āvaḷiṇ⁶=oppuva nāṇḍanadiṁ viḷasadiṁ
- 4 [ho]ṇsida gāṇḍha-sāli⁷ Śiv-ālayad=ōḷi⁸ Bhāṇanētra-pūjita⁹-gri(gṛi)ḥadiṁ
baḷāḍhika-kalāvida-vīra-saṇṇāḍadimḍi(d)=i-
- 5 [l]ā-tulal=olag-Abbalūr=ati-vichitrataram nijam=āgal=oppugum || Antu sabb-
vett-Abbalūra Bira-gauvudana¹⁰ guṇa-
- 6 [k]āṭṭanav=ent-eṇḍade || Vri¹¹ || Para-hitan=eṇḍu dāna-vida(dha)n=eṇḍu guṇ-
[āṇ*]buddhiy-e[ri*]ḍu ilē¹² ka(kha)rakara-tējanam guru-paḍāmbu-
- 7 [ja]ḷhaktanav=entū nōppaḍa¹³ purutara-dhairyyanam sakāḷa-varṇḍijan-āṭṭaya-
kaḷpavri(vṛi)kṣanam varu-vibudh-ōtkaram mudado baṁ-
- 8 [u]ṇisugum¹⁴ sale Bira-gauvudanam¹⁵ || Ant-ā Bira-gauvuda¹⁶ suḷḷadimḍav-
ire Bho(bo)ḷagavatti-Īśvaradēva[r*] hala-
- 9 baru mūṇneyara kūḍi Sāṭalige-nāḍba(ḍa) nāyakara kūḍi-korṇḍu hattu-sāsina
āḷu sāṭra¹⁷ kuduro vera-
- 10 si naḍḍu baṇḍ=Abbalūran=ilidu hiṇ[ḍ]u[s]ere-tuṇavam korṇb-alliy-ā sere-
tuṇvam hiṇḍ-ikki Bira-gauvudana¹⁸ besa-varam
- 11 Baḍagi-Kētōjana makkaḷu Macham Gōmaṅgaḷu māḍida vīrav=eṇṇ¹⁹.
e[ri]ḍade || Ka²⁰ || Ghaṭṭisi²¹ nūṇkida vājiya thattam kaṭṭ-[ā]ḷu Baḍagi-
- 12 Mācham tāḷuḷu niṭṭisi Gōmanu yise paḍal-iṭṭudu tatu-kṣhaṇadi vāri.²²
balav eṇṇ-eṇṇitum || Māt-ēno pāḷal-iṇ-
- 13 t-apam-āṭitum nōḷal=ati-bhayanikaram=enal=iṇt=āṇt=ari-balamuman=ovado Kētōjana
maga²³ Mācha pokku tividam pala-
- 14 ram || Sodaran-ibhava(ra) vīram mōḍinig=achchariy=id=enisi dhuradoḷu palam
kūḍi tave korṇḍu²⁴ svargga-

¹ From the ink-impression.— A transcription of this record is given in *Carn. Désa Inscr.* Vol. II. p. 389.

² Represented by a small circle inside a larger one.

³ The word *Īmga* ought to follow here, but was omitted.

⁴ Read *pauvurṇami*. Compare *ganvuda*, lines 5, 8, 10, below.

⁵ Metre, Champakanālā; and in the next verse.

⁶ Read *āvaḷiṇ*. Compare two similar instances in the next line, and others in lines 6, 9.

⁷ Read *sāliyi* (for *sāliyiṇ*).

⁸ Read *ōḷyi* (for *ōḷiyiṇ*).

⁹ The *prasa*, or alliteration of the consonant of the second syllable of each *pāda*, is violated here.

¹⁰ Read *gaṇḍana*.

¹¹ Read *vri*; i.e., *vriṭṭa*.

¹² Read *ilēiyiṇ*.

¹³ Read *nōppaḍam*.

¹⁴ Read *baṇṇisugum*.

¹⁵ Read *gaṇḍanam*.

¹⁶ Read *gaṇḍam*.

¹⁷ Read *sāyira*.

¹⁸ Read *gaṇḍana*.

¹⁹ Read *eṇṇ*.

²⁰ I.e., *kūṇḍa*.

²¹ Read *vāri*.

²² Metre, Kanda; and in the next two verses.

²³ The metre is faulty here; the word *maga*, which is necessary for the sense, introduces two short syllables too many.

²⁴ The metre is faulty here, also, as the effect of the following *sv* is to lengthen the *u*.

15 *kk=ôdar=jjasav=eseye Machanum¹=â Gômanum || Jitôna² labhyatê lakshmî
nîri(mri)tôn=â³*

TRANSLATION.

Om! Hail! On Monday the full-moon day of the month Âshâdha of the Pramâthin samvatsara of the years of the glorious Simhanadêva, who was possessed of all eulogistic titles; while the powerful and brave Siṅganadêvarasa was governing the Banavase twelve-thousand,—to describe the excellence of Abbalûru, a town that was included in the Nāgarakhaṇḍa seventy which was a *kūmpaṇa* of those parts:—

(Line 3)—Abbalûru is truly charming on the surface of the earth, in a most exceedingly beautiful manner, by reason of a park which is pleasing with flights of parrots and numbers of cuckoos, by the sweet-smelling rice¹ that grows luxuriantly, by a number of temples of the god Śiva, by a shrine, to which (*much*) adoration is paid, of that same god in the form of him who carries a third eye in his forehead, and by a multitude of brave men who excel in strength and are skilled in arts and sciences.

(L. 5)—To give a description of the merits of Bīragauḍa of the Abbalûru that is thus charming:—Saying that he is devoted to the welfare of others, that he bestows gifts, and that he is a very ocean of virtue, the multitude of good and wise people joyfully praise Bīragauḍa, who is in mien as radiant as the hot-rayed sun,—who is in every way devoted to the water-lilies that are the feet of spiritual preceptors,—who is possessed of the very greatest resoluteness,—and who is a very tree of paradise in giving support to all people who proclaim his praises.

(L. 8)—While that same Bīragauḍa was continuing in happiness:—Beḷagavatti-Īśvaradêva, with various chieftains and with the *Nāyakas* of the Sātālige district,⁵ together with ten thousand men and a thousand horses, came along; and descended on Abbalûru, and seized the herd of penned-up cows; and then, to describe the bravery displayed by Mâcha and Gôma, sons of Baḍagi-Kêtôja, in rescuing the penned-up cows at the command of Bīragauḍa:—

(L. 11)—While the valiant Baḍagi-Mâcha, having rained blows on the array of horses that he drove away, was still attacking them, and while Gôma, having stared fiercely at them, was shooting arrows, the whole of the hostile force immediately fell down in all directions. What words can I use?; if you consider, it surpassed all comparison!: meeting them in the most terrifying manner, Mâcha, the son of Kêtôja, plunged recklessly into the hostile force, and pierced many of them. In such a way that the bravery of these two brothers was a wonder to the earth, Mâcha and Gôma fought in battle with many people, and killed numbers of them, and went with great fame to heaven.

¹ Read *Mâchanum*.—The metre is faulty here, even with this correction. It might be set right by reading *Mâchanum Gômanum*. And, from certain marks on the *akshara gô*, it would seem that the writer recognised his omission of the *â* in the first syllable of *Mâchanum*,—began to correct it, by writing *Mâcha* after that word,—and then turned the *cha* into *gô*, and so produced the reading that actually stands.

² Metre, Śloka (Anushtubh).

³ After this, there should come another line, containing the completion of this well-known verse, *viz., pi sur-ḍiṅgaṇā kṣaṇa-vidhvāmsini kāyē kâ chintā maraṇē rapē*. These words may perhaps be somewhere on the side or back of the stone, and may have been overlooked by my copyist. But there is no reason why they should not have been engraved on the front of the stone, immediately below line 15; the stone was smoothed in order to form the subscript *k* of *kkôdar* at the beginning of that line, and was not smoothed any further; and it seems, therefore, that the completion of the verse was carelessly omitted, either by the engraver or in the written copy from which he worked.

⁴ See page 253 above, note 6.

⁵ Sātālige is evidently a variant of the Sattālige which we have in E. line 60; see page 249 above, note 9.

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(L. 15)—He who conquers obtains fortune;¹ and even one who dies [wins a victory over] the gods: since the body perishes in a moment, why should one distress oneself about dying in battle?].

No. 26.—A NOTE ON THE ALPHABET OF THE DONEPUNDI GRANT.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

Dr. Hultsch having kindly consented to publish the accompanying photolithograph which has been prepared under Dr. Fleet's supervision, of the Donepundi grant of Śaka-Saṃvat 1259, edited by me above, Vol. IV. p. 356 ff., I take the opportunity of adding a few remarks on the writing of that most beautifully engraved inscription. I have already stated that the characters are Telugu. In general, they are the same as those of the Vānapalli plates of Anura-Vēma, published with a photolithograph above, Vol. III. p. 59 ff., which are only about forty years later; but there are one or two interesting differences between the characters of the two inscriptions.

Of initial vowels the Vānapalli plates contain *a*, *ā*, *i*, and *ri*; in the present grant *i* and *ri* do not occur, but, on the other hand, we here have also *ī*, in the word *ī* in lines 42 and 51; *u*, in *Umd*, l. 1; and *ē*, in *ēvam*, l. 15, *ētaḍ*, l. 38, etc.

Of the ordinary Sanskrit consonants, *gh*, *ñ*, *jh* and *ḍh* do not occur in the Donepundi grant; and the signs for *chh* and *ṇ* only occur in conjuncts, as subscript letters, *ṇa* *avichchhan*, l. 31, *yāvaichchhrīmān*, l. 39, and *viñṇāna*, l. 34. The signs which may be specially drawn attention to are those for *k*, *ph*, and *bh*.

In the sign for *k* the horizontal line between the top-stroke (*talakaṭṭu*) and the circle is joined with the latter by a straight line, which forms a sharp angle with the horizontal line, as may be seen from *kari*, l. 1, *kruta*, l. 2, etc. This (cursive) sign for *k*, which does not occur in the Vānapalli plates and is not found in any of the published palaeographic Tables, is also used in the Dibbida plates of Śaka-Saṃvat 1191, published with a photolithograph above, p. 196 ff., and in the three inscriptions of Kāṭaya-Vēma² of Śaka-Saṃvat 1313-38, published above, Vol. IV. p. 328 ff. It clearly is the immediate precursor of the *k* of the modern Telugu alphabet.

The sign for *ph* is distinguished from the sign for *p* by a separate semicircular line, placed below the sign for *p*; compare the *pha* of *phala*, l. 4, with the *pa* of *lampāṭa*, l. 6. The same sign for *ph* is used in the Vānapalli plates, e.g. in *phalaka*, l. 7. In a Chēbrōlu inscription of Jāya of Śaka-Saṃvat 1157, we still find the earlier sign in which the distinguishing semicircular line intersects the proper left vertical line of the sign for *p*.³

The sign for *bh*, in the *aksharas* *bha*, *bhu*, *bhū*, *bhya* and *bhyā*, is distinguished from the sign for *b* by the top-stroke of *bh*; compare the *bha* of *bhava*, l. 3, with the *ba* of *babhū*, l. 9. In *aksharas* where there is no room for the top-stroke, *bh* sometimes is distinguished from *b* by

¹ This verse is usually given more or less incorrectly,—for instance, *P. S. O.-C. Insers.* No. 212 has *niddamsana kāyōm*; and No. 225 has *viddamsani*; while No. 182 has *surāganām kṣaṇa-yuddhasani*. But the first word is always *jīṭna* (e.g., *P. S. O.-C. Insers.* Nos. 212, 225, in both of which it is very clear, as also in the present record). The interpretation of it seemed difficult to Prof. Kielhorn also, who suggested some time ago that the original reading might be *jīṭna* (*Ind. Ant.* Vol. XVII. p. 202, note 4). But he now considers that *jīṭna* is correct, and is to be translated “by him who has conquered,” on the analogy of *vidita*, “one who has learnt,” in the first verse of the *Kirātārjunīya*, where the commentary cites *pitā gātaḥ, bhuktā brāhmaṇaḥ*, and *vibhaktā bhūtarāḥ*, all in an active sense.—Since writing the preceding remarks, I have heard from Prof. Kielhorn that he finds that the verse is from the *Parāśarasamṛiti*, *Āchārakāṇḍa*, *Adhyāya* III. verse 37 (Bombay edition, Vol. I. Part II. p. 273), which gives it in the form—*Jīṭna labhyatā Lakṣmīr mṛitū=āpi surāganāḥ* *Irshayadhvaṃsini kāyē=amin kā chintā maraṇā raṇā*, and that Mādhavāchārya explains *jīṭa* as a past passive participle denoting the agent (“one who has conquered”), exactly as suggested by Prof. Kielhorn.

² I owe excellent impressions of these inscriptions to the kindness of Dr. Hultsch.

³ In the same inscription, of which I shall treat in Vol. VI., the sign for *ḍh* is distinguished from the sign for *ḍ* by a semicircle, open to the proper right, which is placed below, and attached to, the proper left curve of the sign for *ḍ*.

a small opening in the lower part of the sign for *bh*, as in *vibhāvyatē*, l. 14, and *nabhō*, l. 11 ; but just as often there is no difference at all between *bh* and *b*, as may be seen e.g. from a comparison of *vibhōr=* (for *vibhōr=*). l. 19, with *bolam*, l. 48, or from *vibhinm-* (for *vibhinm-*), l. 14, *abīshṭ-* (for *abīshṭ-*), l. 36, etc. It is interesting to observe that in all such cases (where in the Donepūṇḍi grant *bh* practically does not differ from *b*), in the Vānapalli plates, the sign for *bh* is generally distinguished from the sign for *b* by just such a separate semicircular line as above we have found to distinguish *ph* from *p* ; compare in the Vānapalli plates *vībhātī*,¹ l. 3, *Śambhōr=*, l. 4, *nābhā*, l. 7, etc. Moreover it may be noted that in the inscription B. of Kāṭaya-Vēma, above, Vol. IV. p. 329, in the *bh* of *Bhāmēśvara* in line 8, the distinguishing semicircular line has been changed into a downward stroke, so that the sign for *bh* looks exactly like the *bh* of the modern Telugu alphabet.

In addition to the signs of the ordinary Sanskrit consonants, the Donepūṇḍi grant also contains the sign for the Dravidian *ḷ*, e.g. in *sunirmala*, l. 11, and the sign for *r*, e.g. in *ēru*, l. 44. In the sign for the *r* of *taruvāta* in line 49 the engraver erroneously has omitted the horizontal line in the interior of the letter.

Regarding the signs of subscript consonants it may be noted that in the conjuncts *nn* and *ṇṇ* the same sign is used for both (the second) *n* and *ṇ*,² as in *namah*, l. 1, and *nishanna(ṇṇa)*, l. 13. Attention may also perhaps be drawn to the form of the subscript *l*, e.g. in *Bhūḍapalli*, l. 45, and *puṭlu*, l. 53.—Of final consonants which are not joined with a following letter, only *t* occurs, in *aramjayat*, l. 17, and *dhā(dā)nāt*, l. 23.

As regards medial vowels, I have already indicated that there is hardly any difference between the signs for *i* and *ī* ; compare e.g. *gīta-kīrtiḥ*, l. 5, and *dīdhitiṃ*, l. 27. In engraving the *akshara mī* of *ktum=īshṭē* in line 21 the engraver has made a mistake, which, to judge from the impression, was subsequently corrected by him. Another mistake was made by him in engraving the *akshara nō* at the end of line 15, as may be seen by a comparison of the proper sign for *nō* in *śānur=nnō*, l. 24, or the *no* of *Jaganobbagamḍa* in line 27 of the Vānapalli plates.

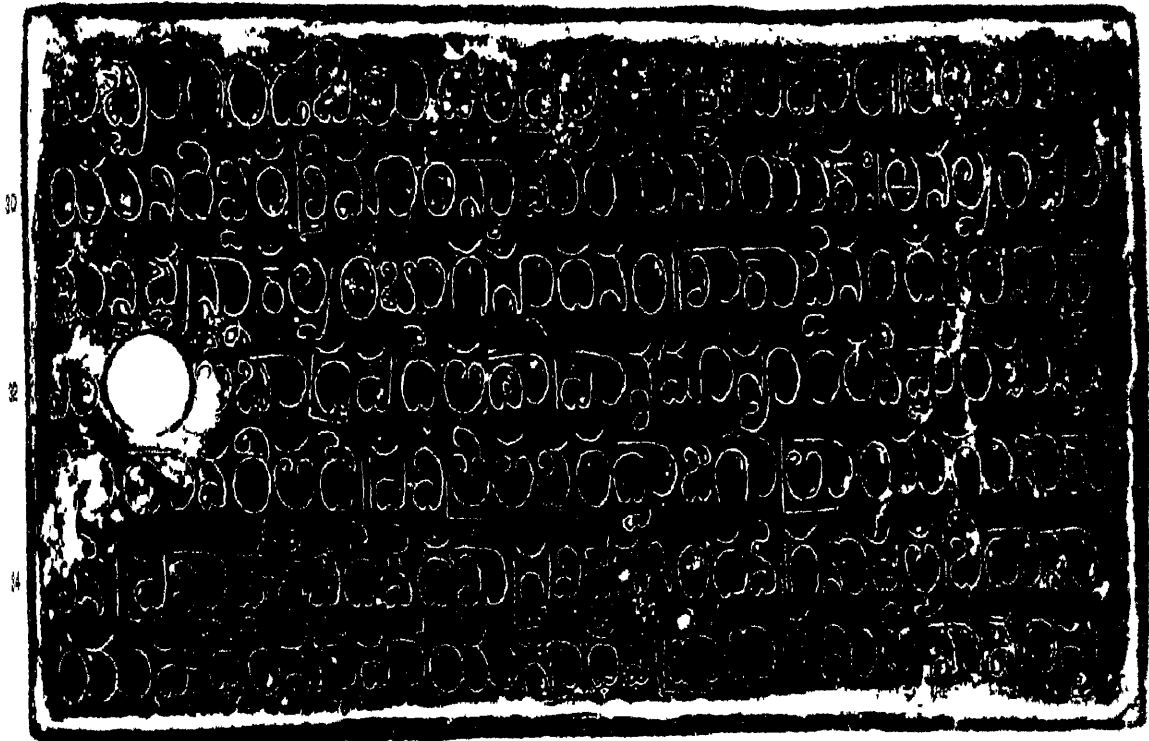
That the plates, near the proper right margin of the first inscribed side of each plate, contain the numeral figures from 1 to 5, has been already stated.

¹ The *akshara bhā* of this very word is reproduced in Prof. Bühler's *Indische Palaeographie*, Table VIII. col. ix. No. 33, but without the characteristic semicircular line at the bottom, which is quite clear and distinct in the published photolithograph of the Vānapalli plates. The same column contains other similar errors which need not be specified here.

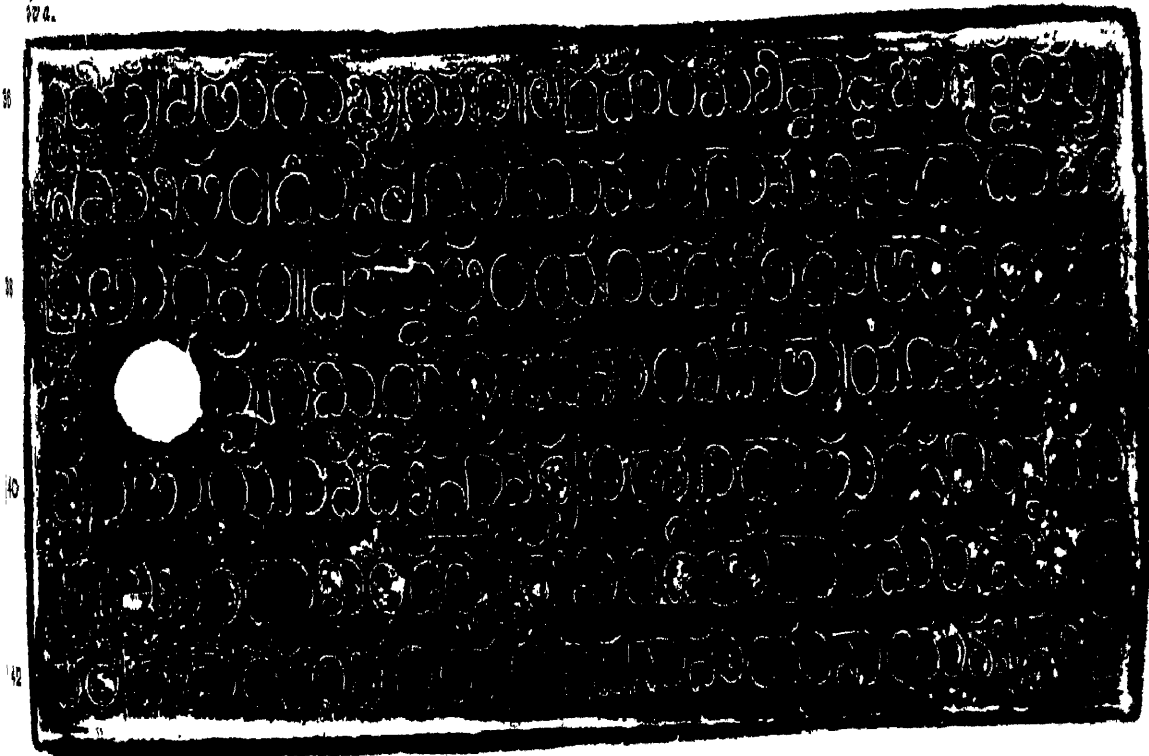
² The same practice is followed in some very much earlier inscriptions ; compare e.g. in the Sātārā plates of the Eastern Chalukya *Yuvarāja* Viṣṇuvardhana I. (*Ind. Ant.* Vol. XIX. p. 309, and Plate) *sāmpannah*, l. 4, and *paurṇamāsyām*, l. 13.—It may be noted that both in the Donepūṇḍi grant and in the Vānapalli plates the conjunct *ṇṇ* is always written by the sign for *nn*.

Donepundi Grant of Namaya-Nayaka.—Saka-Samvat 1259.

3350.



3351.



W. GRIGGS, PHOTO-LITH.

J. F. FLEET.

SCALE 77

FROM INK-IMPRESSIONS SUPPLIED BY DR. HULTZSCH.

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¹ The figures refer to pages; 'n' after a figure, to footnotes; and 'add.' to the additions on pp. v to ix. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district or division; *do.* = ditto; *dy.* = dynasty; *E.* = Eastern; *f.* = female; *k.* = king; *m.* = male; *mo.* = mountain; *vi.* = river; *s. a.* = same as; *sur.* = surname; *te.* = temple; *W.* = Western.

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APPENDIX

A LIST OF THE INSCRIPTIONS OF NORTHERN INDIA FROM ABOUT A.D. 400.

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IN compliance with the request of several scholars who are interested in Indian epigraphy, I publish herewith part of a list of Indian inscriptions, which primarily I had prepared for my own use only. What I offer at present, may be roughly described as a list of the inscriptions of Northern India, from about the end of the fourth century A.D. Similar lists of the more numerous inscriptions of Southern India, and of the inscriptions before A.D. 400, are under revision and may be published hereafter.

Within the limits indicated, this list gives, or is intended to give, all inscriptions of any importance that have been published, or noticed with details of their contents, in the periodicals and official volumes accessible to me; and it includes some unpublished inscriptions of which rubbings or impressions have been kindly presented to me from time to time by Drs. Burgess, Fleet, Führer, Hoernle and Hultsch, and by the late Sir A. Cunningham. I shall be grateful to every one who will draw my attention to any inscription which may have been omitted. As it stands at present, the list deals with rather more than 700 inscriptions:¹ about 250 copper-plate inscriptions, and the rest, with one exception,² inscriptions on stones and rocks.

In arranging the list, I have been guided partly by the eras³ according to which the inscriptions are dated, and partly by the localities where the originals were discovered. Thus Nos. 1-568 give the inscriptions dated (or, in some cases, supposed to be dated) according to the Mâlava-Vikrama era (1-328, marked V.), the Śaka era (346-386, marked Ś.), the Kalachuri-Chêdi era (387-425, marked K.), the Gupta-Valabhi era (436-507, marked G. or Valabhi-s.), the Harsha era (528-547, marked H.), and the Newâr era (559-568, marked N.); together, generally, with those undated inscriptions the time of which may be approximately determined by reference to the inscriptions dated according to one of the eras mentioned (329-345, 426-435, 508-527, and 548-558). Nos. 569-587 give the small number of inscriptions which are (or have been taken to be) dated according to the Saptarshi era (569-574), the era of Buddha's Nirvâṇa (575), the Lakshmanasêna era (576-578), and the Simha era (579-584), with references to three inscriptions which, dated according to other eras, also quote the corresponding years of the Hijra era, the "Bengâli San," and the Ilâhi era of the emperor Akbar (585-587). And Nos. 588-688 give the remaining inscriptions, which either contain no date at all or are for the

¹ This number includes some inscriptions which are mentioned in footnotes only. Some inscriptions which came to my notice when part of this list was already in type are given at the end, under the head of *Addenda*.

² This is the iron pillar inscription No. 508.

³ The list includes all Indian inscriptions known to me which are dated according to the Saptarshi era, the era of Buddha's Nirvâṇa, and the Mâlava-Vikrama, Kalachuri-Chêdi, Gupta-Valabhi, Harsha, Newâr, Lakshmanasêna, Simha, and Gângâyâ eras. But it contains only 21 inscriptions dated exclusively according to the Śaka era, and none which are dated according to the era of the Kaliyuga, and the Kollam and Châlukya-Vikrama eras. Years of the twelve-years cycle of Jupiter are quoted in the Gupta dates of Nos. 451, 453, 456 and 459, and in No. 522; years of the sixty-years cycle of Jupiter in only eleven (Vikrama) dates; and *anka* (regnal) years only in Nos. 367, 369, 370, and 671.

most part¹ dated in regnal years, broadly arranged according to the tracts of country where they were found, from Rājputāna and the Pañjāb on the west to Orissa and Gañjām on the east coast of India. I am aware that a number of the inscriptions towards the end of the list, as well as others which are dated according to the Śaka era, properly belong to Southern India, but have given them here on account of the connection of some of them with northern inscriptions. To draw an absolutely strict line between the north and the south appeared to me as unnecessary as it would be impossible.

On the information given under each number little need be said here. As far as I was able to do so, I have tried to state, not merely where an inscription has been discovered, but also where it is now. I have also indicated whether Plates of an inscription are available.² When an inscription has been edited several times, I generally have thought it sufficient to state where it has been published last. In the case of dated inscriptions, I have given throughout the original dates, and have added their European equivalents when they could be ascertained with confidence; moreover, I have shewn whether the numbers which may occur in a date are denoted by numerical symbols or by numeral (decimal) figures. As regards other details, I have mostly confined myself to recording the genealogy or line of succession (where it is given in the original) of the king or chief to whom an inscription belongs, and the names of the princes who are mentioned in connection with him or his predecessors; but, in the case of copper-plates, I have also given the names of the places from which the grants were issued, and, in the case of *prāsaśtis*, the names of their authors.

I venture to hope that this list will be of some service both to these of my fellow students who are engaged in the publication of Indian inscriptions, and to any one who would wish to ascertain whether an inscription on stone or a copper-plate inscription, which he may meet with, is new or has already attracted the attention of scholars. To render the list more useful, the principal names that occur in it are given in an Index.

A.—Inscriptions dated according to the Mālava-Vikrama Era.

1.—V. 428.—*Gupta Inscr.* p. 253, and Plate. Bijayagaḍh pillar inscription of the Varika Vishṇuvardhana, the son of Yaśōvardhana, grandson of Yaśōrāta, and great-grandson of Vyāghrarāta :—

(L. 1).—Siddham kṛitēshu chaturshu varsha-śatēshv-ashtāviṃśēshu³ 400 20 8
Phālguna(na)-bahulasya pañchadaśśyām-ētasyām-pūrvvāyām.

2.—V. 480 (?).—*Gupta Inscr.* p. 74, and Plate. Gaṅgdhār inscription of the time of Viśvavarman, the son (?) of Naravarman, recording the building of temples, etc., by his minister Mayūrākshaka :—

(L. 19).—Yātēshu chatu[r]shu kri(kṛi)tēshu śatēshu sausyaishvâ(?shthâ)śīta-⁴
sōttarapadēshv-iba vatsa[rēshu] ||(l) śuklê trayōdaśa-dinê bhuvî Kārttikasya māsasya
sarvva-jana-chitta-sukh-āvahasya ||

3.—V. 493 and 529.—*Gupta Inscr.* p. 81, and Plate. Mandasôr inscription of the time of Kumāragupta [I.] and his subordinate, the governor at Daśapura, Bandhuvarman, the son of Viśvavarman; (composed by Vatsabhaṭṭi) :—

(L. 19).—Mālavânām gaṇasthityâ yāt[ê] śata-chatusṭayê | trinavaty-adhikê=bdânām=
ri(ri)tau sēvyā-ghanastanê || Sahasya-māsa-śuklasya prāsaśtê=hni trayōdaśê |

¹ Nos. 676-684 give the inscriptions the dates of which are actually referred, or probably belong, to the reign of the Gaṅgēya family (or the Gaṅgēya era).

² The Plates collected in Dr. Fleet's *Indian Inscriptions* (*Ind. Inscr.*), which are sometimes quoted in the list, have not been published yet.

³ Read °viṃśēshu.

⁴ Dr. Fleet suggests *saumyēshv=aśīta-*; compare *Gupta Inscr.* p. 73, note.

(L. 21).—Vatsara-śatēshu pañchasa viśamty-adhikēshu¹ navasu ch=abdēshu | yâtēshv=abhiramya-Tapasya-māsa-śukla-dvitiyâyām ||

4.—V. 589.—*Gupta Inscr.* p. 152, and Plate. Mandasôr inscription of the time of the Rājādhirāja² Yaśôdharman-Vishṇuvardhana,³ recording the construction of a well by Dakṣha (?), the younger brother of Dharmadōsha who was a minister of Vishṇuvardhana, in memory of their deceased uncle Abhayadatta; (engraved by Gôvinda⁴):—

(L. 21).—Pañchasa śatēshu śaradām yâtēshv=ēkānnanavati-sahitēshu | Mālava-gaṇasthiti-vaśât=kāla-jūānāya likhitēshu ||

5.—V. 718.—*Ep. Ind.* Vol. IV. p. 31, and Plate. Udaypur (in Rājputāna) inscription of the time of the Gubila Rājā Aparājita, recording the construction of a temple by the wife of his leader of the forces, the Mahārāja Varāhasimha; (composed by Dāmōdara, the son of Brahmachārin and grandson of Dāmōdara):—

(L. 12).—samvatsara-śatēshu saptasu(sv=) ashtādaś-ādihikēsu(shu) Māgra(rga)śīrsha-suddha-pañchami(myām).

6.—V. 746.—*Ind. Ant.* Vol. V. p. 181, and Plate. Jhālrapāṭan inscription⁵ of the time or Durgagana; (composed by Bhaṭṭa Śarvagupta):—

(L. 16).—samvatsara-śatēshu saptasu śaṭchatvāriṃśad-adhikēshu.

7.—V. 770.—In his *Annals and Antiquities of Rājasthān*, Vol. I. p. 799, Colonel Tod gives a translation of an inscription “of the Mori Princes of Cheetore, taken from a column on the banks of the lake Mānsurwur, near that city.” It contains the passage: “Seventy had elapsed beyond seven hundred years (*samvatsir*), when the lord of men, the king of Malwa,⁶ formed this lake.”

8.—V. 794.—*Ind. Ant.* Vol. XII. p. 155, and Plate. Dhiniki (spurious) plates of the Mahārājādhirāja Jāikadēva of Saurāshtra, issued from Bhūmilikā:—

(L. 1).—Vikrama-samvatsara-śatēshu saptasu chaturnavaty-adhikēshv=amkataḥ [79]† Kārttika-mās-āpara-pakṣhē amāvāsyâyām Āditya-vārē Jyēṣṭhā-nakṣatrē ravigrahaṇa-parvvaṇi | asyām samvatsara-māsa-pakṣha-divasa-pūrvvâyām tithāv=ady=ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 369, No. 190.

9.—V. 795.—*Ind. Ant.* Vol. XIX. p. 57, and Plate. Kanaswa inscription of the prince Śivagana, the son of Saṅkuka who was a friend of the king Dhavala of the Maurya lineage, (composed by Dēvaṭa, the son of Bhaṭṭa Surabhi; and engraved by Śivanāga,⁷ the son of Dvārasīva):—

(L. 14).—Samvatsara-śatair=yātāḥ sa-pañchanavaty-arggalaiḥ saptabhīr=Amālav-ēsānām

10.—V. 811.—In his *Annals and Antiquities of Rājasthān*, Vol. II. p. 764, Colonel Tod reports that at Chitôr in Rājputāna he found an inscription which was dated—

“Sambut 811, Māgha-sudi 5th, Vṛishpatwâr (Thursday).”

Thursday, 3rd January A.D. 754; see *Ind. Ant.* Vol. XIX. p. 373, No. 196.

¹ Read *viśamty*.

² This occurs in verse, and is not a formal title.

³ In the published edition *Yaśôdharman* and *Vishṇuvardhana* are taken to be the names of two princes; see *Ind. Ant.* Vol. XIX. p. 227.

⁴ See below, No. 329.

⁵ For another, fragmentary inscription which is on the same stone, see *Ind. Ant.* Vol. V. p. 182, and Plate.

⁶ The probability is, that in the original inscription the era of the Mālava kings is referred to.

⁷ The British Museum possesses a fragmentary and partly effaced inscription which apparently was engraved by the same Śivanāga.

11.—V. 847.—*Zeitschr. D. Morg. Ges.* Vol. XXXVIII. p. 547; *Ind. Ant.* Vol. XIV. p. 45. Shêrgadh (Kôṭā) Buddhist inscription of the *Sūmanta Dêvadatta*; (composed by Jajjaka):—
(L. 20).—samvat śa 847 Mâgha-śudi 6¹

Vindunâga; his son Padmanâga; his son Sarvanâga, married Śrî; their son Dêvadatta.

12.—V. 888.—*Zeitschr. D. Morg. Ges.* Vol. XL. p. 39. Dhôlpur inscription of the Châhavaṇa Chaṇḍamahâsêna:—

(L. 21).—Vasu nava [a*]shṭau varshâ gatasya kâlasya Vikram-âkhyasya [I] Vaisâkhasya sitâyâ[m*] Ravivâra-yuta-dvitiyâyâm || Chandrê Rôhîṇi-samyuktê² lagnê Singhasya³ Śôbhanê yôgê |

Sunday, 16th April A.D. 842; see *Ind. Ant.* Vol. XIX. p. 35, No. 57.

Îsuka; his son Mahisharâma, married Kanḥullâ (who became *satî*); their son Chaṇḍa (Chaṇḍamahâsêna).

13.—V. 918.—*Jour. Roy. As. Soc.* 1855, p. 516. Ghaṭayâla inscription of the Padihâra (Pratihâra) Kakkuka:—

(L. 16).—Varisa-saêsu a navasum aṭṭhârasam-aggalêsu Chettammi | pakkhattê vihu-
hatthê Buha-vârê dhavala-bîâê ||

The date is irregular.

Rajjila, a son of the Brâhman Harichandra and his Kshatriya wife Bhadrâ; his son Narahada (Narabhata); his son Nâhada (Nâgabhata); his son Tâta; his son Jasavaddhana (Yaśôvardhana); his son Chanduka; his son Silluka; his son Jhōṭa; his son Bhilluka; his son Kakka, married Durlabhadêvî; their son Kakkuka.⁴

14.—V. 919.—*Ep. Ind.* Vol. IV. p. 310; *Archæol. Surv. of India*, Vol. X. Plate xxxiii. 2. Dêogadh Jaina pillar inscription of the time of the *Mahârâjâdhîrâja Bhôjadêva* [of Kanauj], and of his feudatory, the *Mahâsūmanta Vishṇurama*, governor of Luachchhagira (Dêogadh):—

(L. 6).—samvat 919 Asva(śva)yuja-śuklapaksha-chaturddasâyâm Vri(bri)haspati-dinêna
Uttarabhâdrapad[â]-nakshattrê.

(L. 10).—[Śa]kakâl-[âbda]-saptaśatâni chaturâ(ra)śity-adhikâni 784 [II]

Thursday, 10th September A.D. 862; see *Ind. Ant.* Vol. XIX. p. 28, No. 30.

15.—V. 932.—*Ep. Ind.* Vol. I. p. 156. Gwâlior inscription of the reign of Âdivarâha (Bhôjadêva), the son (?) of Râmadêva,⁵ [of Kanauj]:—

(L. 7).—Navasu śatêshv=avdâ(bdâ)nâm dvâttrim(ṭtrim)śat-samyutêshu Vaisâkhê |

16.—V. 933.—*Ep. Ind.* Vol. I. p. 159, and Plate. Gwâlior inscription of the reign of Bhôjadêva [of Kanauj]:—

(L. 1).—samvatsara-śatêshu navasu ttrayastrinśad-adhikêshu⁶ Mâgha-śukla-dvitiyâyâm
sam 933 Mâgha-śudi 2.

(L. 5).—asminn=êva samvatsarê Phâlguna-va(ba)hula-paksha-pratipadi.

(L. 11).—asminn=êva samvatsarê Phâlguna-va(ba)hula-paksha-navamyâm.

17.—V. 936.—*Archæol. Surv. of India*, Vol. X. p. 33, and Plate xi. Notice of a fragmentary inscription at Gyârispur:—

. . . Mâlava-kâlâch=chharadâm shatṭrim(ṭtrim)śat-samyutêshv=atîtêshu | navasu
śatêshu . . .

¹ In *Zeitschr. D. Morg. Ges.* the published text has "samvat śa 841 Mâgha-śudi 6;" in *Ind. Ant.*, "samvat śarāṭika 7 Mâgha-śudi 6;" and in *Ind. Ant.* Vol. XIV. p. 351, the date by Dr. Fleet is read "samvat 800 70 9 Mâgha śudi 20." I take samvat śa to be an abbreviation of samvatsara-śatêshu; compare my remarks in *Ind. Ant.* Vol. XXVI. p. 152, note 34.

² Read *Rôhîṇi-yuktê*.

³ See below, No. 546 of H. 276.

⁴ Read *Simhasya*.

⁵ Read *strinśad*.

⁶ See below, No. 330.

18.—V. 960.—*Ep. Ind.* Vol. I. p. 173. Sîyadônî (Sîrônî Khurd) inscription, recording a large number of donations, made from V. 960 to V. 1025,¹ mostly by private persons, in favour of various Brâhmanical deities at Sîyadônî. Date of the reign of the *Mahârâjâdhirâja Mahêndrapâladêva*, [the successor of Bhôjadêva, of Kanauj] :—

(L. 2).—sam[vatsa*]ra-satêshu nava-sata shashty-adhikêshu Śrâva
samvat 960 Śrâva[na]

19.—V. 960.—*Ind. Ant.* Vol. XVII. p. 202. Têrahi memorial tablet of the time of the *Mahâsâmantâdhipatis Guṇarâja* and *Undabhata* :—

(L. 1).—sam [||?] 960 Bhâdrapada-vadi 4 Śanau ||

Saturday, 16th July A.D. 903; see *ibid.* Vol. XIX. p. 173, No. 110.

20.—V. 964.—*Ep. Ind.* Vol. I. p. 173. Sîyadônî inscription;² date of a grant of the *Mahâsâmantâdhipati Undabhata*, of the reign of the *Mahârâjâdhirâja Mahêndrapâladêva*, the successor of Bhôjadêva, [of Kanauj] :—

(L. 4).—samvatsara-satêshu nava-sata [sha*]shṭy-adhikêshu chatur-auvitêshu Mârggasiramâsa-vahulapaksha-tritîyâyâm samvat 964 Mârgga-vadi 3.

21.—V. 965.—*Ep. Ind.* Vol. I. p. 174. Date in the Sîyadônî inscription² :—

(L. 8).—samvatsara-satêshu nava-sata pañchashashty-adhikêshu Āśvina-mâsê pratipadâyâm samvat 965 Āśvi[na-su]di 1.

22.—V. 967.—*Ep. Ind.* Vol. I. p. 174. Date in the Sîyadônî inscription² :—

(L. 11).—samvatsara-satêshu nava-[sa]ta sapta[sha*]shṭy-adhikêshu Phâlguna-mâsa amâvâsyâm samvat 967 Phâlguna-vadi 15.

23.—V. 969.—*Ep. Ind.* Vol. I. p. 175. Sîyadônî inscription;² date of the time of the *Mahârâjâdhirâja Dhûrbhata*, governor of Sîyadônî :—

(L. 18).—samvatsara-nava-satêshu êkônasaptaty-adhikêshu Mâgha-mâsê pañchamyâm samvat 969 Mâgha-śudi 5.

24.—V. 973.—*Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 314. Bijapur inscription (below, No. 53); date of the time of the Râshṭrakûṭa *Vidagdha*, the son of *Harivarman*, of *Hastikundî* :—

(L. 30).—Râma-giri-nârnda-kalitê Vikrama-kâlê gatê tu Śuchi-mâsê | śrîmad-Va(ba)labhadra-gurôr=V vidagdhârâjêna dattam=idam ||

(L. 32).—samvat 973.

25.—V. 974.—*Ind. Ant.* Vol. XVI. p. 174, and Plate. Asnî (now Fatehpur-Haswa) inscription of the reign of the *Mahârâjâdhirâja Mahipâladêva*, the successor of Mah[êndra]pâladêva, [of Kanauj] :—

(L. 5).—samvatsara-sa(śa)têsu(shu) navashu(su) chatu[h*]saptaty-adhikêśu(shu) Mâghamâsa-śûklapakshya³-saptamyâm=êvazî samvat 974 Mâgha-vadi 7.

26.—V. 981.—*Ind. Ant.* Vol. XIII. p. 251. British Museum fragmentary inscription of the ascetic *Vakulaja*; (composed by Dêvânanda) :—

(L. 9).—samvat 981⁴ Kârttika-sudi 13.

27.—V. 983.—*Ind. Ant.* Vol. XIII. p. 250. British Museum inscription of the ascetic *Vakulaja* :—

(L. 16).—samvat 983⁵ Chaitra-sudi mpa(pam)chamyâh(myâm)

¹ The dates are given here separately under the different years.

² See above, No. 18.

³ Dr. Fleet suggests °mâs-śûklapakshya.

⁴ The published text has 781.

⁵ The published text has 783.

28.—V. 991.—*Ep. Ind.* Vol. I. p. 177. Date in the Siyadônî inscription¹ :—
(L. 33).—sa[mvat] 991 Mâgha-śudi 10.

29.—V. 994.—*Ep. Ind.* Vol. I. p. 176. Date in the Siyadônî inscription¹ :—
(L. 26).—samvat 994 Vaisâ(śâ)kha-vadi 5 sa[m*]krântau.

22nd April A.D. 938 ; see *Ind. Ant.* Vol. XIX. p. 181, No. 133.

30.—V. 996.—*Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 314. Bījapur inscription (below, No. 53) : date of the time of the Râshtrakûṭa Mammata, the son of Vidagdha (above, No. 24), of Hastikundî :—

(L. 31).—Navasu śatêshu gatêshu tu shanṇavatî-samadhikêshu Mâghasya | kṛishṇa-
aikâdaśyâm=iha samarpitam Mammata-nripêna(ṇa) ||

(L. 32).—samvat 996.

31.—V. 1005.—*Ep. Ind.* Vol. I. p. 177. Siyadônî inscription ;¹ date of the reign of the Mahârâjâdhirâja Dêvapâladêva, the successor of Kshitipâladêva, [of Kananj], and of the time of the Mahârâjâdhirâja Nishkalaṅka, governor of Siyadônî :—

(L. 28).—samvatsarâṇâm sahasr-aikaṁ pañch-ôttaram Mâghamâsa-śuklapaksha-
panchamyâm samvat 1005 Mâgha-śudi 5.

32.—V. 1005.—*As. Res.* Vol. I. p. 284. Translation by Charles Wilkins of a Sanskrit inscription, copied by Mr. Wilmot in A.D. 1785 from a stone at Bôdh-Gayâ ; (mentions Amaradêva, one of the *nava rataṇî* in Vikramâditya's court) :—

“ On Friday, the fourth day of the new moon in the month of *Madhoo*, when in the seventh or mansion of *Ganisa*, and in the year of the *Era* of *Veekramâleetya* 1005.”

Friday, 17th March A.D. 948 (?) ; see *Ind. Ant.* Vol. XX. p. 127, note 12.

33.—V. 1008.—*Ep. Ind.* Vol. I. p. 177. Siyadônî inscription ;¹ date of the time of the Mahârâjâdhirâja Nishkalaṅka, [governor of Siyadônî] :—

(L. 30).—samvat 1008 Mâgha-śudi 11.

34.—V. 1008 and 1010.—*Bhāvnagar Inscr.* p. 67, and Plate ; *Prâchīnalêkhamâlâ*, Vol. II. p. 24. Udaypur (in Râjputâna) inscription of the time of [the Guhila] Allata, the son of the queen Mahâlakshmi and father of Naravâhana :—

(L. 5).—Kârttika-sita-pañchamyâm=Agrata-nâmnâ susûtradhârêṇa | prârabdham dēva-
griham kâlê vasu-sûnya-dik-samkhyê || Daśa-dig-Vikrama-kâlê Vaisâkhê śuddha-saptamî-
divasê | Harir=iha nivêsitô=yam ghaṭita-pratimô Varâbêṇa ||

35.—V. 1011.—*Ep. Ind.* Vol. I. p. 124, and Plate. Khajurâhō inscription of the Chandêllas Yaśôvarman and Dhaṅga ; (composed by Mâdhava, the son of Dêdda) :—

(L. 28).—samvatsara-daśa-śatêshu ôkâdaś-âdhikêshu samvat 1011.

In the family of the sage Chandrâtrêya, Nannuka ; his son Vâkpati ; his sons Jayaśakti and Vijayaśakti ; Vijayaśakti's son Râhila ; his son Harsha, married the Châhamâna princess Kañchhukâ ; their son Yaśôvarman-Lakshavarman (contemporary of Dêvapâla, the son of Hêrambapâla who was a contemporary of Sâhi, the king of Kîra) ; his son Dhaṅga (also called Vinâyakapâladêva ?).

36.—V. 1011.—*Ep. Ind.* Vol. I. p. 136 ; *Archæol. Surv. of India*, Vol. XXI. Plate xvi. J Khajurâhō Jaina temple inscription of the time of [the Chandêlla] Dhaṅga (?) :—

(L. 1).—samvat 1011 samayê ||

(L. 10).—Vaisâ(śâ)sha(kha)-sudi 7 Sôma-dinê ||

Monday, 2nd April A.D. 955 ; see *Ind. Ant.* Vol. XIX. p. 35, No. 59.

¹ See above, No. 18.

37.—V. 1011.—Professor Bendall's *Journey*, p. 82, and Plate. Inscription at Ambér in Rājputāna :—

(L. 1).—samvat 1011 Bhādrapadē(da)-badi 11 Su(śu)kra-dina.

Friday, 28th July A.D. 954, or, perhaps, Friday, 14th September A.D. 955¹; see *Ind. Ant.* Vol. XIX. p. 174, No. 111.

38.—V. 1013.—*Ep. Ind.* Vol. II. p. 124. Date of the completion of a temple of the god Harsha(Śiva), in the Harsha inscription of Vighararāja (below, No. 44) :—

(L. 32).—samvat 101[3] Āshādha-śudi 13.

39.—V. 1016.—*Ep. Ind.* Vol. III. p. 266. Rājōrgadh (now Alwar) inscription of the *Mahārājādhirāja* Mathanādēva, the son of Sāvata and his wife Laohohukā, of the Gurjarapratihāra lineage; of the reign of the *Mahārājādhirāja* Vijayapālādēva, the successor of Kshitipālādēva, [of Kanauj]; issued from Rājyapura :—

(L. 2).—samvatsara-śatēshu daśasu shōḍaś-ōttarakēshu Māghamāsa-sitapaksha-ttrayōdaśyām Śani-yuktāyām=ēvaṁ sam 1016 Māgha-śudi 13 Śanāv=adya.

Saturday, 14th January A.D. 960; see *Ind. Ant.* Vol. XIX. p. 22, No. 3.

40.—V. 1025.—*Ep. Ind.* Vol. I. p. 178. Sīyadōṇī inscription;² date of the time of the *Mahārājādhirāja* Nishkalaṅka, governor of Sīyadōṇī :—

(L. 36).—samvat 1025 Māgha-vadi 9.

41.—V. 1027.—*Ep. Ind.* Vol. II. p. 124. Date of the death of the Saiva ascetic Allara, in the Harsha inscription of Vighararāja (below, No. 44) :—

(L. 32).—Jātē=vdâ(bdâ)nām sahasrē ttrigunānava-yutē Simha-rāsau gatē=rkkē śuklā y=āsīt=tri[ti*]yā Śubha-Kara-sahitā Sōma-vārēṇa tasyām |

Monday, 8th August A.D. 970.

42.—V. 1028.—*Bhāvnagar Inscr.* p. 70. Udaypur (in Rājputāna) fragmentary inscription of the Guhila Naravāhana; (composed by Āmrakavi, the son of Ādityanāga) :—

(L. 17).—Vikramāditya-bhūbhṛitah asht[ā*]vimśati-samyuktē śatē daśa-guṇē sati ||

43.—V. 102[8].—From a photograph supplied by Dr. Burgess (see *Archaeol. Surv. of India*, Vol. XXIII. p. 125). Nīmṭōr (in Rājputāna) inscription of the reign of the *Mahārājādhirāja* Chāmundaarāja :—

(L. 6) . . . mahārājādhirāja-śrī-Chāmundaarāja-rājyē.

(L. 8) . . . samvat 102[8] . . .

44.—V. 1030.—*Ep. Ind.* Vol. II. p. 119, and Plate. Harsha inscription of the Chāhamāna Vighararāja; (composed³ by Dhīranāga, the son of Thīruka) :—

(L. 33).—samvat 1030 Āshādha-śudi 15.

In the Chāhamāna lineage, Gūvaka [I.]; his son Chandrarāja; his son Gūvaka [II.]; his son Chandana (defeated the Tōmara prince Rudrēna=Rudrapāla ?); his son Vākpātirāja (defeated Tantrapāla); his son Simharāja (contemporary of a certain Lavana); his son Vighararāja.—The *Mahārājādhirāja* Simharāja also had a brother, named Vatsarāja, and (besides Vighararāja) the three sons Durlabharāja, Chandrarāja, and Gōvindarāja.

45.—V. 1030.—*Wiener Zeitschrift*, Vol. V. p. 300. A Baroda (or Pāṭan) plate of the Chaulukya Mūlarāja I., according to Mr. H. H. Dhruva, is dated :—

“V. S. 1030 Bhādrapada-śudi 5, Monday.”

Monday, 24th August A.D. 974.

¹ On this day the *tithi* of the date commenced 2½. 12 m. after mean sunrise.

² See above, No. 18.

³ The inscription also contains some verses of Śūra's.

46.— V. 1031.— *Ind. Ant.* Vol. VI. p. 51, and Plates. Dharampurî (now Indore) plates of the Paramâra *Mahârâjâdhirâja Vâkpatirâjadêva*, issued from Ujjayanî:—

(L. 13).— êkatrî(tri)mśa-sâhasrika-samvatsarê=smin Bhâdrapada-śukla-chaturdda-syâm(śyâm) pavitraka-parvvaṇi.

(L. 32).— sam 1031 Bhâdrapada-śudi 14.

Kṛishnarâja; Vairisimha; Śîyaka; Vâkpatirâja-Amôghavarsha.

47.— V. 1034.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 393, Plate i. No. vi. Fragmentary inscription on the pedestal of a Jaina figure at Gwâlîor, of the time of [the Kachchhapaghâta] *Mahârâjâdhirâja Vajradâman* (below, No. 73):—

Samvataḥ | 1034 śrî-Vajradâma-mahârâjâdhirâja Vaiśākha-vadi pāṇchami. . . .

48.— V. 1034.— In his *Annals and Antiquities of Râjasthân*, Vol. I. p. 802, Colonel Tod gives a translation of an "inscription from the ruins of Aitpoor," apparently of the time of the Guhila Śaktikumâra, which contains the date—

"In Samvatsir 1034, the 16th of the month Bysâk."

49.— V. 1036.— *Ind. Ant.* Vol. XIV. p. 160; *Ind. Inscr.* No. 9. Ujjain (now India Office) plates of the Paramâra *Mahârâjâdhirâja Vâkpatirâjadêva*, issued from Bhagavatpura and written at Guṇapura:—

(L. 11).— shatṭrî(tri)mśa-sâhasrika-samvatsarê=smin Kârttika-śuddha-paurṇamîyâm¹ sômagrahaṇa-parvvaṇi.

6th November A.D. 979; a lunar eclipse, visible in India; see *ibid.* Vol. XIX. p. 23, No. 4.

(L. 28).— samvat 1036 Chaitra-vadi 9 |

Line of succession as in No. 46.

50.— V. 1043.— *Ind. Ant.* Vol. VI. p. 191, and Plate. Kaḍî plates of the Chaulukya (Chaulukya) *Mahârâjâdhirâja Mûlarâja I.*, the son of the *Mahârâjâdhirâja Râji*; issued from Anahilapâtaka:—

(L. 8).— sūryagrahaṇa-parvvaṇi.

(L. 21).— samvat 1043 Mâgha-vadi 15 Ravau.

Sunday, 2nd January A.D. 987; a solar eclipse, not visible in India; see *ibid.* Vol. XIX. p. 166, No. 83.

51.— V. 1049.— *Ep. Ind.* Vol. I. p. 77, and Plate. Dêwal (Ilâhâbâs) inscription of Lalla of the Chhinda family; (composed by Nêhila, the son of Bhaṭṭa Śîvarudra):—

(L. 26).— samvatsara-sahasra 1049 Mârgga-vadi 7 Gurn-dinê ||

Thursday, 20th October A.D. 992;² see *Ind. Ant.* Vol. XIX. p. 364, No. 177.

In the family of the sage Chyavana, Vairavarman; his son Bhûshana; his younger brother Malhana, married Anahilâ of the Chulukîśvara family; their son Lalla, married Lakshmi.

52.— V. 1051.— *Wiener Zeitschrift*, Vol. V. p. 300. A Baroda plate of the Chaulukya Mûlarâja I., according to Mr. H. H. Dhruva, is dated³:—

"V. S. 1051 Mâgha-śudi 15," at a lunar eclipse.

19th January A.D. 995; a lunar eclipse, visible in India.

¹ Read *-paurṇamîsyâm*.

² On this day, which is the proper equivalent of the date for the given year, the *tithi* of the date commenced 6 h. 6 m. after mean sunrise.

³ According to a rough transcript, furnished by Munshi Debiprasad to the Bengal As. Soc., the inscription begins: *Samvat 1051 Mâgha-śudi 15 ady-êha śrîmad-Anahilapâtakê râj-êvalê pûrvavat paramabhṭṭaraka-mahârâjâdhirâja-paramêśvara-êrâ-Mûlarâjadêvaḥ*.

53.—V. 1053.—*Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 311. Bijapur (now Jôdhpur) inscription of the Râshtrakûṭa Dhavala of Hastikuṇḍî; (composed by Sûryâchârya):—

(L. 19).—Śāmtyâchâryais=tripamchâśa-sahasrê śaradânn=iyam | Mâgha-sukla-trayô-daśyâm supratishṭhaiḥ pratishṭhitâ ||

(L. 22).—samvat 1053 Mâgha-sukla 13 Ravi-dinê Pushya-nakshatrê.

Sunday, 24th January A.D. 997.

Harivarman; his son Vidagdha (above, No. 24); his son Mammata (above, No. 30); his son Dhavala (contemporary of [the Paramâra] Muñjarâja, Durlabharâja, [the Chaulukya] Mûlarâja [I.]; Dharanîvarâha, and Mahendra or Mahindra?); his son Bâlaprasâda.

54.—V. 1055.—*Ind. Ant.* Vol. XVI. p. 202, and Plate. Nanyaurâ (now Bengal As. Soc.'s) plate of the Chandêlla Mahârâjâdhirâja Dhaṅgadêva, lord of Kâlânjara; issued from Kâsîkâ:—

(L. 7).—samvatsara-sahasrê pañchapañchâśad-adhikê Kârttika-paurṇamâsyâm Ravi-dinê ôvam samvat 1055 K[â*]rtti[ka]-sudi 15 Ravan ady=êh=[ai]va Kâsîkâyâm Sainbhikêya-graha-grâsa-pravêśîkṛita-maṇḍalê | Rôhinî-hṛiday-ânanda-kanda-harinalânchhanê ||

Sunday, 6th November A.D. 998; a lunar eclipse, visible in India; see *ibid.* Vol. XIX. p. 23, No. 5.

In the family of the sage Chandrâtrêya, Harsha;¹ his son Yaśôvarman; his son Dhaṅga.

55.—V. 1058.—*Ep. Ind.* Vol. I. p. 148; *Archæol. Surv. of India*, Vol. XXI. Plate xix. Khajurâhō inscription of Kôkkala of the Grahapati family²:—

(L. 22).—samvat 1058 Kârttikyâm.

Atiyaśôbala or Yaśôbala (settled at Padmâvatî); his son Mâhaṭa; his son Jayadêva; his son Sêkkala or Sêkkalla; his younger brother Kôkkala or Kôkkalla.

56.—V. 1059.—*Ep. Ind.* Vol. I. p. 140; *Archæol. Surv. of India*, Vol. XXI. Plate xviii. Khajurâhō inscription³ of the Chandêlla Dhaṅgadêva, put up after his death; (composed by Râma, the son of Balabhadra and grandson of Nandana):—

(L. 32).—samvat 1059 śrî-Kharjjûravâ[ha]kê râja-śrî-[Dham]gadêva-râjyê.

In the family of the princes descended from the sage Chandrâtrêya, Nannuka; his son Vâkpati; his son Vijaya; his son Râhila; his son Harsha, married Kañchhukâ; their son Yaśôvarman, married Puppâ; their son Dhaṅga.

57.—V. 1078.—*Ind. Ant.* Vol. VI. p. 53, and Plates. Ujjain plates of the Paramâra Mahârâjâdhirâja Bhôjadêva, issued from Dhârâ:—

(L. 8).—atit-âsṭasaptatyadhika-sâhasrika-samvatsarê Mâgh-âsita-tritîyâyâm | Ravâv=udagayana-parvvanî.

Sunday, 24th December A.D. 1021;⁴ see *ibid.* Vol. XIX. p. 361, No. 169.

(L. 30).—samvat 1078 Chaitra-sudi 14.

Sîyaka; Vâkpatirâja; Sindhurâja; Bhôja.

58.—V. 1080.—*Ep. Ind.* Vol. II. p. 211, No. xli., and Plate. Mathurâ Jaina image inscription:—

(L. 3).—samvatsarai(rê) 1080.

59.—V. 1083.—*Ind. Ant.* Vol. XIV. p. 140. Sârânâth (now Benares College) inscription of Mahipâla,⁵ king of Gaṇḍa, and his sons (?) Sthirapâla and Vasantapâla:—

(L. 3).—samvat 1083 Pausa-dinê 11.

¹ In line 6 the original has śrî-Śrîharshadêva.

² See below, Nos. 125 and 139.

³ For the date of the renewal of this inscription see below, No. 86.

⁴ On this day the *tithi* of the date commenced 3 h. 24 m. after mean sunrise; but the word *tritîyâyâm* may perhaps have been put erroneously for *dvitîyâyâm*.

⁵ See below, No. 640.

60.—V. 1084.—*Ind. Ant.* Vol. XVIII. p. 34, and Plate. Jhûsî (now Bengal As. Soc.'s) plate of the *Mahārājādhirāja Trilôchanapâladêva*, the successor of Rājyapâladêva who was the successor of Vijayapâladêva, [of Kananj?]; issued from near Prayāga on the banks of the Ganges :—

(L. 8).—dakshinâyana-samkrântau.

(L. 16).—sam 1084 Śrāvana-vadi 4.

25th June A.D. 1027; see *ibid.* Vol. XIX. p. 174, No. 112.

61.—V. 1086.—*Ind. Ant.* Vol. VI. p. 193; *Bhāvnagar Inscr.* p. 194, and Plates. Rādhapur plates of the Chaulukya *Mahārājādhirāja Bhīmadêva* I,¹ issued from Anahilapātaka :—

(L. 1).—Vikrama-samvat 1086 Kārttika-śudi 15.

(L. 5).—adya Kārttikī-parvvanī.

62.—V. 1093.—*As. Res.* Vol. IX. p. 432; *Jour. Beng. As. Soc.* Vol. V. p. 731; Colebrooke's *Misc. Essays*, Vol. II. p. 278. Karrā (now Calcutta Museum) inscription of the *Mahārājādhirāja Yaśahpāla* :—

(L. 1).—samvat 1093 Āshādha-śudi 1 ady=êha śrīmat-Kaṭê mahārājādhirāja-śrī-Yaśahpālah Kauśāmba-maṇḍalê.

63.—V. 1093.—*Ind. Ant.* Vol. XIII. p. 185 (see also Vol. XIV. p. 352). Udayagiri Amṛita-cave inscription, containing the names 'Chandragupta' and 'Vikramāditya' :—

(L. 4).—samvat 1093.

64.—V. 1099.—*Jour. Beng. As. Soc.* Vol. X. p. 671. Inscription from a tank "at Bussuntgurb² at the foot of the Southern range of Hills running parallel to Mount Aboo;" ends :—

Navanavativ(r=?)ih=âsîd=Vikramāditya-kâlê jagati daśa-śatānām=agratô yatra pûrṇâ | prabhavati Nabha-mâsê sthānakê chitrabhānôḥ sa 1099 ||

A *prasasti*, composed by Mātrīśarman, the son of Hari; mentions³ Utpalarāja, Āranyarāja (? Arṇorāja), Adbhutakṛishṇarāja (? Kṛishṇarāja), Vāsudêva, Śrīnāthaghôshin, Mahipāla, Vandhuka (? Dhandhuka) who married Ghṛitadêvî, their son Pûrṇapāla, his younger sister Lāhinî who married Vighararāja, etc.

65.—V. 1100.—*Ind. Ant.* Vol. XIV. p. 10; *Ind. Inscr.* No. 7. Byānâ Jaina inscription of the time of [the Kachchhapaghāta?] Vijayādhirāja (Vijayapāla ?) :—

(L. 6).—Nâsām yātu śatām sahasra-sahitam samvatsarâṇām drutam | mâ[yâ?]-Bhādrapadaḥ sa bhadra-padavīm māsah samârôhatu | s=âsy=aiva kshayam=êtu Sôma-sa[hi]tâ kṛishṇâ dvitiyâ tithih . . .

(L. 17).—sam 1100 Bhādra-vadi 2 Chamdrê kalyāṇaka-di[nê].

Monday, 13th August A.D. 1044; see *ibid.* Vol. XIX. p. 181, No. 134.

66.—V. 1107.—*Ind. Ant.* Vol. XVI. p. 205, and Plate. Nanyaurâ (now Bengal As. Soc.'s) plate of the Chandêlla *Mahārājādhirāja Dêvavarmanadêva*, lord of Kālānjara; issued from Suhavāsa :—

(L. 7).—samvat 1107 Vaiśākha-mâsê kri[shṇa]-pakshê tṛitīyâyām Sôma-dinê . . . âtmīya-mātuh rājūf-śrī-Bhuvanadêvyâḥ sâmvatsarî(ri)kê.

Monday, 1st April A.D. 1051;⁴ see *ibid.* Vol. XIX. p. 364, No. 178.

Vidyādharma; Vijayapāla; Dêvavarman, whose mother was Bhuvanadêvî.

¹ Compare *Ind. Ant.* Vol. XIX. p. 253.

² According to Munshi Debiprasad, this is Basantgaḍh in the Sirchi State of Rājputāna, where the inscription still is. According to the same authority, there is a fragmentary inscription of *Pûrṇapāla*, of "samvat 1102," at the village of Bhārūṇḍa in the Gôdvār district of Jôḍhpur.

³ The inscription requires to be re-edited, to enable one to give a proper account of its contents.

⁴ On this day, which is the proper equivalent of the date for the given year, the *tithi* of the date commenced 6 h. 40 m. after mean sunrise.

67.—V. 1112.—*Ep. Ind.* Vol. III. p. 48, and Plate. Māndhātā plates of the Paramāra *Mahārājādhirāja* Jayasimhadēva, issued from Dhārā :—

(L. 29).—samvat 1112 Āshādha-vadi 13.

Vākpatirāja; Sindhurāja; Bhōja; Jayasimha.

68.—V. 1116.—*Jour. Beng. As. Soc.* Vol. IX. p. 549. A modern inscription at Udaypur (in Gwālior), which distinctly states the Paramāra Udayāditya to have been ruling in "Samvat 1116 or Śaka 981;" see *Jour. Amer. Or. Soc.* Vol. VII. p. 35.¹

69.—V. 1136.—*Ind. Ant.* Vol. XXII. p. 80. Notice of an Arthūnā inscription of the Paramāra Chāmūṇḍarāja; (composed by Chandra, a younger brother of Vijayasādhāra and son of Sumatisādhāra) :—

(L. 53).—samvat 1136 Phālguna-sudi 7 Śukrē.

Friday, 31st January A.D. 1080.

In the family of the hero Paramāra, Vairisimha; his younger brother Dambarasimha; in his family, Kaṅkadēva (who defeated a ruler of Karpāta, an enemy of the Mālava king Harsha²): his son Chaṇḍapa; his son Satyarāja; from him sprang Maṇḍanadēva; his son Chāmūṇḍarāja (defeated Sindhurāja).

70.—V. 1137.—*Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwālior) inscription of the Paramāra Udayāditya :—

(L. 5).—samvat 1137 Vaisā(śā)kha-sudi 7.

71.—V. 1145.—*Ep. Ind.* Vol. II. p. 237; *Archæol. Surv. of India*, Vol. XX. Plates xxi. and xxii. Dubkund inscription of the Kachchhapaghāta *Mahārājādhirāja* Vikramasimha; (composed by Vijayakīrti, the son of Śāntishēṇa³) :—

(L. 61).—samvat 1145 Bhādrapada-sudi 3 Sōma-dinē.||

Monday, 21st August A.D. 1088;⁴ see *Ind. Ant.* Vol. XIX. p. 361, No. 170.

In the Kachchhapaghāta family, Yuvarāja; his son Arjuna, an ally or feudatory of [the Chandēlla] Vidyādhara, slew in battle Rājyapāla [of Kanauj?]¹; his son Abhimanyu (a contemporary of king Bhōja); his son Vijayapāla; his son Vikramasimha.

72.—V. 1148.—*Ep. Ind.* Vol. I. p. 317, and Plate. Sūnak plates of the Chaulukya *Mahārājādhirāja* Karnadēva Trailōkyamalla, issued from Anahilapāṭaka :—

(L. 1).—Vikrama-samvat 1148 Vaisākha-sudi 15 Sōmē |

(L. 6).—adya sōmagrahaṇa-parvaṇi.

Monday, 5th May A.D. 1091; a lunar eclipse, visible in India.

73.—V. 1150.—*Ind. Ant.* Vol. XV. p. 36, and Plate; *Prāchīnalēkhamlā*, Vol. I. p. 81. Gwālior Sāsabāhū temple inscription of the Kachchhapaghāta Mahīpālādēva; (composed by Maṇikanṭha, the son of Gōvinda and grandson of Rāma) :—

(L. 40).—Ēkādaśasy=atītēshu samvatsara-satēshu cha | ēkōnapañchāsa(śa)ti cha gatēshv=advē(bdē)shu Vikramāt || Pañchāsē(śē) ch=Āsvi(śvi)nē māsē kṛishṇa-pakshē amkatō=pi 1150 || Āsvi(śvi)na-va(ba)hula-pañchamyām.

In the Kachchhapaghāta (Kachchhapāri) family, Lakshmaṇa; his son Vajradāman (defeated a ruler of Gādhinagara, i.e. Kanauj, and conquered Gōpādri, i.e. Gwālior);

¹ Dr. F. E. Hall, who had two facsimile copies of the inscription executed, says about it: "The person for whom that wretched scrawl was indited calls himself a descendant of Udayāditya of Mālava: but it is clear that, whether so or not, he knew nothing of Udayāditya's family."

² The original has *śrī-Śrīharsha*.

³ Śāntishēṇa, in a *sabhā* held before the king Bhōjadēva, defeated hundreds of disputants who had assailed Ambarasēna and other learned men. He was the son of Durlabhasēnasūri, who was the son of Kulabhāṣaṇa and grandson of the Guru Dēvasēna, of the Lāṭavāgata gṛāma.

⁴ On this day the *tithi* of the date commenced 3 h. 28 m. after mean sunrise.

Maṅgalarāja;¹ Kīrtirāja; his son Mūladēva, also called Bhuvanapāla and Trailōkyamalla, married Dēvavratā; their son Dēvapāla; his son Padmapāla; succeeded by Mahipāla-Bhuvanaikamalla, who was the son of Sūryapāla, but is called the brother of Padmapāla.

74.—V. 1152.—*Archæol. Surv. of India*, Vol. XX. p. 102, and Plate xxii. Dubkund Jaina pillar inscription :—

(L. 1).—saṁvat 1152 Vaiśāṣha(kha)-sudi pañchamyām ||

75.—V. 1154.—*Ind. Ant.* Vol. XVIII. p. 11, and Plate. Bengal As. Soc.'s plate of the *Mahārājādhirāja Madanapāladēva* of Kanauj, recording a grant which was made at Vārāṇasī by his father and predecessor Chandradēva on the date here given :—

(L. 11).—chatuṣṭa(shpa)ñchāsa(śa)dadhika-sa(śa)taikādasu(śa)-saṁvatsarē Māghē māsi su(śu)kla-pakṣhē tṛtīyāyām Sōma-dinē Vārāṇasyām uttarānayana-saṁkrāntan² āṅkataḥ saṁvat 1154 Māgha-sudi 3 Sōmē.

The date is irregular; see *ibid.* p. 10, and Vol. XIX. p. 371, No. 191.

Yaśōvīgraha; his son Mahīchandra; his son Chandradēva (acquired the sovereignty over Kanyakubja, i.e. Kanauj); his son Madanapāla (Madanadēva).

76.—V. 1154.—*Ind. Ant.* Vol. XVIII. p. 238; *Archæol. Surv. of India*, Vol. X. Plate xxiii. 3. Dēōgaḍh rock inscription of the Chandēlla Kirtivarman and his minister Vatsarāja :—

(L. 8).—saṁvat 1154 Chaitra-[śu]di 2 Ravau.

Sunday, 7th March A.D. 1098; see *ibid.* Vol. XIX. p. 36, No. 61.

In the Chandēlla family, Vidyādhara; his son Vijayapāla; his son Kirtivarman.

77.—V. 1161.—*Ind. Ant.* Vol. XIV. p. 103. Basāhi (now Lucknow Museum) plate of the *Mahārājaputra Gōvindachandradēva* of Kanauj, issued from Āsatikā on the Yamunā :—

(L. 8).—saṁvat sahas[r*]-aikē ēkashasṭy-uttara-śat-ābhyadhikē Pausa-māsē śukla-pakṣhē pañchamyām Ravi-dinē³ 'ñkē saṁvat 1161 Pausa-sudi 5 Ravau⁴ . . .

(L. 16).—uttarāyana(ṇa)-saṁkrāntau.

Probably Saturday, 24th December A.D. 1104; see *ibid.* Vol. XIX. p. 363, No. 176.

In the Gāhaḍavāla family, Mahāla's son Chandradēva (became the protector of the earth when the kings Bhōja and Karṇa had passed away, and established his capital at Kanyakubja); his son Madanapāla; his son Gōvindachandra.

78.—V. 1161.—*Ind. Ant.* Vol. XV. p. 202. Gwālīor (now Lucknow Museum) fragmentary inscription of the successor of the Kachchhapaghāta Mahipāladēva (above, No. 73); (composed by Yaśōdēva⁴) :—

(L. 9).—śrī-Vikramārkanṛipa-kāl-ātīta-saṁvatsarāṇām⁵=ēkashasṭy-adhikāyām=ēkādaśa-śatyām Māgha-śukla-shasṭhyām.

Bhuvanapāla; his son Aparājita-Dēvapāla; his son Padmapāla; Mahipāla

79.—V. 1161.—*Ep. Ind.* Vol. II. p. 182. Nāgpur Museum inscription of the Paramāra Naravarmadēva; (probably composed by himself) :—

(L. 40).—saṁ 1161 ||

In the family of the hero Paramāra, Vairisimha; his son Siyaka; his son Muñjarāja; his younger brother Sindhurāja; his son Bhōja; his relative Udayāditya (defeated the Chēdi Karṇa); his son Lakshmadēva; his brother Naravarman.

¹ This name occurs in a fragmentary inscription at Byānā; see *Ind. Ant.* Vol. XIV. p. 9.

² Read *uttarāyana*.

³ Probably put erroneously for *Śani-dinē* and *Sonau*.

⁴ He wrote out the inscription of Mahipāla, above, No. 73, which was composed by his friend Mapikāṭha.

⁵ Read *-saṁvatsarāṇām*.

80.—V. 1162.—*Ep. Ind.* Vol. II. p. 358. Kamanli (now Lucknow Museum) plate of the *Mahārājaputra* Gōvindachandradēva of Kanauj, issued from Vishnupura on the Ganges:—

(L. 6).—samvat=sahasr-aikê dvis hashty-uttara-śat-ābhyadhikê Kārttika-śai(pan)raṇamāsyê(syām) Bhaumê dinê 'nkê=pi samvat 1162 [Kārttika*]-sudi 5(15) Bhaumê . . .

(L. 14).—Kārttikyām nimittê.

Tuesday, 24th October A.D. 1105.¹

In the Gāhaḍavāla family, Mahīyala's son Chandradēva; his son Madanapāla; his son Gōvindachandra. In line 23 mention is made of Gōvindachandra's mother Rāhādēvī; see below, Nos. 96 and 118.

81.—V. 1163 (for 1164).—*Jour. Roy. As. Soc.* 1896, p. 787. Notice of a plate of Madanapālādēva of Kanauj and his (?) queen Prithvīśrikā, issued from Vārānasi:—

(L. 12).—trishashtyadhika-śataikādaśa-samvatsarê Paushê māsi kṛishṇa-pakshê amāvāsyām Sōma-dinê sūryya-grahanê.

Monday, 16th December A.D. 1107; a solar eclipse, visible in India.

82.—V. 1164.—In the *Transactions Roy. As. Soc.* Vol. I. p. 226, Colonel Tod has given the "substance of an inscription from Madhucara-ghar, in Harouta," of the reign of the Paramāra Naravarman, which is said to mention an eclipse of the sun (!), and the date of which is rendered—

"On the full moon of Pausha, Samvat 1164."²

The inscription apparently mentions Sindhurāja (Sindhula?), Bhōja, Udayāditya, and Naravarman.

83.—V. 1166.—*Ind. Ant.* Vol. XVIII. p. 15. Rāhan (now Bengal As. Soc.'s) plate of the *Mahārājaputra* Gōvindachandradēva of Kanauj, recording a grant which, during the reign of Madanapālādēva, was made by the *Rāṇaka* Lavarāpravāha; issued from Āṣatikā on the Yamunā:—

(L. 17).—sam 1166 Pausha-vadi 15 Ravan ||

(L. 18).—Rāhu-grastê savitari.

The date is irregular; see *ibid.* p. 15, and Vol. XIX. p. 371, No. 192.

In the Gāhaḍavāla family, Mahītala; Chandradēva; his son Madanapāla; his son Gōvindachandra.

84.—V. 1171.—*Ep. Ind.* Vol. IV. p. 102. Kamanli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārānasi:—

(L. 17).—ēkasaptatyadhika-sa(śa)taikādaśa(śa)-samvatsarê Kārttika-mâsê pū(pan)raṇi(rṇa)māsyām tithau Sōma-dinê ankataḥ samvat 1171 Kārttika-sudi 15 Sômê.

The date is irregular.

Yaśovigraha; his son Mahīchandra; his son Chandradēva; his son Madanapāla; his son Gōvindachandra.

85.—V. 1172.—*Ep. Ind.* Vol. IV. p. 104. Kamanli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārānasi:—

(L. 16).—samvat 1172 Vaisā(śā)kha-sudi 3 Sômê || . . . akshaya-tṛtīyāyām parvvaṇi |

Monday, 17th April A.D. 1116.

Genealogy as in No. 84.

¹ On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

² See above, No. 81, and *Ind. Ant.* Vol. XX. p. 130, note 15.

86.—V. 1173. *Ep. Ind.* Vol. I. p. 147. Date of the renewal, by the Chandélla Jayavarmadêva, of the Khajurâhō inscription of Dhaṅgadêva of V. 1059 (above, No. 56):—

(L. 34).—samvat 1173 Vaisâ(śa)kha-sudi 3 Śukrê ||

Friday, 6th April A.D. 1117;¹ see *Ind. Ant.* Vol. XIX. p. 362, No. 171.

87.—V. 1174.—*Ep. Ind.* Vol. IV. p. 105. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gôvindachandradêva of Kanauj, issued from Dêvasthâna (?):—

(L. 14).—chatu[h*]saptatyadhik-aikâdasa(śa)sa(śa)ta-samvatsarai(ra) Âsvi(śvi)ni(nê) mâsi kṛishṇa-pakshê pa[m*]chadasyâ(śyâm) Vu(bu)dha-dinê samvat 11[74?] Âsvi(śvi)na-vadi 15 Vu(bu)dhê pituḥ sâmvasta(tsa)rikê pârvaṇê śrâddhê.

Wednesday, 29th August A.D. 1117; or, less probably, Wednesday, 16th October A.D. 1118.

Genealogy as in No. 84.

88.—V. 1174 (for 1175 ?).—*Ind. Ant.* Vol. XVIII. p. 19. Basâhi (now Lucknow Museum) plate of the *Mahārājādhirāja* Gôvindachandradêva of Kanauj:—

(L. 13).—chatuhsaptatyadhik-aikâdasa(śa)ta-samvatsarê Phâlgunê mâsi kṛishṇa-pakshê tritîyâan=tithau Śukra-dinê=ñkê=pi samvat 1174 Phâlg[na-vadi 3 (?)] Śukrê.

Probably Friday, 31st January A.D. 1119; see *ibid.* Vol. XIX. p. 367, No. 183.²

Genealogy as in No. 84.

89.—V. 1175.—*Ep. Ind.* Vol. IV. p. 106. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gôvindachandradêva of Kanauj, issued from Vârânasî:—

(L. 15).—pancha[sa]ptatyadhika-sa(śa)taikâdasa(śa)-samvatsarê Mâghê mâsi pû(pau)ṇṇi(ruṇa)mâsyâm Sôma-dinê ankataḥ samvat 1175 Mâgha-sudi 15 Sôma-dinê.

Monday, 27th January A.D. 1119 (?).³

Genealogy as in No. 84.

90.—V. 1176.—*Ep. Ind.* Vol. IV. p. 108. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gôvindachandradêva of Kanauj and his queen, the *Paṭṭamahâdêvi* *Mahārājâi* Nayanakêlidêvi; issued from Khayarâ on the Ganges:—

(L. 16).—shatsaptatyadhika [ê]kâdasaśata-sa[m*]vatsarê Jyêshṭha-mâsê kṛishṇa-pakshê panchadasyâm tithau Ravi-dinê 'ñkê=pi samvat 1176 Jyêshṭha-vadi 15 Ravan . . . Râhu-grastê divâkarê.

Sunday, 11th May A.D. 1119; a solar eclipse, visible in India.

Genealogy as in No. 84.

91.—V. 1176.—*Ep. Ind.* Vol. IV. p. 109. Notice of a Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gôvindachandradêva of Kanauj, issued from Vârânasî:—

(L. 15).—shatsaptatyadhika-sa(śa)taikâdasa(śa)-samvatsarê Kârttika-sudi navamyâm ankataḥ samvat 1176 Kârttika-sudi 9 Vu(bu)dhê.

The date is irregular.

Genealogy as in No. 84.

92.—V. 1176.—*Ind. Ant.* Vol. XVII. p. 62; *Archæol. Surv. of India*, N. S., Vol. I. p. 71, and Plate; *Jour. Beng. As. Soc.* Vol. LXI. Part I., Extra No. p. 60. Sêt-Mahêt (now Lucknow Museum) Buddhist inscription, with references to Gôpâla, ruler of Gâdhipura (Kanauj), and to the king Madana; (composed by Udayin):—

(L. 18).—samvat 1176.⁴

¹ On this day the *tithi* of the date commenced 2 h. 16 m. after mean sunrise.

² The date is incorrect for V. 1174, current and expired, but would be correct for both V. 1172 expired and V. 1175 expired; and I now give the preference to V. 1175 expired.

³ On this day the *tithi* of the date commenced as late as 12 h. 37 m. after mean sunrise.

⁴ Not 1276; see *Ind. Ant.* Vol. XXIV. p. 176.

93.— V. 1177.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 123. Plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, sanctioning a transfer of land which had been previously granted by [the Kalachuri] *Rājā Yaśaḥkarnadēva*¹:—

Samvat 1177 Kārttika-śukla-chaturdaśyām.

94.— V. 1177.— *Jour. Amer. Or. Soc.* Vol. VI. p. 542. Plate of the Kachchhapaghāta *Mahārājādhirāja* Vīrasimhadēva, issued from the fortress of Nalapura:—

Samvat 1177 Kārttika-vadi amāvāsyām Ravi-dinē . . . puṇyē=hani.

Sunday, 24th October A.D. 1120 (with a solar eclipse, visible in India); see *Ind. Ant.* Vol. XIX. p. 167, No. 84.

In the Kachchhapaghāta lineage, Gaganasimha; his successor Śaradasimha; his son, from Lashamadēvī, Vīrasimha.

95.— V. 1178.— *Ep. Ind.* Vol. IV. p. 110. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī:—

(L. 12).— [a]śṭasaptatyadhik-aikādaśa(śa)sa(śa)ta-samvatsarē Śrāvā(ṇa)ṇa(nē) māsi su(śu)kla-pakṣhē paurṇamāsyā[m*] tithau Su(śu)kra-dinē 'ākatō=pi sa[m*]vat 1178 Śrāvāṇa-sudi 15 Su(śu)krē.

Friday, 21st July A.D. 1122.

Genealogy as in No. 84.

96.— V. 1181.— *Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 114, and Plate vii. Benares plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj and his mother Rāḥṇadēvī²; issued from Vārāṇasī:—

(L. 16).— samvat 1181 Bhādrapada-sudi [4] Gurau.

Thursday, 14th August A.D. 1124;³ see *Ind. Ant.* Vol. XIX. p. 357, No. 160.

Genealogy as in No. 84.

97.— V. 1182.— *Ep. Ind.* Vol. IV. p. 100, and Plate. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Madapratihāra (or Apratihāra?) on the Ganges:—

(L. 18).— samvat 1182 Māgha-sudi 15 Sa(śa)ṇau . . . sōmagrahaṇa-parvṇi.

The date is irregular.

Genealogy as in No. 84.

98.— V. 1182 (for 1183?).— *Jour. Beng. As. Soc.* Vol. XXVII. p. 242. Plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Īsapratiśṭhāna⁴(?) on the Ganges:—

Dvyaśṭtyadhik-aikādaśasata-samvatsarē Māgha-māsi kṛishṇa-pakṣhē shashṭhyām tithāv=ānkataḥ samvat 1182 Māgha-vadi 6 Śukrē.

Perhaps Friday, 4th February A.D. 1127; see *Ind. Ant.* Vol. XIX. p. 365, No. 179.

Genealogy as in No. 84.

99.— V. 1184.— *Ep. Ind.* Vol. IV. p. 111. Notice of a Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī:—

(L. 15).— chaturāśṭtyadhika-śataikādaśa-samvatsarē Kārttikē māsi śukla-pakṣhē paurṇi(rṇa)mā[s*]yām Manvādaḥ Śukra-dinē=āké=pi samvat 1184 Kārttika-sudi 15 Śukrē.

Friday, 21st October A.D. 1127.

Genealogy as in No. 84.

¹ For a copper-plate of his, with a date corresponding to the 25th December A.D. 1122, see below, No. 410.

² This is the true reading of the original inscription. Above, in Nos. 80 and 118, the name is *Rāḥadēvī*.

³ On this day the *tithi* of the date commenced 6 h. 43 m. after mean sunrise.

⁴ See *Ind. Ant.* Vol. XVIII. p. 33, note.

100.—V. 1185.—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 119, and Plate viii. Benares plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj, issued from Vārāṇasī :—

(L. 15).—*pañcāśī(śī)tyadhik-aikādaśa(śa)sa(śa)ta-samvatsarēshu Chaitrē māsi su(śu)kla-pakshē paurṇamāsyām tithau Su(śu)kra-dinē ankē=pi samvat 1185 Chaitra-sudi 15 Su(śu)krē . . . Manvādan.*

Friday, 5th April A.D. 1129 ;¹ see *Ind. Ant.* Vol. XIX. p. 362, No. 172.

Genealogy as in No. 84.

101.—V. 1186.—*Archæol. Surv. of India*, Vol. XXI. p. 34, and Plate x. A. Kālañjar pillar inscription of the time of the Chandēlla *Mahārāja Madanavarmadēva* :—

(L. 3).—*saṁ 1186.*

102.—V. 1187.—*Archæol. Surv. of India*, Vol. XXI. p. 34, and Plate x. B. Kālañjar pillar inscription of the time of the Chandēlla *Madanavarmadēva* :—

(L. 1).—*saṁvat 1187 Jyēsthā-sudi 9.*

103.—V. 1187.—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 108, and Plate vi. Raiwān (now Lucknow Museum) plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj, issued from Vārāṇasī :—

(L. 18).—*saṁvat 1187 Mārgga-sudi paurṇī(rṇa)māsyām tithau Sōma-dinē || . . . saṁkrāntau.*

Perhaps Monday, 17th November A.D. 1130 ;² see *Ind. Ant.* Vol. XIX. p. 372, No. 193. Genealogy as in No. 84.

104.—V. 1188.—*Archæol. Surv. of India*, Vol. XXI. p. 35, and Plate x. C. ; (and *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 321, No. 4). Kālañjar rock inscription of the time of the Chandēlla *Mahārājādhirāja Madanavarmadēva*, lord of Kālañjara :—

(L. 9).—*saṁvat 1188 Kārttika-sudi 8 Sa(śa)n[au] ||*

Saturday, 31st October A.D. 1131 ; see *Ind. Ant.* Vol. XIX. p. 23, No. 6.

105.—V. 1188.—*Ind. Ant.* Vol. XIX. p. 249. Notice of the Rēn (now Lucknow Museum) plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj, issued from Benares³ :—

Saṁvad-ashtāśīty-adhikē(ka) ēkādaśa(śa)-satē Kārtika-paurṇamāsyām tithau Śukra-dinē=ṅkatō=pi saṁ Kārtika-sudi 15 Su(śu)krē.

Friday, 6th November A.D. 1131.

Genealogy as in No. 84.

106.—V. 1190.—*Ind. Ant.* Vol. VI. p. 55, and Plate. Inṅpōḍa inscription of the *Mahārājādhirāja Vijayapālādēva*, the successor of Tihunapālādēva who was the successor of Prithvipālādēva :—

(L. 1).—*saṁvatsara-satēshv=ēkādaśasu navaty-adhikēshu Āshādha-su(śu)klapaksh-aikādaśyām saṁvat 1190 Āshādha-sudi 11 ady=ēha Inṅapadrē.*

(L. 6).—*Āshādha-śuklapaksh-ē(ai)kādaśyām parvvanī.*

107.—V. 1190.—*Ep. Ind.* Vol. IV. p. 112. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj⁴ :—

(L. 15).—*navatyadhik-aikādaśasata-samvatsarē Bhādrapadē māsi su(śu)kla-pakshē tritīyāyān=tithau Sa(śa)ni-dinē 'ṅkataḥ saṁvat 1190 Bhādrapada-sudi 3 Sa(śa)nan.*

Saturday, 5th August A.D. 1133.

Genealogy as in No. 84.

¹ On this day the *tithi* of the date only commenced 10 h. 59 m. after mean sunrise.

² But there was no *saṁkrānti* on this day.

³ The original does not actually mention Benares, but has *śrī-Ādikēśava-saṁpē Gaṅg[ā*]y[ā*]m snātva*.

⁴ The name of the place from which the grant was issued is not given. The original only has *Gōvinda-vāṭikāyātā snātva*, 'after bathing at the Gōvinda-garden.'

108.— V. 1190.— *Ind. Ant.* Vol. XVI. p. 208, and Plate. Bândâ district (now Bengal As. Soc.'s) plate of the Chandêlla *Mahârâjâdhirâja Madanavarmadêva*, lord of Kâlânjara, issued from near Bhailasvâmin :—

(L. 10).— navatyadhika-sa(śa)taik-ôpêta-sahasratamê samvatsarê Mâghê mâsi su(śu)klapakshê pûrṇamâyâm Sôma-vârê amkatô=pi samvat 1190 Mâgha-sudi 15 Sômê ||

The date is irregular ; see *ibid.* Vol. XIX. p. 368, No. 187.

In the family of the Chandrâtrêya princes (rendered illustrious by Jayaśakti, Vijayaśakti,¹ and others), Kîrtivarman ; Prithvîvarman ; Madanavarman.

109.— V. 1191.— *Ep. Ind.* Vol. IV. p. 131, and Plate. Kamauli (now Lucknow Museum) plate of the Singara *Mahârâjaputra Vatsarâjadêva (Lôhadadêva)*, of the reign of the *Mahârâjâdhirâja Gôvindachandradêva* of Kanauj ; issued from Vârânasi :—

(L. 18).— samvatsara-sahasraikê(ka) êkata(na)vatyadhika-sat-ânvitê Bhâdrapata(da)-su(śu)klapaksha² ashtamyâm Bhô(bhau)ma-vârê samvat 1191 Bhâdrapada-sudi 8 Bhaumê Katyâ(nyâ)-samkrântô(tau).

Tuesday, 28th August A.D. 1134.

110.— V. 1191.— *Ind. Ant.* Vol. XIX. p. 353. Date of a grant (issued from Dhârâ) of the Paramâra *Mahârâjâdhirâja Yaśôvarmadêva* (confirmed by his son and successor, the *Mahâkumâra Lakshmîvarmadêva*, in his Ujjain plate of V. 1200, below, No. 121) :—

(L. 7).— śrî-Vikramakâl-âtita-samvatsar-aikanavatyadhika-sataikâda[śê]shu Kârttika-sudi ashtamyâm samjâta-mahârâja-śrî-[Nara]varmmadêva-sâmvatsarikê.

111.— V. 1192.— *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 322 ; *Archæol. Surv. of India*, Vol. XXI. p. 35, and Plate x. D. Rock image inscription at Kâlânjar :—

(L. 4).— samvat 1192 Jyêsthâ-vadi 9 Ravau.

Sunday, 26th April A.D. 1136 ; see *Ind. Ant.* Vol. XIX. p. 178, No. 125.

112.— V. 1192.— *Ind. Ant.* Vol. XIX. p. 349 ; *Ind. Inscr.* No. 51. Ujjain (now Royal As. Soc.'s) second plate only of the Paramâra *Mahârâja Yaśôvarmadêva* :—

(L. 12).— samvat 1192 Mâ[rgga]-vadi 3.

The inscription mentions a lady, Mômala-dêvî, who probably was the mother of Yaśôvarman.

113.— V. 1194.— *Archæol. Surv. of India*, Vol. XXI. p. 36, and Plate x. E. Inscription in a cell near the Nîlakanṭha temple at Kâlânjar :—

(L. 7).— samvat 1194 Chaitra-vadi 5 Gurau ||

Thursday, 3rd March A.D. 1138 ; see *Ind. Ant.* Vol. XIX. p. 174, No. 113.

114.— V. 1195.— *Archæol. Surv. of West. India*, No. 2, Appendix, p. xiii. No. 56. Bhadrêśvar fragmentary (?) inscription of the reign of the Chaulukya *Mahârâjâdhirâja Jayasimhadêva* :—

(L. 1).— Vikrama-samvat 1195 varshê Âshâdha-sudi 10 Ravau asyâm samvatsara-mâsa-paksha-divasa-pûrvâyâm tithau.

Sunday, 19th June A.D. 1138.

115.— V. 1196.— *Ep. Ind.* Vol. II. p. 361. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja Gôvindachandradêva* of Kanauj, issued from Vârânasi :—

(L. 16).— samvat 1196 Âsvi(śvi)na-sudi 15 Sôma-dinê . . . Râhu-grasta-chandramasi.

Monday, 9th October A.D. 1139 ; a lunar eclipse, visible in India.

Genealogy as in No. 84.

116.— V. 1196.— *Ind. Ant.* Vol. X. p. 159. Dôhad inscription³ of the reign of the Chaulukya *Jayasimhadêva* :—

(L. 8).— śrî-nripa-Vikrama-samvat 1196.

¹ See above, No. 35.

² Read 'pakshê=shkta'.

³ See below, No. 124.

117.— V. 1197.— *Ep. Ind.* Vol. IV. p. 114. Notice of a Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī :—

(L. 15).— samvat 1197 Phālguna-vadi 1 Ravau || Vṛi(bṛi)hadrājñī-divasê.

Sunday, 23rd February A.D. 1141.

Genealogy as in No. 84.

118.— V. 1198.— *Ep. Ind.* Vol. IV. p. 113. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī :—

(L. 17).— samvatsar-aikādaśa-śatâ(tê=)shṭana[va*]tyadhikê Phālgunê ,mâsi asita-pakshê pratipadâyâm tithau Ravi-dinô(nê) [samvat] 1198 Phālguna-vadi 1 Ravau || Vṛi(bṛi)hadrājñī-Râhmadēvi(vi)-divasê ||

Sunday, 23rd February A.D. 1141.

Genealogy as in No. 84. Râhmadēvi was Gōvindachandra's mother ; see above, Nos. 80 and 96.

119.— V. 1199.— *Ind. Ant.* Vol. XVIII. p. 21. Notice of the Gagahâ (now British Museum) plates of the *Mahārājādhirāja* Gōvindachandradēva and the *Mahārājaputra* Râjyapâladēva of Kanauj :—

(L. 18).— samvatsarêshv=êkâdaśa-sa(śa)têshu navaṇavaty-adhikêshu Phālgunê mâsi [śu]kḷa-pakshê(ksha) êkâ[da]śyâyâm¹ tithau Sa(śa)ni-dinê tath=ânkê=pi samvat 1199 Phālguna-sudi 11 Sa(śa)nau ||

Saturday, 27th February A.D. 1143 ; see *ibid.* Vol. XIX. p. 23, No. 7.

Genealogy as in No. 84.

120.— V. 1199.— *Archæol. Surv. of India*, Vol. III. pp. 58-60, and Plate xxi. Inscriptions on temple pillars at Gadhwâ, dated :—

Samvat 1199; sam 1199 ; and 1199.

121.— V. 1200.— *Ind. Ant.* Vol. XIX. p. 352 ; *Ind. Inscr.* No. 50. Ujjain (now Royal As. Soc.'s) first plate only of the Paramâra *Mahākumâra* Lakshmîvarmadēva, confirming a grant which was made by his father, the *Mahārājādhirāja* Yaśôvarmadēva, in V. 1191 (above, No. 110) :—

(L. 15).— samvatsara-śata-dvâdaśakêsh[u] Śrâvaṇa-śudi pañchadaśyâm sômagrahaṇa-parvvaṇi.

28th July A.D. 1143, or 16th July A.D. 1144 ; with lunar eclipses, visible in India ; see *ibid.* Vol. XIX. p. 40, No. 80.²

Udayâditya ; Naravarman ; Yaśôvarman ; the *Mahākumâra* Lakshmîvarman.

122.— V. 1200.— *Ep. Ind.* Vol. IV. p. 115. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī :—

(L. 19).— dvâdaśasa(śa)ta-samvatsar[ê*] Śrâ(śrâ)vaṇê mâsi su(śu)kḷa-pakshê pô(pau)[r*]ṇnamâsyâ[m*] tithau Ravi-dinê ank[ê*]=pi samvat || 1200 Sâ(śrâ)vaṇa-sudi 15 Ravâ(vau) ||

Sunday, 16th July A.D. 1144 ; (a lunar eclipse, visible in India³).

Genealogy as in No. 84.

123.— V. 1202.— *Ant. Remains Bo. Pres.* p. 179 ; *Bhāvnagar Inscr.* p. 158, and Plate. Māngrol (Maṅgalapura) inscription of some members of the Gūhila family,⁴ of the reign of

¹ Read *êkâdaśyâm*.

² The three eclipses, mentioned there, were all visible in India. The two equivalents of the date, given here, are those for the expired *Chaitrâdi* and *Kârttikâdi* years V. 1200.

³ See above, No. 121.

⁴ This family must not be confounded with the family of the Gūhila kings.

the Chaulukya Kumârapâla, the successor of [Jayasimha-]Siddharâja : (composed by Prasarvajña) :—

(L. 23). śrīmad-Vikrama-saṁvat 1202 tathâ śrī-Simha-saṁvat 32 Âśvina-vadi 13 Sômê ||
Monday, 15th October A.D. 1145 ;¹ see *Ind. Ant.* Vol. XXII. p. 109.

124.—V. 1202.—*Ind. Ant.* Vol. X. p. 159. Date in a postscript to the Dôhad inscription of V. 1196 (above, No. 116), of the time of the *Mahâmaṇḍalêśvara Vâpanadêva* of Gôdrâhaka :—
(L. 9).—saṁ 1202.

125.—V. 1205.—*Ep. Ind.* Vol. I. p. 153. Khajurâhô Jaina temple inscription of some members (*śrêṣṭhîns*) of the Grahapati family² :—

(L. 1).—saṁvat 1205 | Mâgha-vadi 5 ||

126.—V. 1207.—*Archæol. Surv. of India*, Vol. X. p. 97, and *Plats* xxxii. 12. Inscription on pedestal of boar at Chândpur :—

(L. 1).—sa[ri*]vat 1207 Jyêṣṭha-vadi 11 Ravan ||

Sunday, 13th May A.D. 1151 ; see *Ind. Ant.* Vol. XIX. p. 354, No. 151.

127.—V. 1207.—In *Archæol. Surv. of India*, Vol. I. p. 96, Sir A. Cunningham mentions an inscription on a pillar at "Hathiya-dah," of the time of "Gôsalladêvi," the queen of Gôvindachandradêva of Kanauj, dated—

"on Thursday, the 5th of the waning moon of Âshâḍha, in Samvat 1207."

Thursday, 5th July A.D. 1151 ; see *Ind. Ant.* Vol. XX. p. 131, note 18.

128.—V. 1207.—*Archæol. Surv. of India*, Vol. XX. p. 46, and *Plate* x. ; *Ep. Ind.* Vol. II. p. 276,³ and *Plate*. Mahâban inscription of the time of the *Mahârâjâdhirâja* [A^P]jayapâladêva :—

(L. 29).—saṁvat 1207 Kâ[rttika*]-paurṇamâsyâm mahârâjâdhirâja . . . jayapâladêva-vijayarâjyê.

129.—V. 1207.—*Ep. Ind.* Vol. II. p. 422. Chitôrgaḍh fragmentary inscription of the Chaulukya Kumârapâladêva ; (composed by Râmakîrti, the pupil of Jayakîrti) :—

(L. 28).—saṁvat 1207.

Mûlarâja [I.] ; . . . Siddharâja ; Kumârapâla (defeated the ruler of Śâkambharî and devastated the Sapâdalaksha country).

130.—V. 1208.—*Ep. Ind.* Vol. I. p. 296. Vaḍnagar inscription⁴ of the reign of the Chaulukya Kumârapâla ; (composed by Śrîpâla) :—

(L. 44).—saṁvata(t) 1208 varshê Âśvina-śudi [5 ?] Gurau.⁵

In the family of the hero Chulukya, Mûlarâja [I.] (conquered the Châpôtkaṭa princes) his son Châmunḍatâja ; his son Vallabharâja ; his brother Durlabharâja ; Bhîma [I.] ; his son Karṇa ; his son Jayasimha-Siddhâdhirâja ; Kumârapâla (defeated Arṇorâja).

131.—V. 1208.—From a rubbing supplied by Dr. Burgess. Bangawân (now Lucknow Museum) plate of the *Mahârâjâdhirâja Gôvindachandradêva* of Kanauj and his queen, the *Paṭṭamahâdêvî Mahârâjî Gôsalladêvî* ; issued from Vârâṇasî :—

(L. 16).—saṁvatsarâṇâm ashtâdhika-dvâdasa(śa)sa(śa)têshu Kârttikê mâsi su(śu)kla-pakshê paurṇamâsyâm tithau Bh[au]ma-dinê 'nê=pi saṁvat 1208 Kârttika-sudi 15 Bhaumê.

The date is irregular ; see *Ind. Ant.* Vol. XIX. p. 367, No. 184.

Genealogy as in No. 84.

¹ On this day the *tithi* of the date commenced 3 h. 58 m. after mean sunrise.

² See above, No. 55.

³ In *Ep. Ind.* Vol. II. pp. 275 and 276, mention is made of another inscription from Mahâban, which "shows the name of Ajayapâla's successor *Haripâla* and the date *Samvat 1227*."

⁴ For the date of the renewal of this inscription see below, No. 319.

⁵ With the above reading, the date may perhaps correspond to Thursday, 4th September A.D. 1152, but on this day the 5th *tithi* only commenced 11 h. 12 m. after mean sunrise.

132.— V. 1208.— *Archæol. Surv. of India*, Vol. XXI. p. 49, and Plate xii. A. Ajaygaḍh inscription of the reign of the Chandēlla Madanavarman :—

(L. 1).— samvat 1208 Mārgga-vadi 15 Sa(śa)nau ||

Saturday, 10th November A.D. 1151 ; see *Ind. Ant.* Vol. XIX. p. 167, No. 85.

133.— V. 1209.— *Bhāvnagar Inscr.* p. 172. Kēraḍu fragmentary inscription of the reign of the Chaulukya Mahārājādhirāja Kumārapāladēva ;¹ apparently contains an order of the Mahārāja Ālhanadēva of Nadūla, and mentions the Mahārājaputra Kēlhanadēva :—

(L. 1).— samvat 1209 Māgha-vadi 14 Śanau.

(L. 6).— Śivarātri-chaturdasyām.

Saturday, 24th January A.D. 1153.²

134.— V. 1210.— *Ind. Ant.* Vol. XX. p. 210. Ajmere inscription,³ containing portions of the *Harakēli-nūṭaka*, composed by the Chāhamāna Mahārājādhirāja Vighararājadēva of Śākambharī :—

(L. 38).— samvat 1210 Mārga-sudi 5 Āditya-dinē Śravaṇa-nakshatrē Makara-sthē chandrē Harshana-yōgē Bālava-karaṇē.

Sunday, 22nd November A.D. 1153.

135.— V. 1211.— *Ep. Ind.* Vol. IV. p. 116. Kamauli (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradēva of Kanauj, issued from Vārāṇasī :—

(L. 15).— samvat 1211 Bhādrapada-vadi 15 Bhaumē |

Tuesday, 10th August A.D. 1154.

Genealogy as in No. 84.

136.— V. 1211.— *Archæol. Surv. of India*, Vol. XXI. p. 73, and Plate xxiii. D. Mahōbā image inscription of the reign of the Chandēlla Madanavarmadēva :—

(L. 2).— sam 1211 Āshāḍha-sudi 3 Sa(śa)nau ||

Saturday, 4th June A.D. 1155.

137.— V. 1214.— *Ep. Ind.* Vol. IV. p. 311. Date of the Tutrāhī Falls rock inscription of the Nāyaka Pratāpabhavala of Jāpila :—

(L. 1).— samvat 1214 Jyāishṭha-vadi 4 Sa(śa)nau.

Saturday, 19th April A.D. 1158.

138.— V. 1215.— *Archæol. Surv. of West. India*, Vol. II. p. 167. Girnār inscription :—

(L. 1).— samvat 1215 varshē Chaitra-sudi 8 Ravau ady=ēha śrīmad-Ūrjjayanta-tirthē.

Sunday, 9th March A.D. 1158 ; see *Ind. Ant.* Vol. XIX. p. 29, No. 32.

139.— V. 1215.— *Ep. Ind.* Vol. I. p. 153. Khajurāhō image inscription of some members of the Grahapati family,⁴ of the reign of the Chandēlla Madanavarmadēva :—

(L. 1).— samvat 1215 Māgha-sudi 5.

140.— V. 1216.— *Ind. Ant.* Vol. XVIII. p. 214 ; *Archæol. Surv. of India*, Vol. XXI. Plate xxviii. Alha-Ghāt inscription of the reign of the Kālachuri (Chēdi) Mahārājādhirāja Narasimhadēva⁵ of Dāhāla, and of the Rānaka Chhibhula, the son of the Mahārānaka Jālhana :—

(L. 1).— samvata(t) 1216 Bhādra-sudi-pratipadā Ravau ||

Sunday, 16th August A.D. 1159 ; see *Ind. Ant.* Vol. XIX. p. 29, No. 33.

¹ Compare below, No. 343.

² On this day the *tithi* of the date only commenced 8 h. 31 m. after mean sunrise, but the day is the proper one for the *Śivarātri*.

³ For other Ajmere inscriptions, which contain portions of Sōmadēva's *Lalit. Vighararāja-nūṭaka*, composed in honour of Vighararājadēva of Śākambharī, see *ibid.* p. 205 ff. and *Nachrichten von der K. Ges. d. Wiss. zu Göttingen*, 1893, p. 553 ff.

⁴ See above, No. 55.

⁵ See below, Nos. 415 and 416 of K. 907 and 909.

141.—V. 1218.—*Jour. Do. As. Soc.* Vol. XIX. p. 30; *Ind. Inscr.* No. 10. Nadôl (now Royal As. Soc.'s) plates of the Châhumâna *Mahârâja Âlhanadêva*:—

(L. 18).—sam 1218 varshê | Śrāvana-śudi 14 Ravau | asminn=êva mahâchaturdâśi-parvvaṇi ||

Sunday, 6th August A.D. 1161; see *Ind. Ant.* Vol. XIX. p. 30, No. 35.

In the Châhumâna family there was, at Nadûla, Lakshmaṇa; his son Sôhiya; his son Balirâja; his paternal uncle Vighrahapâla; his son Mahêndra; his son Anahila; his son Bâlaprasâda; his brother Jêndrarâja; his son Pṛithivîpâla; his brother Jôjjala; his brother Âsârâja; his son Âlhanadêva.

142.—V. 1219.—*Ep. Ind.* Vol. IV. p. 158. Date of a grant (issued from Vârâdurga) of the Chandêlla *Mahârâjâdhirâja Madanavarmadêva* (confirmed by his grandson and immediate successor Paramardidêva in the Semra plates of V. 1223, below, No. 146):—

(L. 13).—samvata¹ 1219 Mâgha-vadi 15 Gurn-vârê . . . Râhu-grastê divâkarê.
The date is irregular.²

143.—[V. 1220].—*Ind. Ant.* Vol. XVIII. p. 343. Udaypur (in Gwâlîor) fragmentary inscription of the reign of the Chaulukya *Mahârâjâdhirâja Kumârapâladêva*:—

(L. 1).—[samvat 1220 varshê Pau*]sha-sudi 15 Gurau ||

(L. 11).—sômagrahaṇa-parvvaṇi.

Thursday, 12th December A.D. 1163; a lunar eclipse, visible in India.

144.—V. 1220.—*Ind. Ant.* Vol. XIX. p. 218, and Plate. Delhi Siwâlik pillar inscriptions of the Châhamâna *Visaladêva-Vighrahârâja*, the son of Avêlladêva, of Śâkambharî:—

(A., line 1).—samvat 1220 Vaisâkha-śuti 15.

(C., line 5).—samvat śrî-Vikramâdityê 1220 Vaisâkha-śuti 15 Gurau.

Thursday, 9th April A.D. 1164; see *ibid.* p. 36, No. 62.

145.—V. 1222.—*Ind. Ant.* Vol. XVIII. p. 344. Udaypur (in Gwâlîor) pillar inscription:—

(L. 1).—samvat 1222 varshê Vaisâkha-śudi 3 Sômê 'dy-êha Udayapurê akshayatṛitiyâ-parvvaṇi.

Monday, 4th April A.D. 1166; see *ibid.* Vol. XIX. p. 36, No. 63.

146.—V. 1223.—*Ep. Ind.* Vol. IV. p. 157, and Plate. Semra (now Lucknow Museum) plates of the Chandêlla *Mahârâjâdhirâja Paramardidêva*, lord of Kâlânjara, confirming a grant which was made by his grandfather and immediate predecessor Madanavarmadêva in V. 1219 (above, No. 142); issued from Sônasara:—

(L. 12).—samvata³ 1223 Vaisâ(śâ)kha-śudi 7 Gurn-vârê |

Thursday, 27th April A.D. 1167.

In the family of the Chandrâtrêya princes (rendered illustrious by Jayaśakti, Vijayaśakti,⁴ and others), Pṛithivîvarman; Madanavarman; his grandson Paramardin.

147.—V. 1224.—*Archæol. Surv. of India*, Vol. XXI. p. 74, and Plate xxiii. G. Mahôbâ image inscription of the reign of the Chandêlla *Paramardidêva*, lord of Kâlânjara:—

(L. 1).—samvat 1224 Âsbâdha-sudi 2 Ravau ||

Sunday, 9th June A.D. 1168; see *Ind. Ant.* Vol. XIX. p. 36, No. 64.

¹ Read *samvat*.

² If the week-day were Wednesday, the date, for V. 1219 current and the *pârnimânta* Mâgha, would correspond to Wednesday, 17th January A.D. 1162, with a solar eclipse which was visible in India. With Thursday, it corresponds, for the same year and the *amânta* Mâgha, to Thursday, 15th February A.D. 1162; but on this day there was no eclipse.

³ Read *samvat*.

⁴ See above. No. 35.

148.— V. 1224.— *Ep. Ind.* Vol. IV. p. 118. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Vijayachandradēva* of Kanauj, and his son, the *Yuvarāja Jayachchandradēva*, issued from Vâânāsî :—

(L. 17).— [cha]turvvi[m]śatyadhi[ka-dvâ]daśasa(śa)ta-sa[m]va[tsa]rê '[m]kê=pi sam 1224 [Ā]shāḍha-nâ(mâ)sa(si) [śukla-]pa[kshê] daśamyâm [ti]thau Ravi-dinê.

Sunday, 16th June A.D. 1168.

Yasôvighraha; his son Mahîchandra; his son Chandradēva; his son Madanapâla; his son Gôvindachandra; his son Vijayachandra; his son, the *Yuvarāja Jayachchandra*.

149.— V. 1224.— In *As. Res.* Vol. XV. pp. 443-446— compare also *Transactions Roy. As. Soc.* Vol. I. p. 154— is a translation, by Captain E. Fell, of an inscription from Hânsî apparently of the reign of the *Châhamâna Prithvirāja*, the date of which is given thus :—

"In the year of Sumbut 1224 (A.D. 1168), on Saturday, the seventh of the white fortnight of the month Mâgha."

The date is irregular;¹ see *Ind. Ant.* Vol. XX. p. 132, note 20.

150.— V. 1225.— *Archæol. Surv. of India*, Vol. XI. p. 125, and Plate xxxvii. 2; *ibid.*, N. S., Vol. I. p. 50. Jaunpur pillar inscription of the reign of *Vijayachandradēva* (?) of Kanauj :—

(L. 1).— samvat 1225 Chaitra-vadi 5 Vu(bu)dhê.

Wednesday, 19th March A.D. 1169; see *Ind. Ant.* Vol. XIX. p. 182, No. 135.

151.— V. 1225.— *Ind. Ant.* Vol. XV. p. 7; *Ind. Inscr.* No. 12. Royal As. Soc.'s plate of the *Mahārājādhirāja Vijayachandradēva* of Kanauj, and his son, the *Yuvarāja Jayachchandradēva* :—

(L. 17).— pamehaviṁśatyadhika-dvâdaśa[śa*]ta-samvatsarê=mkê=pi sam 1225 Mâghî-paurṇamâsyâm.

Genealogy as in No. 148.

152.— V. 1225.— From Sir A. Cunningham's rubbing. Phulwariya (Rôhtâsgadh) inscription of the *Nâyaka Pratâpadhavalâ* of Jâpila :—

(L. 3).— samvat 1225 Vaisâ(śâ)kha-vadi 12 Gurau Jâpiliya-nâyaka-śrî-Pratâpadhavalasya kî[r]ttir=iyam ||

Thursday, 27th March A.D. 1169; see *Ind. Ant.* Vol. XIX. p. 179, No. 126.

153.— V. 1225.— *Jour. Amer. Or.-Soc.* Vol. VI. p. 548. Târâchandî rock inscription of the *Mahânâyaka Pratâpadhavaladēva* of Jâpila, declaring a certain copper-plate inscription of *Vijayachandra* of Kanauj to be a forged document :—

Samvat 1225² Jyêsthâ-vadi 3 Budhê.

Wednesday, 16th April A.D. 1169; see *Ind. Ant.* Vol. XIX. p. 184, No. 143.

154.— V. 1226.— *Jour. Beng. As. Soc.* Vol. LV. Part I. p. 40. Bijhólî rock inscription of the reign of the *Châhamâna Sômêśvara* :—

(L. 27).— Prasiddhim=agamad=dēva (?) kâlê Vikrama-bhâsvataḥ shaḍvimsâ-dvâdaśa-śatê Phâlgunê kṛishṇa-pakshakê || 91 || Tṛitîyâyâm tithau vâre Gurau târê cha Hastakê Vṛiddhi-nâmani yôgê cha karaṇê Taita(ti)lê tathâ || 92 || Samvat 1226 Phâlguna-vadi 3.

Thursday, 5th February A.D. 1170; see *Ind. Ant.* Vol. XX. p. 133, note 21.

Verses 10-28 apparently contain the genealogy of the *Châhamânas* from Sâmantha to Sômêśvara.³

¹ In V. 1224 current the *tithi* of the date commenced 12 h. 49 m. after mean sunrise of Saturday, 28th January A.D. 1167.

² Compare also Colebrooke's *Misc. Essays*, Vol. II. p. 295, where the year is 1229. If this should be correct, the corresponding date would be Wednesday, 2nd May A.D. 1173.

³ To enable one to give a proper account of it, the inscription requires to be re-edited.

155.— V. 1226.— *Jour. Beng. As. Soc.* Vol. LV. Part I. p. 46. Ménâlgadh inscription of the reign of the Châhamâna Prithvirâja :—

Mâlavêsa-gata-vatsara-śataih dvâdaśaiś=cha shatvimśa-pûrvakaih (?).

156.— V. 1226.— *Ep. Ind.* Vol. IV. p. 121. Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Jayachchandrâdêva of Kanauj, issued from Vadaviha :—

(L. 22).— samvatsarânâm shadvim(ḍvim)sa(śa)tyadhikêshu dvâdasa(śa)śatêshu(shv=) Âshâdhê mâsi śukla-pakshê shashṭhyâm tithau Ravi-dinê aṅkatô=pi samvat 1226 Âshâdha-sudi 6 Ravau . . . abhishêkê.

Sunday, 21st June A.D. 1170; date of the king's coronation.

Yaśôvighraha; his son Mahîchandra; his son Chandradêva; his son Madanapâla; his son Gôvindachandra; his son Vijayachandra; his son Jayachchandra.

157.— V. 1227.— *Archæol. Surv. of India*, Vol. XXI. p. 49, and Plate xii. B. Inscription on jamb of Upper Gate of Ajaygadh :—

(L. 1).— samvat 1227¹ Âshâdha-sudi 2 Sômê.

Monday, 7th June A.D. 1171; see *Ind. Ant.* Vol. XIX. p. 357, No. 162.

158.— V. 1228.— *Ind. Ant.* Vol. XXV. p. 206; *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 156, and Plates. Ichchhâwar plates of the Chandêlla Mahârâjâdhirâja Paramardidêva, lord of Kâlânjara, issued from Vilâsapura :—

(L. 12).— asht[â*]vimśatyadhika-śatadvayôpêta-śa(sa)haśra(sra)tamê samvatsarê | Śrâvana-mâsi śukla-pakshê pañchadaśyân=tithây=aṅkatô=pi samvat 1228 Śrâvana-sudi 15 Ravi-vârê Râhu-grastê nisâkarê.

Sunday, 18th July A.D. 1171; a lunar eclipse, visible in India.

Genealogy as in No. 146.

159.— V. 1228.— *Ep. Ind.* Vol. IV. p. 122. Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Jayachchandrâdêva of Kanauj, issued from Prayâga on the Vêpi :—

(L. 21).— ashtâvi[m*]sa(śa)tyadhika-dvâdaśasata-samvatsarê Mâgha-mâsê su(śu)kla-pakshê mahâ-saptamyâm tithô(thau) Bhauma-dinê aṅkatô=pi || samvat | 1228 Mâgha-sudi 7 Bhauma-dinê || . . . Manvantarâdan . . .

Tuesday, 4th January A.D. 1172.

Genealogy as in No. 156.

160.— V. 1229.— *Ind. Ant.* Vol. XVIII. p. 347. Udaypur (in Gwâlior) inscription of the reign of the Chaulukya Mahârâjâdhirâja Ajayapâladêva :—

(L. 1).— samvat 1229 varshê | Vaisâkha-sudi 3 Sômê ||

(L. 7).— akshayatritiyâ-yugâdi-parvvanî.

Monday, 16th April A.D. 1173; ² see *ibid.* Vol. XIX. p. 362, No. 173.

161.— V. 1230.— *Ep. Ind.* Vol. IV. p. 124. Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Jayachchandrâdêva of Kanauj, issued from Vârânasî :—

(L. 24).— samvat 1230 Mârgga-sudi 15 Vu(bu)dha-dinê |

Wednesday, 21st November A.D. 1173.

Genealogy as in No. 156.

162.— V. 1231.— *Ep. Ind.* Vol. IV. p. 125. Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Jayachchandrâdêva of Kanauj, issued from Kâśî :—

(L. 20).— samvatsarêshu dvâdaśa-śatêshu(shv=) êkatrimśad-adhikêshu Kârttikê mâsi śukla-pakshê paurṇamâsyâm tithau Guru-dinê aṅkê=pi samvat 1231 Kârttika-sudi 15 Gurau.

The date is irregular.

¹ By Sir A. Cunningham this was read 1237.

² On this day the *tithi* of the date commenced 1 h. 40 m. after mean sunrise.

According to a postscript in line 32 the plate was engraved 'samvat 1235 Phalguva(na)-vadi 9 Śukrê,' i.e. on Friday, 2nd February A.D. 1179; see below, No. 164.

Genealogy as in No. 156.

163.—V. 1231 (for 1232 P).—*Ind. Ant.* Vol. XVIII. p. 82. Plates of the reign of the Chaulukya *Mahārājādhirāja* Ajayapāladêva, the successor of Kumārapāladêva who was the successor of Jayasimhadêva, recording a grant of the *Mahāmāṇḍalêśvara* Vaijalladêva of the Châhuyâṇa (Châhumâna) lineage; issued from Brâhmanapâtaka:—

(L. 11).—nripa-Vikrama-kâlâd-arvvâk êkatrimśadadhika-dvâdaśasata-samvatsar-ântarvarttini Kârttikê mâsi śukla-pakshê êkādaśyâm Sôma-dinê upôshya Kârttikôdyâpana-parvvanî.

(L. 31).—samvat 1231 varshê Kârttika-śudi 13 Vu(bu)dhê ||

Probably Monday, the 27th, and Wednesday, the 29th October A.D. 1175; see *ibid.* Vol. XIX. p. 365, No. 180.

164.—V. 1232.—*Ep. Ind.* Vol. IV. p. 127. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Jayachchandradêva of Kanauj (mentioning the king's son Hariśchandra), issued from Kâśi:—

(L. 20).—samvatsarêshu dvâdaśa-śatêshu dvâtrimśad-adhikêshu Bhâdrê mâsi ashtamyâm tithau [Ra]vi-dinê ankê=pi samvat 1232 Bhâdra-vadi 8 Ravau . . . rājaputra-śrî-Hari[ś*]chamdradêva-jâtakarmmani.

Sunday, 10th August A.D. 1175.¹

According to a postscript in ll. 31-32 the plate was engraved 'sam 1235 Phâlguna-vadi 9 Śukrê,' i.e. on Friday, 2nd February A.D. 1179; see above, No. 162.

Genealogy as in No. 156.

165.—V. 1232.—*Ind. Ant.* Vol. XVIII. p. 130, and Plate. Benares College plate of the *Mahārājādhirāja* Jayachchandradêva of Kanauj (mentioning the king's son Hariśchandra), issued from Vârâṇasî:—

(L. 23).—dvâtrimśadadhika-dvâdaśasata-samvatsarê Bhâdrê mâsi śukla-pakshê trayôdaśyân=tithau Ravi-dinê ankatô=pi samvat 1232 Bhâdra-sudi 13 Ravau . . .

(L. 28).—rājaputra-śrî-Hariśchandra-nâmakāraṇê.

Sunday, 31st August A.D. 1175; see *ibid.* Vol. XIX. p. 30, No. 37.

Genealogy as in No. 156.

166.—V. 1232.—*Archæol. Surv. of India*, Vol. III. p. 125, and Plate xxxviii. No. 18. Gayâ inscription of the reign of Gôvindapāladêva:—

(L. 3).—samvat 1232 Vikâri-sammvatsarê | śrî-Gôvindapāladêva-gata-râjyê chaturdâśa-sammvatsarê Gayâyâm ||

(L. 12).—Âśvinê śukla-pañchamyâ . . . (?).

Monday, 22nd September A.D. 1175 (?); see *Ind. Ant.* Vol. XIX. p. 356, No. 163.

167.—V. 1233.—*Ep. Ind.* Vol. IV. p. 129. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Jayachchandradêva of Kanauj, issued from Vârâṇasî:—

(L. 22).—²tritrimsatyadhika-dvâdaśasa(śa)ta-samvatsarê Vaiśâshê(khê) mâsi su(śu)kla-pakshê tṛtīyâyâm tithau Ravi-dinê ankatô=pi samvat 1233 Vaiśâsha(kha)-sudi 3 Ravau.

Sunday, 3rd April A.D. 1177.

Genealogy as in No. 156.

¹ On this day the *tithi* of the date only commenced 11 h. 58 m. after mean sunrise, but the *tithi* being the *Ārīṣṇajānam-āṣṭamī*, the date is correct.

² Read *trayastrimsad-adhika*.

168.—V. 1233.—*Ind. Ant.* Vol. XVIII. p. 135. Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vārāṇasī:—

(L. 24).—traya[s*]trimśa(śa)dadhika-dvādaśasata-samvatsarē Vaisā(śā)khē māsi su(śu)kla-pakshē daśamyām tithau Sa(śa)ni-dinē aṅkatô=pi samvat 1233 Vaisā(śā)kha-sudi 10 Sa(śa)nau.

Saturday, 9th April A.D. 1177; see *ibid.* Vol. XIX. p. 37, No. 65.

Genealogy as in No. 156.

169.—V. 1233.—*Ind. Ant.* Vol. XVIII. p. 137. Another Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vārāṇasī; of the same date.

Genealogy as in No. 156.

170.—V. 1233.—*Jour. Beng. As. Soc.* Vol. XXXVIII. Part I. p. 26, and Plate 1. Bulandshahr plate¹ of Anaṅga (?); according to the published text, mentions Chandraka (?), Dharanivarāha, Prabhāsa, Bhairava, Rudra, Gōvindarāja, Yaśōdhara, Haradatta, Tribhuvanāditya, Bhōgāditya, Kulāditya, Vikramāditya, Padmāditya, Bhōjadēva, Sahajāditya (Rājarāja ?), Anaṅga; and is dated:—

(L. 18).—saṁkrāntau vishuvē kâlê . . .

(L. 24).—samvat trayastrimśadadhika-dvādaśasatāni | Vaisākhē cha |

171.—V. 1234.—*Ind. Ant.* Vol. XVIII. p. 138. Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vārāṇasī:—

(L. 24).—chatustrimśa(śa)ty(ḍ)adhika-dvādaśasata-samvatsarē Pauslē māsi su(śu)kla-pakshē chaturthyān=tithau Ravi-dinē aṅkatô=pi samvat 1234 Pausa-sudi 4 Ravau uttarāyana(ṇa)-saṁkrāntau.

Sunday, 25th December A.D. 1177;² see *ibid.* Vol. XIX. p. 363, No. 174.

Genealogy as in No. 156.

172.—V. 1235 and 1236.—*Jour. Beng. As. Soc.* Vol. VII. p. 736. Piplianagar plates of the Paramāra *Mahākumāra Hariśchandrādēva*, issued from some place on the Narmadā³:—

śrī-Vikramakāl-ātīta-1235-pañchatrimśadadhika-dvādaśasata-samvatsar-āntaḥpātī-Pausa-vadi amāvāsyāyām samjāta-sūrya-parvā⁴ tathā 1236 śaṭtrimśadadhika-dvādaśasata-samvatsar-āntaḥpātī-Vaisākha-māsi purnamāsyām.

Udayāditya; Naravarman; Yaśōvarman; Jayavarman; the *Mahākumāra* Hariśchandra who was the son of the *Mahākumāra* Lakshmīvarman.

173.—V. 1236.—*Ind. Ant.* Vol. XVIII. p. 140. Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Raṇḍavai on the Ganges:—

(L. 21).—śaṭtrimśa(śa)dadhika-dvādaśasata-samvatsarē Vaisā(śā)khē māsi śukla-pakshē pūrṇimāyām tithau Śukra-dinē aṅkata(tô)=pi sam 1236 Vaisā(śā)kha-sudi 15 Śukrē.

Friday, 11th April A.D. 1180; see *ibid.* Vol. XIX. p. 37, No. 66.

Genealogy as in No. 156.

174.—V. 1236.—*Ind. Ant.* Vol. XVIII. p. 141. Another Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Raṇḍavai on the Ganges; of the same date.

Genealogy as in No. 156.

¹ Compare *Jour. Beng. As. Soc.* Vol. LII. Part I. p. 277 ff.

² On this day the *tithi* of the date commenced 4 h. 36 m. after mean sunrise.

³ The original has *chaturmukha-Mārkkandēśvarādēv-ōpakaṇṭhē vimalatara-pavitra-Narmadā-tīrtḥā[m*]bhōbbih snāta*.

⁴ There was no solar eclipse in the *pūrṇimānta* or *amānta* Pausa of V. 1235, current or expired.

175.—V. 1236.—*Ind. Ant.* Vol. XVIII. p. 142. Another Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandra*dēva of Kanauj, issued from Raṇḍavai on the Ganges; of the same date.

Genealogy as in No. 156.

176.—V. 1239.—*Archæol. Surv. of India*, Vol. X. Plate xxxii. 9 and 10; and Vol. XXI. pp. 173 and 174. Madanpur inscriptions on the defeat of the Chandēlla Paramardidēva of Jējakabhukti by the Chāhamāna Prithvirāja, the son of Sômēśvara and grandson of Arṇōrāja :—

(10, line 4).—sam 1239.

177.—V. 124- (?).—*Proceedings Beng. As. Soc.* 1880, p. 77, and Plate viii. Bôdh-Gayâ Buddhist inscription, mentioning Jayachchandra dēva of Kanauj; (composed by Manōratha, the son of Sīda) :—

(L. 16).— — — vēda-nayan-ēndu-nishṭhayâ saṁkhyay=āṅka-paripāṭi-lakṣhitē
Vikramāṅka-naranātha-vatsarē Jyaishṭha-māsi.

178.—V. 1240.—From rubbings supplied by Dr. Burgess. Kālāñjar rock inscription of the reign of the Chandēlla Paramardidēva :—

(L. 1).—śrīmat-Paramarddi[dēva]-vijayarājyē samvat 1240 . . . Vaisā(śā)kha-sudi 14 Gurau.

Thursday, 26th April A.D. 1184; see *Ind. Ant.* Vol. XIX. p. 37, No. 67.

179.—V. 1240.—*Archæol. Surv. of India*, Vol. XXI. p. 72, and Plate xxii. Fragmentary inscription from wall of Fort at Mahōbā :—

(L. 15).—Vyōm-ārṇnav-āṅka-saṁkhyâtē Sāhasāṁkasya vatsarē.

(L. 17).—samvat 1240 Āshāḍha-vadi 9 Sômē.

Monday, 4th June A.D. 1184; see *Ind. Ant.* Vol. XIX. p. 179, No. 127.

180.—V. 1243.—*Archæol. Surv. of India*, Vol. XXI. p. 50, and Plate xii. C. Inscription on jamb of Upper Gate of Ajaygaḍh :—

(L. 1).—samvat 1243 Jyēshṭha-sudi 11 Vu(bu)dhē.

Wednesday, 20th May A.D. 1187; see *Ind. Ant.* Vol. XIX. p. 37, No. 68.

181.—V. 1243.—*Ind. Ant.* Vol. XV. p. 10; *Ind. Inscr.* No. 13. Faijābād (now Royal As. Soc.'s) plate of the *Mahārājādhirāja Jayachchandra*dēva of Kanauj, issued from Vārāṇasī :—

(L. 24).—trichatvāriṁsa(śa)dadhika-dvādaśasāta-samvatsarē Āshāḍhē māsi su(su)kla-pakṣhē saptamyām tithau Ravi-dinē āṅkatō=pi samvat 1243 Āshāḍha-sudi 7 Ravau.

Sunday, 14th June A.D. 1187; see *ibid.* Vol. XIX. p. 37, No. 69.

Genealogy as in No. 156.

182.—V. 1244.—*Archæol. Surv. of India*, Vol. XX. p. 90, and Plate x. Pillar inscription at the entrance gateway of the Fort of Tabangadḥ :—

(L. 1).—samvat 1244 [Jyē]shṭha-su 15 Gurō(ran).

Thursday, 12th May A.D. 1188; see *Ind. Ant.* Vol. XIX. p. 373, No. 197.

183.—V. 1244.—*Archæol. Surv. of India*, Vol. VI. p. 156, and Plate xxi. Visalpur pillar inscription of the reign of [the Chāhamāna] Prithvirājadēva :—

(L. 2).—Prithvirājadēva-rājyē tatra tasmin kâlē samvat 1244 Śrāvana-pūrvvām(?).

184.—V. 1247 (?).—*Ep. Ind.* Vol. I. p. 47. Ratnapur (now Nāgpur Museum) inscription of the time of Prithvidēva III. of Ratnapura; (composed by Dēvagana, the son of Ratnasimha¹) :—

(L. 24).—samvat 1247 (?).

Jājalla [II.]; his son [Ratnadēva III., defeated Chōḍagaṅga?]; his son Prithvidēva [III.].

¹ Ratnasimha composed the Malhār inscription of Jājalladēva II. of Ratnapura; see below, No. 418 of K. 919.

185.—V. 1252.—*Ep. Ind.* Vol. I. p. 208. Baghârî (now Lucknow Museum) inscription of the Chandëlla Paramardidëva, and his ministers Sallakshana and (his son) Purushottama; (composed by Dëvadhara, the son of Gadâdhara and grandson of Lakshmîdhara):—

(L. 24).—Paksha-[trya]kshamukh-âditya-samkhyê Vikrama-va[tsa*]rê | Âśvina-śukla-pañchamyâm vâsarê Vâsar-êsituh ||

Sunday, 10th September A.D. 1195; see *Ind. Ant.* Vol. XIX. p. 30. No. 38.

Among the Chandrâtreyâ princes, Madanavarman; his son Yaśovarman; his son Paramardin.

186.—V. 1253.—*Ind. Ant.* Vol. XVII. p. 228, and Plate. Rêwah (now British Museum) plate of the Mahârâpaka Salakhanavarmadëva of Kakarêdî, of the reign of the Kalachuri (Chêdi) Mahârâjâdhirâja Vijayadëva,¹ lord of Trikalînga; issued from Kakarêdî:—

(L. 13).—samvatsarâpâm sa[m]vata(t) 1253 Mârggaśîra-mâsê krishna-pakshê saptamyâm tithau Śukra-dinë.

Friday, 27th October A.D. 1195, or, more probably, Friday, 13th December A.D. 1196: see *ibid.* Vol. XIX. p. 171, No. 104.

Dhâhilla; Vâjûka; Dandûka; Khôjûka; Jayavarman; his son Vatsarâja; his sons Kîrtivarman² and Salakhanavarman (see below, No. 218).

187.—V. 1253.—*Archæol. Surv. of India*, Vol. XI. p. 129, and Plate xxxviii. Bêlkhara pillar inscription of one of the rulers of Kanauj (P):—

(L. 4).—samvat 1253 Vaisâsha(kha)-sudi 11 Bhaum[ê*].

Tuesday, 29th April A.D. 1197; see *Ind. Ant.* Vol. XIX. p. 38, No. 70.

188.—V. 1256.—*Ind. Ant.* Vol. XI. p. 71, and Plate. Pâṭaṇ plates of the Chaulukya Mahârâjâdhirâja Bhimadëva II., issued from Anahilapâṭaka:—

(L. 17).—śrîmad-Vikramâdity-ôtpâdita-samvatsara-śâtêshu dvâdaśasu shatpañchâśad-uttarêshu Bhâdrapadamâsa-krishnapaksh-âmâvâsyâyâm Bhô(bhau)ma-vârê 'tr-âmkatô 'pi samvat 1256 lau° Bhâdrapada-vadi 15 Bhaumê 'syâm samvatsara-mâsa-paksha-vâra-pûrvvikâyâm tithâv=ady=êha śrîmad-Anahilapâṭakê 'mâvâsyâ-parvani.

Tuesday, 4th August A.D. 1198, or, more probably, Tuesday, 21st September A.D. 1199; see *ibid.* Vol. XIX. p. 173, No. 109.

Mûlarâja [I.]; Châmuṇḍarâja; Durlabharâja; Bhîma [I.]; Karna-Trailôkyamalla; Jayasîmha-Siddhachakravartin; Kumârapâla; Ajayapâla; Mûlarâja [II.]; Bhîma [II.]-Abhinavasiddharâja.

189.—V. 1256.—*Ind. Ant.* Vol. XVI. p. 254, and Plate. Bhôpâl plates of the Paramâra Mahâkumâra Udayavarmadëva, issued from Guvâdâghaṭṭa on the Rêvâ:—

(L. 11).—śrî-Vikramakâl-âtita-shatpañchâśa(śa)dadhika-dvâdaśasa(śa)ta-samvatsara-ântahprâ(pâ)ti'amkê 1256 Vaisâkha-sudi 15 paurṇamâsyâm tithau Visâ(śâ)khâ-nakshatrê Parigha-yôgê Ravi-dinë mahâ-Vaisâ(śâ)khyâm parvani.

Sunday, 30th April A.D. 1200; see *ibid.* Vol. XIX. p. 38, No. 71.

Yaśovarman; Jayavarman; the Mahâkumâra Lakshmîvarman; the Mahâkumâra Harîschandra; his son, the Mahâkumâra Udayavarman.

190.—V. 1258.—*Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 313; *Archæol. Surv. of India*, Vol. XXI. p. 37. Kâlâñjar inscription of the Chandëlla Paramardidëva; (composed by himself):—

Samvat 1258 Kârttika-sudi 10 Sômê.

Monday, 8th October A.D. 1201; see *Ind. Ant.* Vol. XIX. p. 354, No. 152.

¹ i.e. Vijayasîmhadëva; see below, No. 422 of K. 932.

² See below, No. 419 of K. 926.

³ On this day the tithi of the date commenced 0 h. 30 m. after mean sunrise.

191.— V. 1263 — *Ind. Ant.* Vol. VI. p. 194. Kaṭi plates of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., issued from Anahilapātaka :—

(L. 13).— śrīmad-Vikramāditya-ōtpādita-saṁvatsara-śatēshu dvādaśasu tṛi(tri)shashtī(shty)-uttarēshu lau° Śrāvānamāsa-śuklapaksha-dvitiyāyām Ravi-vārē 'tr=āṁkatō=pi saṁvat [12]63 Śrāvāna-śudi 2 Ravāv=asyām saṁvatsara-māsa-paksha-vāra-pūrvvikāyām tithāv=ady=ēha śrīmad-A[nahilapāta]kē 'dy=aiva Vyatāpāta-pā(pa)rvvaṇi.

Sunday, 9th July A.D. 1206; see *ibid.* Vol. XIX. p. 30, No. 39.

Genealogy as in No. 188.

192.— V. 1264.— *Ind. Ant.* Vol. XI. p. 337, and Plate. Ṭimāṇa plates of the Mēhara *Rājā* Jagamalla, of the reign of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., issued from Ṭimbānaka :—

(L. 1).— saṁvat 1264 varshē lau° Āshādha-śudi [7 or 8] Sômē.

Monday, 4th June A.D. 1207, or Monday, 23rd June A.D. 1208; see *ibid.* Vol. XIX. p. 358, No. 164.

193.— V. 1265.— *Ind. Ant.* Vol. XI. p. 221. Mount Âbū inscription of the reign of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., while the [Paramāra] *Māṇḍalika* Dhāravarshadēva (with Prahlādanadēva as *Yuvarāja*) was ruling at Chandrāvati; (composed by Lakshmīdhara) :—

(L. 20).— saṁvat 1265 varshē Vaiśākha-śu 15 Bhaumē.

Tuesday, 21st April A.D. 1209; see *ibid.* Vol. XIX. p. 38, No. 72.

194.— V. 1266.— *Ind. Ant.* Vol. XVIII. p. 112; *Ind. Inscr.* No. 11. Royal As. Soc.'s plates of the reign of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., issued from Anahilapātaka :—

(L. 1).— śrīmad-Vikramaṇripa-kāl-ātita-saṁvatsara-śatēshu dvādaśasu shata(t)shashty-adhikēshu latika° Mārgga-māsasya śuklapaksha-chaturdaśyām Guru-dinē atr=āṁkatōh(tō=)pi śrī-Vikrama-saṁvat 1266 varshē śrī-Simha-saṁvat 96 varshē lauki° Mārgga-śudi 14 Gurāv=asyām saṁvatsara-māsa-paksha-dina-vāra-pūrvvāyām tithāv=ady=ēha.

Thursday, 12th November A.D. 1209; see *ibid.* Vol. XIX. p. 24, No. 9.

Genealogy as in No. 188.

195.— V. 1267.— *Jour. Beng. As. Soc.* Vol. V. p. 378. Piplianagar plates of the Paramāra Arjunavarmadēva, issued from Maṇḍapadurga :—

Saptashashtyadhika-dvādaśasata-saṁvatsarē Phālgunē(nē) 1267¹ śukla-daśamyām=abhishēka-parvaṇi saṁvat 1267¹ Phālguna(na) uddha 10 Gurau.

Thursday, 24th February A.D. 1211, see *Ind. Ant.* Vol. XIX. p. 24, No. 10.

In the 'Paramāra family, Bhōja, after him came² Udayāditya; his son Naravarman; his son Yaśovarman; his son Ajavavarman; his son Vindhavarman; his son Subhavarman; his son Arjuna (Arjunavarman, defeated Jayasimha).

196.— V. 1269.— *Archæol. Surv. of India*, Vol. XXI. p. 50, and Plate xii. D. Ajaygadh inscription of the reign of the [Chandēlla] *Rājā* Trailōkyavarmadēva :—

(L. 1).— saṁvat 1269 Phālguna-vadi . . . Śanau.

197.— V. 1270.— *Jour. Amer. Or. Soc.* Vol. VII. p. 32. Bhōpāl plates of the Paramāra *Mahārāja* Arjunavarmadēva, issued from Bhṛigukachchha :—

³Saptatyadhika-dvādaśasata-saṁvatsarē Vaiśākha-vadi amāvāsyāyām sūryagrahaṇa-parvaṇi saṁvat 1270 Vaiśākha-vadi 15 Sômē.

¹ The published version both times has 1237, but this is a printer's error; see the editor's reference to the inscription in *Jour. Beng. As. Soc.* Vol. VII. p. 736.

² The original has *tatō=bhād=Udayādityō*.

³ In an earlier part of the inscription there is the date *Āshādha-vadi 15 Sômē*, without any year.

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XIX p. 175, No. 114.

Genealogy as in No. 195.

198.—V. 1272.—*Jour. Amer. Or. Soc.* Vol. VII. p. 25. Bhôpâl plates of the Paramâra Mahârâja Arjunavarmadêva, issued from Amarêśvaratîrtha at the confluence of the Rôvâ and Kapilâ :—

Dvisaptatyadhika-dvâdaśasata-saṁvatsarê Bhâdrapada-paurnamâsyâm chandrôparâga-parvaṇi saṁvat 1272 Bhâdrapada-sudi 15 Budhê.

Wednesday, 9th September A.D. 1215; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XIX. p. 31, No. 40.

Genealogy as in No. 195.

199.—V. 1272.—*Ant. Remains Bo. Pres.* p. 186. Śiyâl Bôt image inscription of the time of the Mēhara Rājā Raṇasimha :—

Saṁvat 1272 varshê Jyêsthâ-vadi 2 Ravau ady-êha Ṭimbânakê.

The date is irregular.¹

200.—V. 1273.—*Ep. Ind.* Vol. II. p. 439; *Bhâvnagar Inscr.* p. 195. Vêrnval (Sômanâthadêvapattana) fragmentary inscription of the time of the Chaulukya Bhimadêva II., being a eulogy of Śrîdhara and other members of the Vastrâkula family, and of the Chaulukya kings of Aphilvâd from Mûlarâja I. to Bhîmadêva II. :—

(L. 47).—śrîmad-Vikramanripa-saṁvat 1273 varshê Vaisâkha-sudi 4 Śukrê.

Friday, 22nd April A.D. 1216.

201.—V. 1273.—*Jour. Beng. As. Soc.* Vol. XIX. p. 454. Jaunpur district inscription, containing a deed of mortgage :—

(L. 1).—saṁvat 1273 Âshâdha-sudi 6 Ravau | ady-êha Mayûnagaryyâm.

Sunday, 11th June A.D. 1217.²

202.—V. 12[7]5.—*Bhâvnagar Inscr.* p. 205. Bharâpâ fragmentary inscription of the reign of the Chaulukya Mahârâjâdhirâja Bhîmadêva II. :—

(L. 1).—śrî-Vikramât saṁvat 12[7]5 varshê Bhâdrapada-sudi

203.—V. 1275.—*Ind. Ant.* Vol. XX. p. 311; *Cave-Temples of West. India.* p. 111, Plate. Harsandâ (now Amer. Or. Soc.'s) inscription of the reign of the [Paramâra³] Mahârâjâdhirâja Dêvapâladêva of Dhârâ :—

(L. 4).—saṁvat pañchasaptatyadhika-dvâdaśasat-âmkê] 1275 Mârgga-sudi 5 Sa(śa)nan.

(L. 7).—Adhikê pañchasaptatyâ [dvâdaś-âvdu(bda)-sâtê śakê [i*] vatsarê Chitrabhânan tu Mârggâśirshê sitê dalê || 4 || Pañchamy-âmtaka-samyôgê nakshatrê Vishnu-daivatê || (1) yôgê Harshapa-samjñê tu tithy-arddhê Dhâtri-daivatê || 5 ||

Saturday, 24th November A.D. 1218; see *ibid.* Vol. XIX. p. 24, No. 11.

204.—V. 1279.—*Ep. Ind.* Vol. IV. p. 311. Rôhtâsgadh rock inscription of the time of the king (*kshitrîndra*) Pratâpa :—

(L. 1).—Navabhir=atha munîndrair-vâsarâpâm=adhîsaih parikalayati saṁkhyâm vatsarê Sâhasâmkê | Madana-vijayayâtrâ-maṁgalê mâsi Chaitrê pratipadi sita-kântau vâsarê Bhâskarasya ||

Sunday, 5th March A.D. 1223.

¹ According to *Ind. Ant.* Vol. XV. p. 362, the date apparently is *Pausha-vadi 5*, but with this reading also it is irregular.

² On this day the *tithi* of the date commenced 4 h. 53 m. after mean sunrise.

³ See Prof. Bhandarkar's *Report* for 1883-84, p. 392, verse 80.

⁴ Read 'śaitê=mkê.

205.—V. 1280.—*Ind. Ant.* Vol. VI. p. 196. Kaḍi plates of the Chaulukya *Mahārājādhirāja* Jayantasimhadēva, issued from Anahilapura :—

(L. 20).—asyām tithau saṁvatsara-māsa-paksha-vāra-yuktāyām gata-saṁvatsara-dvādaśa-varsha-satēshu asīty-uttarēshu Pausha-māsē śukla-pakshē tṛitīyāyām tithau Bhauma-vārē saṁjāta uttarāgata-sūrya-saṁkrama-parvaṇi amkatō 'pi saṁvat 1280 varshē Pausha-śudi 3 Bhaumē 'dy=ēha saṁjāta [utta]rāyana-parvaṇi.¹

Tuesday, 26th December A.D. 1223; see *ibid.* Vol. XIX. p. 25, No. 12.

Mūlarāja [I.]; Chāmunḍarāja; Vallabharāja; Durlabharāja; then to Bhīma [II.] as in No. 188; after him, in his place, Jayantasimha-Abhinavasiddharāja.

206.—V. 1283.—*Ind. Ant.* Vol. VI. p. 199. Kaḍi plates of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., issued from Anahilapāṭaka :—

(L. 16).—śrīmad-Vikramādi[ty-ō]tpādita-saṁvatsara-satēshu dvādaśasu ²tri[a]śīti-uttarēshu lauki[ka-Kārttika-pūrṇi]māyām Guru-vārē 'tr=āmkatō 'pi saṁvat 1283 varshē lauki^o Kārttika-śudi 15 Gurāv=a[dy=ēha] śrīmad-Anahilapāṭakē 'syām saṁvatsara-māsa-paksha-pūrvvikāyām tithau.

Thursday, 5th November A.D. 1226; see *ibid.* Vol. XIX. p. 25, No. 13.

Mūlarāja [I.]; Chāmunḍarāja; Vallabharāja; Durlabharāja; then to Bhīma [II.] as in No. 188.

207.—V. 1286.—*Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwālior) inscription of the reign of [the Paramāra] Dēvapālādēva [of Dhārā] :—

(L. 1).—saṁvat 1286 varshē Kārtti[ka*]-śudi . . Su(śu)krē

208.—V. 1287.—*Ind. Ant.* Vol. VI. p. 201. Kaḍi plates of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., issued from Anahilapāṭaka :—

(L. 11).—śrīmat(d-)Vikramādity-ōtpādita-saṁvatsara-satēshu dvādaśasu saptāśīty-uttarēshu Āshāḍhamāsiya-śukl-āshtāmyām Śukra-vārē 'tr=āmkatō 'pi saṁvat 1287 varshē Āshāḍha-śudi 8 Śukrē 'syām saṁvatsara-māsa-paksha-vāra-pūrvvikāyām tithāv=ady=ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 369, No. 188.

Genealogy as in No. 206.

209.—V. 1287.—Mr. Ā. V. Kāthavate's edition of Sōmēśvara's *Kīrtikaumudī*, Appendix B.; *Bhāvnagar Inscr.* p. 218. Mount Ābū inscription of the reign of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., and the Paramāra *Mahāmaṇḍalēśvara Rājākula* Sōmasimhadēva of Chandrāvati (whose son was Kānhaḍadēva³); mentions the Chaulukya- (Vāghēlā) *Mahāmaṇḍalēśvara Rājaka* Viradhavalādēva, the son of Lavanaprasādādēva :—

(L. 1).—[saṁ]vat 1287 varshē laukika-Phālguna-vadi 3 Ravan.

Sunday, 3rd March A.D. 1230.

210.—V. 1287 (?).—*As. Res.* Vol. XVI. p. 302; Mr. Ā. V. Kāthavate's edition of Sōmēśvara's *Kīrtikaumudī*, Appendix A.; *Bhāvnagar Inscr.* p. 174. Mount Ābū inscription, being a eulogy (by Sōmēśvara) of Viradhavala's ministers Vastupāla and Tējapāla; mentions the Chaulukyas (Vāghēlās) Arṇōrāja, Lavanaprasāda, and Viradhavala; and the Paramāras of Chandrāvati Dhūmarāja, Dhandhuka, Dhruvabhaṭa, Rāmadēva, his son Yaśōdhavala (who defeated the Mālava king Ballāla, an opponent of the Chaulukya Kumārapāla), his son Dhārāvarsha,⁴ his younger brother Prahlādana (who fought with Sāmantasimha), Dhārāvarsha's son Sōmasimhadēva, and his son Kṛishṇarājādēva.

According to the *As. Res.* dated "Sunday, the third of the light fortnight of Phālguna, in the year of Vikrama 1287," which would be Sunday, 17th February A.D. 1230. Mr. Kāthavate's text has "*Vikrama-saṁvat 1293 varshē śrī-Śrāvana-badi 3 Ravan*," and his

¹ Read *uttardyaṇa*.

² i.e. Kṛishṇarājādēva; see the next inscription.

³ Read *tryaśīty*.

⁴ See above, No. 193.

translation "Sunday, the third of the dark fortnight of Śrāvaṇa in the year 1287 of the Vikrama era." And the edition in *Bhāvnagar Inscr.*, line 47, has "śrī-Vikrama-saṁvat 1267 varsh¹ Phālguna-vadi 10 Saumya-dinē."

211.—V. 1288.—*Ind. Ant.* Vol. VI. p. 203. Kaṭi plates of the Chaulukya Mahārājādhirāja Bhīmadēva II., issued from Anahilapātaka :—

(L. 16).—śrīmat(d-) Vikramādity-ōtpādita-saṁvatsara-śatēshu dvādaśasu ashtāśīty-uttarēshu Bhādrapadamāsiya-śukla-pratipadāyām Sōma-vārē 'tr-āṁkatō=pi saṁvat 1288 varshē Bhādravā-śudi 1 Sōmē 'syām saṁvatsara-māsa-paksha-vāra-pūrvvikāyām tithāv-ady-ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 366, No. 181.

Genealogy as in No. 206.

212.—V. 1288.—*Archæol. Surv. of West. India*, Vol. II. p. 170, and Plate xxxv. Gīrnār inscription¹ at the temple of the ministers Vastupāla and Tējahpāla; mentions the Chaulukya (Vāghēlā) Lavanaprasādādēva and his son Viradhavalādēva :—

(L. 1).—śrī-Vikrama-saṁvat 1288 varshē² Phāguṇa-śudi 10 Budhē.

Wednesday, 3rd March A.D. 1232; see *Ind. Ant.* Vol. XIX. p. 25, No. 14.

213.—V. 1288 or 1289.—*Archæol. Surv. of West. India*, Vol. II. p. 173; and *Ant. Remains Bo. Pres.* p. 315. Gīrnār inscription of the minister Vastupāla :—

(L. 2).—śrī-Vikrama-saṁvat 1288 (or 1289) varshē Āśvina-vadi 15 Sōmē.

Monday, 7th October A.D. 1230, or, more probably, Monday, 5th September A.D. 1233; see *Ind. Ant.* Vol. XIX. p. 358, No. 165.

214.—V. 128[9].—*Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwālior) inscription of the reign of the [Paramāra] Mahārājādhirāja Dēvapālādēva [of Dhārā] :—

(L. 1).—saṁvat 128[9?] varshē Mārga-vadi 3 Gurau.

Thursday, 2nd December A.D. 1232 (?).

215.—V. 1295.—*Ind. Ant.* Vol. VI. p. 205. Kaṭi plates of the Chaulukya Mahārājādhirāja Bhīmadēva II., issued from Anahillapātaka :—

(L. 17).—[śrīmat(d)]-Vikramādity-ōtpādita-saṁvatsara-śatēshu dvādaśasu pañchanavaty-uttarēshu Mārggamāsiya-śukla-chaturddāsyām Guru-vārē 'tr-āṁkatō=pi saṁvat 1295 varshē Mārggē(rgga)-śudi 14 Gurāv-asyām saṁvatsara-māsa-paksha-vāra-pūrvvikāyām tithāv-ady-ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 368, No. 185.

Genealogy as in No. 206.

216.—V. 1296.—*Ind. Ant.* Vol. VI. p. 206. Kaṭi plates of the Chaulukya Mahārājādhirāja Bhīmadēva II., issued from Anahillapātaka :—

(L. 19).—śrīmat(d-) Vikramādity-ōtpādita-saṁvatsara-śatēshu dvādaśasu śatna(ṛṇa)-vaty-uttarēshu Mārggamāsiya-kriṣṇa-chaturddāsyām Ravi-vārē 'tr-āṁkatō=pi || Vikrama-saṁvat 1296 Mārgga-vadi 14 Ravāv-ady-ēha.

Sunday, 7th November A.D. 1238; see *ibid.* Vol. XIX. p. 166, No. 82.

Genealogy as in No. 206.

217.—V. 1296.—*Ep. Ind.* Vol. I. p. 119. Jaina inscription in the temple of 'Vaidya-anātha at Kiragrāma :—

(L. 1).—saṁvat 1296 varshē Phāguṇa-vadi 5 Ravau.

Sunday, 15th January A.D. 1240; see *Ind. Ant.* Vol. XIX. p. 167, No. 87.

¹ The same inscription is published in *Ant. Remains Bo. Pres.* p. 283 ff., with five similar Gīrnār inscriptions of the same date, photo-lithographs of two of which are in *Archæol. Surv. of West. India*, Vol. II. Plate xxxv. These inscriptions contain verses by Sōmēśvara, Maladhāri-Narachandrasūri, Mr. Madhāri-Narēndrasūri and Udayaprabhasūri.

² In lines 3 and 4 the years 1272, 1277 and 1276 are (with the omission of the 100 hundreds) denoted by saṁ 79 varsha-pūrvam, saṁ 77 varshē, and saṁ 76 varsha-pūrvam.

218.—V. 1297.—*Ind. Ant.* Vol. XVII. p. 231. Rêwah (now British Museum) plates of the *Mahārāṇaka Kumārapāladēva* of Kakarêḍi, of the reign of the [Chandēlla] *Mahārājādhirāja Trailōkyavarmadēva*, lord of Trikalīṅga¹ :—

(L. 35).—saptanavatyadhikê dvādaśasata-saṁvatsarê amkê=pi 1297 Kārttikyā[m].

In the Kaurava family, the *Mahārāṇaka Dhāhilla* ; his son Durjaya ; his son Shôjavarman ; his son Jayavarman ; his son Vatsarāja ; his son Salashapavarman (see above, No. 186) ; his son Harirāja ; his son Kumārapāla.

219.—V. 1298.—*Ind. Ant.* Vol. XVII. p. 235. Rêwah (now British Museum) plates of the *Mahārāṇaka Harirājadēva* of Kakarêḍi, of the reign of the [Chandēlla] *Mahārāja Trailōkyamalla*² :—

(L. 36).—saṁvata(t) 1298 Māghê māsi.

From Dhāhilla to Vatsarāja as in No. 218 ; Vatsarāja's son Kirtivarman ; his brother Salashapavarman ; his son [V]āha[ḍa]varman ; his brother Harirāja.

220.—V. 1299.—*Ind. Ant.* Vol. VI. p. 208. Kaḍi plates of the Chaulukya *Mahārājādhirāja Tribhuvanapāladēva*, issued from Anahillapātaka :—

(L. 14).—śrīmad-Vikramādity-ōtpādita-saṁvatsara-śatêshu dvādaśasu navanavaty-uttarêshu Chaitramāsiya-śukla-shashṭhyām Sōma-vārê 'tr=amkatô=pi saṁvat 1299 varshê Chaitra-śudi 6 Sômê 'syām saṁvatsara-māsa-paksha-vāra-pūrvvikâyām sām^o lav^o Phāguṇamāsiya-amāvāśyā(syā)yām saṁjāta-sūryyagrahaṇa-parvvaṇi saṁkalpitāt tithāv=ady=ēha.

The date is irregular ; see *ibid.* Vol. XIX. p. 372, No. 194.

From Mūlarāja [I.] to Bhīma [II.] as in No. 206 ; after Bhīma [II.], Tribhuvanapāla.

221.—V. 1300.—*Ant. Remains Bo. Pres.* p. 186. Śiyāl Bêt image inscription :—

Sam 1300 varshê Vaiśākha-vadi 11 Budhê.

Wednesday, 4th May A.D. 1244.

222.—V. 1311.—*Ep. Ind.* Vol. I. p. 25. Dabhoi fragmentary inscription of the Chaulukya (Vāghēlā) *Viśaladēva*, the son of Vīradhavalā ; (composed by Sômêśvara) :—

(L. 59).—saṁvat 1311 varshê Jyêshṭha-śudi 15 Vu(bu)dha-dinê ||

Wednesday, 14th May A.D. 1253 ; see *Ind. Ant.* Vol. XIX. p. 28, No. 27.

223.—V. 1312.—*Ind. Ant.* Vol. XX. p. 84. Notice of a Rāhatgaḍh inscription of the reign of the [Paramāra] *Mahārājādhirāja Jayasimhadēva*³ of Dhārā :—

(L. 1).—saṁvat 1312 varshê Bhādrapada-su 7 [Sô]ma . . .

Monday, 28th August A.D. 1256.

224.—V. 1315.—*Ant. Remains Bo. Pres.* p. 186. Śiyāl Bêt image inscription :—

Samvat 1315 varshê Phāguṇa-vadi 7 Śānau Anurādhā-nakshatrê 'dy=ēha śrī-Madhu-matyām.

Saturday, 15th February A.D. 1259 ; see *Ind. Ant.* Vol. XIX. p. 170, No. 98.

225.—V. 1317.—*Ind. Ant.* Vol. VI. p. 210. Kaḍi plates of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja Viśaladēva*,⁴ recording a grant of the *Mahāmāṇḍalēśvara Rāṇaka*

¹ This is the title of the Kalachuri (Chēdi) kings ; the proper title of the Chandēlla kings is 'lord of Kālāṅjara.'

² *I.e.* Trailōkyavarmadēva.

³ This is the *Jaitugidēva*, the son of the Paramāra Dēvapāla, in whose reign (in V. 1300, on a day corresponding to Monday, 19th October A.D. 1243) Āśādharma finished his commentary on the *Dharmamṛita* ; see Prof. Bhandarkar's *Réport* for 1883-84, pp. 105 and 392.—For an unpublished Udaypur inscription which probably belongs to the same king see *Ind. Ant.* Vol. XX. p. 84, note 3.

⁴ He is described as 'a submarine fire to dry up that ocean—the army of [the Dēvagiri-Yādava] Singhana.

Sāmantasimhadêva, the son of Saṃgrāmasimhadêva and grandson of Lūnapasājadêva, of Maṇḍali:—

(L. 1).—śrīmad-Vikramakāl-âtīta-saptadaśâdhika-trayôdaśasatika-saṃvatsarê laukika-Jyêṣṭha(shṭha)māsasya kṛishṇapaksha-chaturthyâm tithau Gurâv=ady=êha.

Thursday, 19th March A.D. 1261; see *ibid.* Vol. XIX. p. 183, No. 138.

226.—V. 1317.—*Ep. Ind.* Vol. I. p. 327; *Archæol. Surv. of India*, Vol. XXI. Plate xiii. Ajaygaḍh rock inscription of the Chandêlla Viravarman and his queen Kalyāṇadêvī; (composed by Ratnapāla, the son of Haripāla and grandson of Vatsarāja):—

(L. 14).—Sagar-êṃdv-agni-sudhāmsu(śu)-mitê Vikrama-vatsarê saṃvat 1317 Vaisâsha(kha)-śudi 13 Gurau ||

Thursday, 14th April A.D. 1261; see *Ind. Ant.* Vol. XIX. p. 373, No. 198.

In a family sprung from the Moon, Kirtivarman (defeated [the Chêdi] Karṇa); his son Sallakṣhaṇa; Jayavarman; Pṛithivīvarman; Madana; Paramardin; Trailôkyavarman; his son Viravarman, married Kalyāṇadêvī, the daughter of Mahêśvara and Vêsaladêvī (?), of whom the latter was the daughter of a prince Gôvindarāja, while Mahêśvara was the son of Śrīpāla and grandson of [Châ]dala, of the race of Dadhîchi.

227.—V. 1318.—From a rubbing supplied by Dr. Burgess. Jhânsî (now Lucknow Museum) inscription of the Chandêlla Viravarman (?):—

(L. 19).—saṃvat 1318 Śrāvaṇa-vadi 2 Vu(bu)dha-dinê.

Wednesday, 5th July A.D. 1262; see *Ind. Ant.* Vol. XIX. p. 179, No. 128.

228.—V. 1320.—*Ind. Ant.* Vol. XI. p. 242; *Bhāvnagar Inscr.* p. 224. Vêrâval inscription of the reign of the Chaulukya (Vāghêlâ) Mahârâjâdhirâja Arjunadêva:—

(L. 2).—śrī-Viśvanâtha-prativa(ba)ddha-tau(nau)janânâm vô(bô)dhaka-rasûla-Maharṇmada-saṃvat 662 tathâ śrī-nṛipa-[Vi]krama-saṃ 1320 tathâ śrīmad-Valabhî-saṃ 945 tathâ śrī-Simha-saṃ 151 varshê Âshâḍha-vadi 13 Ravâv=ady=êha.

Sunday, 25th May A.D. 1264; see *Ind. Ant.* Vol. XIX. p. 180, No. 129.

229.—V. 1324.—*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 46. Chitôrgaḍh inscription of the reign of the Guhila Mahârâja Têjahsimhadêva [of Mêwâd]:—

(L. 1).—saṃvat 1324 varshê.

230.—V. 1325.—*Archæol. Surv. of India*, Vol. III. p. 127, and Plate xxxviii. 23. Gayâ inscription of Vanarâjadêva (?), of the time of Ghiyâs-ud-dîn Balban (?):—

(L. 1).—saṃvat 1325 Phâlguna-śudi 1 Ravau ||

Sunday, 3rd February A.D. 1269.

231.—V. 1325.—*Archæol. Surv. of India*, Vol. XXI. p. 51, and Plate xiv. F. Ajaygaḍh inscription of the reign of the Chandêlla Viravarman:—

(L. 2).—Viravva(va)rmma-râj[y*]ê saṃvat 1325.

232.—V. 1326.—From a rubbing supplied by Dr. Hultzsch. Pathâri inscription of the reign of [the Paramâra] Jaisīnghadêva (Jayasimhadêva) [of Dhârâ]:—

(L. 1).—saṃ 1326 varshê Vaisâ(śâ)sha(kha)-śu 7 Vu(bu)ddha(dha)-dinê Pu[shya]-nakshatrê samastarâjâvalisahita-Jaisīnghadêva-râjyê.

Wednesday, 10th April A.D. 1269.

233.—V. 1328.—*Ind. Ant.* Vol. XI. p. 106. Kôḍipâra inscription, being a eulogy of Nânâka,¹ a court-poet of the Chaulukya (Vāghêlâ) Viśaladêva; (composed by Gaṇapati-Vyâsa²):—

Saṃvat 1328.

¹ For another, undated *prastāvi* of Nânâka, composed by Kṛishṇa (called Bâla-Sarasvatî), which is at the same place, see *ibid.* p. 102.

² He is stated to have composed a poem (?) on the destruction of Dhârâ by Viśaladêva.

234.—V. 1331.—*Ind. Ant.* Vol. XXII. p. 80; *Bhāvnagar Inscr.* p. 74; *Archæol. Surv. of India*, Vol. XXIII. Plate xxv. Chitôr inscription of the Guhila family of Mēdapāṭa (Mēwād); (composed by Vēdaśarman¹):—

(L. 54).—sam° 1331 varshê Âshâḍha-śudi 3 Śukrê Pushyê.

Friday, 8th June A.D. 1274.

The princes here eulogized are Bappa, Guhila, Bhôja, Śīla, Kālabhōja, Mallāṭa, Bhartṛibhāṭa, Simha, Mahāyaka, Shummāṇa, Allāṭa, Naravāhana, Śaktikumāra, Āmrprasāda, Śuchivarman, and Naravarman.²

235.—V. 1332.—*Ind. Ant.* Vol. XXI. p. 277. Khôkhrâ fragmentary inscription of the reign of the Chaulukya (Vāghêlâ) *Mahārājādhirāja Sâraṅgadêva*:—

(L. 1).—samvat 1332 varshê Mârga-śudi 11 Śanāvady-êha.

Saturday, 1st December A.D. 1275.

236.—V. 1335.—*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 48. Chitôrgadh inscription of the reign of the Guhila Sâmarasimha,³ the son of Tējashimha and his wife Jayatalladêvî, of Mēdapāṭa (Mēwād):—

Samvat 1335 varshê Vaisâkha-śudi 5 Gurau.

Thursday, 28th April A.D. 1278.

237.—V. 1335.—From a rubbing supplied by Dr. Burgess. British Museum inscription of the reign of the Chaulukya (Vāghêlâ) *Mahārājādhirāja Sâraṅgadêva*:—

(L. 1).—samvat 1335 varshê Vaisâsha(kha)-śudi 5 Sômê-dy-êha śrīmad-Anahillavâṭak-âdhishṭhita Sâraṅgadêva-kalyāṇavijayarājyê.

Monday, 17th April A.D. 1279.

238.—V. 1337.—*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 108, and Plate x. “Pâlam Bâoli” inscription from the village of “Boher” in the Rohtak district, of the time of the Hammîra Gayâsadîna (Ghiyâs-ud-dîn Balban):—

(L. 21).—samvatsarê=smin=Vaikramâdityê samvat 1337⁴ Śrâvâṇa-vadi 13 Vu(bu)dhê.

Wednesday, 26th June A.D. 1280, or Wednesday, 13th August A.D. 1281; see *Ind. Ant.* Vol. XIX. p. 186, No. 147.

The country of Hariyâṇaka was first ruled by the Tōmaras, then by the Chauhâṇas, and then by the following ‘Śaka kings’: Sâhavadîna (Shihâb-ud-dîn Ghôrî), Shuduvadîna (Qutb-ud-dîn Aibak), Asamasadîna (Shams-ud-dîn Altamish), Pêruja-sâhi (Rukn-ud-dîn Firôz Shâh I.), Jalâladîna (Jalâl-ud-dîn), Maujadîna (Muizz-ud-dîn Bahrâm), Alâvadîna (Alâ-ud-dîn Masâûd), Nasaradîna (Nâsir-ud-dîn Maḥmûd), and Gayâsadîna (Ghiyâs-ud-dîn Balban).

239.—V. 1337.—*Archæol. Surv. of India*, Vol. XXI. p. 52, and Plate xiv. G. Ajaygadh rock inscription of the reign of the Chandêlla Viravarmadêva (?):—

(L. 19).—Sâgar-âṇala-vêd-êndu-yukt[ê] samvatsarê va[rê | ?] Mâghê mâsi śi(si)tê pakshê trayôdaśyâm Vidhō[r]=dinê || 14 || Samvat 1337 Mâgha-sudi 13 Sômê ||

Monday, 3rd February A.D. 1281; see *Ind. Ant.* Vol. XIX. p. 25, No. 16.

240.—V. 1337.—*Archæol. Surv. of India*, Vol. XXI. p. 74, and Sir A. Cunningham’s transcript of the original inscription (which has been lost). Dâhi plate of the Chandêlla *Mahārājādhirāja Viravarmadêva*, lord of Kâlāñjara:—

(L. 28).—samvat 1337 samayê Vaisâkha-sudi 15 Ravi-dinê.

Sunday, 4th May A.D. 1281.⁵

¹ See below, No. 243.

² The later princes of the same dynasty were eulogized by the same poet, but the stone which contains the continuation of this inscription does not seem to have been found.

³ For another, fragmentary inscription of the reign of apparently the same king, see *ibid.* p. 47.

⁴ The published text has 1333.

⁵ On this day the *tithi* of the date commences 7d h. 18 m. after mean sunrise.

In the family of the Chandrâtrêya princes (rendered illustrious by Jayaśakti, Vijayaśakti¹ and others), Madanavarman; Paramardin; Trailôkyavarman; Viravarman.

241.—V. 1340.—From rubbings supplied by Dr. Burgess. Inscription at Kâlañjar :—
(L. 3).—Chaitra-sudi 3 Vu(bu)dhê sam 1340.
Wednesday, 3rd March A.D. 1283; see *Ind. Ant.* Vol. XIX. p. 31, No. 41.

242.—V. 1342.—From a rubbing supplied by Dr. Hœrnle. Gurha *Sati*-stone inscription of the reign of the Chandêlla Viravarmadêva :—

(T. 1).—samvvat 1342 samayê Chaitra-sudi 3 Vu(bu)dhê ady=êha śrīmad-Viravarmadêva-rājyê.

Wednesday, 27th February A.D. 1286.²

243.—V. 1342.—*Ind. Ant.* Vol. XVI. p. 347; *Bhāvnagar Inscr.* p. 84, and Plate. Mount Âbū inscription of the Guhila Samarasimha of Mēdapāṭa (Mêwâḍ); (composed by Vēdaśarman, the son of Priyapaṭu) :—

(L. 48).—sam 134[2] varshê Mārgga-śudi [1].

The inscription eulogizes the Guhila princes Bappa (Bappaka), Guhila, Bhôja, Śīla, Kâlabhôja, Bhartribhata, Simha, Mahâyika; Shumâna (Khummaṇa), Allata, Naravâhana, Śaktikumâra, Śuchivarman, Naravarman, Kirtivarman, Vairata, Vairisimha, Vijayasimha, Arisimha, Chôḍa, Vikramasimha, Kshêmasimha, Sâmantasimha, Kumârasimha, Mathanasimha, Padmasimha, Jaitrasimha, Têjahsimha, and Samarasimha.

244.—V. 1343.—*Ep. Ind.* Vol. I. p. 280. Vêrâval (now Cintra) inscription of the time of the Chaulukya (Vâghêlâ) Sâraṅgadêva; (composed by Dharañîdhara, the son of Dhandha) :—

(L. 66).—śrī-nripa-Vikrama-sam 1343 varshê Mâgha-śudi 5 Sômê.

Monday, 20th January A.D. 1287; see *Ind. Ant.* Vol. XX. p. 137, note 28.

Viśvamalla (Viśaladêva, married Nâgalladêvi); his younger brother Pratâpamalla; his son (the successor of Viśvamalla) Arjunadêva; his son Sâraṅgadêva.

245.—V. 1343.—*Ant. Remains Bo. Pres.* p. 186. Śiyâl Bêt image inscription :—

Samvat 1343 Mâgha-śudi 10 Gurau.

The date is irregular.

246.—V. 1344.—*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 19. Udaypur (in Râjputâna) inscription of the Guhila Samastamahârâjakula Samarasimha of Mēdapāṭa (Mêwâḍ) :—

(L. 1).—samvat 1344 Vaiśākha-śudi 3.

247.—V. 1345.—*Jour. Beng. As. Soc.* Vol. VI. p. 882, and Plate xlviii. with specimen facsimile.³ Ajaygaḍh (now Calcutta Museum) inscription of Nâna, a minister of the Chandêlla Bhôjavarman; (composed by Amara) :—

Kshapaḍ-êśêkshapa-gata-śruti-bhûta-samanvitê | samvatsarê śubhê=lêkhi Vaiśākha-mâsa-sad-dinê || aṅkê=pi 1345 samayê Vaiśâ[khê*].

248.—V. 1348.—*Ind. Ant.* Vol. XXII. p. 82. Notice of a Sarwaya inscription of the reign of Gaṇapati, the son of Gôpâla, of Nalapura; (composed by Sômamîśra, the son of Sômadhara) :—

(L. 33).—samvat 1348 Chaitra-sudi 8 Guru-dinê Pushya-nakshatrê.

Thursday, 27th March A.D. 1292.

¹ See above, No. 35.

² On this day the *tithi* of the date commenced 1 h. 29 m. after mean sunrise.

³ Compare *Ep. Ind.* Vol. I. p. 332, note 8.

249.—V. 1352.—*Bhāvnagar Inscr.* p. 227. Cambay fragmentary inscription of the time (?) of the Chaulukya (Vāghēlā) Sāraṅgadēva; mentions (in lines 5 and 6) Lūṇigadēva, his son Vīradhavalā, Pratāpamallā, his son Arjuna, and (in line 26) Sāraṅgadēva:—

(L. 25).—saṁvata(t) 1352 varshê śrī-Vikrama-samatīta-varshêshu trisatā samam dvipaṁchāśadvinair=ēvaṁ kâlê 'smin (?).¹

250.—V. 1353.—*Archæol. Surv. of India*, Vol. XI. p. 118, and Plate xxxvii. 3; *ibid.* N. S., Vol. I. p. 51. Jaunpur pillar inscription:—

(L. 8).—Jyêshthê mâsi sitê pakshê dvâdasyâ(śyâ)m=Vu(bu)dha-vâsarê
Plava-vatsarê || Saṁvat 13[5]3.

Wednesday, 16th May A.D., 1296; see *Ind. Ant.* Vol. XIX. p. 31, No. 42.

251.—V. 1355.—*Ind. Ant.* Vol. XXII. p. 81. Notice of a Narwar inscription of the reign of Gaṇapati of Nalapura; (composed by Śiva, the son of Lōhaḍa and grandson of Dāmōdara):—

(L. 21).—saṁvat 1355 Kārttika-[va]di 5 [Śukrê?].

Friday, 26th September A.D. 1298 (?).

Chāhaḍa; his son Nṛivarman; his son Âsalladēva; his son Gōpāla; his son Gaṇapati.

252.—V. 1360.—*Ind. Ant.* Vol. XX. p. 84. Notice of an Udaypur (in Gwālīor) inscription of Harirājadēva (?):—

(L. 1).—[saṁ]vat 1360.

253.—V. 1366.—*Ind. Ant.* Vol. XX. p. 84. Notice of an Udaypur (in Gwālīor) inscription of the reign of the [Paramāra?] *Mahārājādhirāja* Jayasiṅhadēva (Jayasiṁhadēva)³ [of Dhārā?]:—

(L. 1).—[saṁ] 1366 Śrāvana-vadi 12 [Śukrê?].

Friday, 24th July A.D. 1310 (?).

254.—V. 1372.—*Archæol. Surv. of India*, Vol. XXI. p. 54, and Plate xiv. O. Inscription on pillar of gate at Ajaygaḍh:—

(L. 14).—sa[m]vat 1372 P[au]sha-vadi 10 Śanau.

Saturday, 22nd November A.D. 1315; see *Ind. Ant.* Vol. XIX. p. 168, No. 88.

255.—V. 1373.—From impressions supplied by Dr. Führer. Jōdhpur inscription of the reign of Sultān Kuṭyudī (Quṭb-ud-dīn):—

(L. 30).—saṁvat 1373 varshê Bhādra-vadi 3 Śu(śu)kra-dinê . . . samastarājāvalī-samalamkṛitô³ Alāvadīna-putra-suratrāṇa-Kuṭyudī-vijayakalyāṇarājyô(jyê!).

Friday, 6th August A.D. 1316⁴; or Friday, 26th August A.D. 1317.

The inscription enumerates the 'Śaka kings' of 'Dhillī,' beginning with Sāhapadīna (Shihāb-ud-dīn Ghōrī); see above, No. 238.

256.—V. 1377.—*As. Res.* Vol. XVI. p. 285. Translation by H. H. Wilson of a fragmentary inscription at Mount Âbū; ends:—

"Saṁvat 1377 (A.D. 1321) on Monday the eighth of the light fortnight of *Vaisākḥ*, in the reign of Lundhāgara, residing in *Bāhunda*, near to *Ohandrāvātī*, the great temple of *Achalēśvara*, on *Arbuda* mountain, was repaired by Śrī Lundhaga, of the imperial race."

Monday, 6th April A.D. 1321.

The inscription apparently mentions Sindhuputra, Lakshmana, Māpikya of Śākambharī, Adhirāja(?) Dandana (?), Kīrtipāla, Samarasimha, Udayasimha,⁵ Mānavasimha, Pratāpa, etc.

¹ In line 3 is the date *saṁvat 1165 varshê Jyêshtha(śhṭha)-vadi 7 Sôṁê*, without any indication as to what it refers to.

² This apparently is not the Jayasiṁhadēva of Nos. 223 and 232.

³ Read 'kṛit-Ālā°.

⁴ On this day the *tithi* of the date commenced 4 h. 2 m. after mean sunrise.

⁵ For a date of the reign of an Udayasimhadēva, corresponding to Sunday, 1st August A.D. 1249, see *Ind. Ant.* Vol. XIX. p. 175, No. 115.

257.—V. 1380.—From Sir A. Cunningham's rubbings. Inscription at Udaypur (a Gwālior) :—

(L. 1).—samvat 1380 varshê Bhâdra[mva(vâ)?]-sudi 3 Sômê | Hastu(sta)-nakshatr[ê] | [Uda ?]pura-nagarê râja-sî-Vachchhaudêvasya sâdhanika

Monday, 16th August A.D. 1322 ; see *Ind. Ant.* Vol. XIX. p. 28, No. 28.

258.—V. 1384.—*Proceedings Beng. As. Soc.* 1873, p. 105. Delhi Museum inscription of the time of Mahamanda Sâhi (Muhammad ibn Tughlaq) :—

Kṛitir=Madanadêvasya turyy-âsht-âgni-nisâkarê | Vikram-âbdê-sitê Bhâdrê tṛtīyâyâm Gurôr=dinê || 17 || Samvat 1384 miti Bhâdra-vadi 3 Guru-dinê

Thursday, 6th August A.D. 1327 ; see *Ind. Ant.* Vol. XX. p. 138, note 29.

259.—V. 1384.—*Ep. Ind.* Vol. I. p. 93. Another Delhi Museum inscription of the time of Mahammada Sâhi (Muhammad ibn Tughlaq) :—

(L. 15).—Vôda-vasy-agni-chandr-âṅka-samkhyê=vdê(bdê) Vikramâṅkatakā | pañcha-myâm Phâlguna-sitê likhitarâ Bhauma-vâsarê || . . . Samvat 1384 Phâlguna-śudi 5 Bhauma-dinê ||

Tuesday, 16th February A.D. 1328 ; see *Ind. Ant.* Vol. XIX. p. 26, No. 18.

The inscription mentions the Mlêchchha Sahâvadîna (Shihâb-ud-dîn Ghôrî) as the first 'Turashka' who seized, and ruled at, Dhilikâ (Delhi).

260.—V. 13[8]6.—*Ind. Ant.* Vol. XV. p. 360. Hâthaspi (now Bhâvnagar Museum) inscription of the Mêhara chief Thêpaka (Thêvaka) :—

(L. 17).—samvat 13[8]6 varshê || Bhâvê samvatsarê pârṇpê Âshâdhê shadaśītikê saptamyâm Sôma-vârêṇa.

Monday, 19th June A.D. 1329 ; see *ibid.* Vol. XIX. p. 359, No. 166.

The inscription mentions first, in the lunar (?) race, a king Shagâra (Khagâra), in whose family was born Jasadhavala (Yasôdhavala) who married Priyamalâ of the solar race, and had from her three sons, Malla, Maṇḍala, and Mêliga. It then states that in the family of Vâshalarâja (Vâkhalârâja) there was Nâgârjuna (the companion of Maṇḍalîka), whose son Mahânanda married Rûpâ, Maṅgalarâja's (!) daughter, who bore to him Thêpaka. This Mêhara Thêpaka "had the royal dignity conferred on him by king Mahîsa," and apparently was subordinate to a king Kûntarâja, "born in the family of Vallâditya, and descended from Sûrya-Vîkala" (?).¹

261.—V. 1387.—*Archæol. Surv. of West. India*, No. 2, Appendix, p. xv, No. 58. Mount Âbû inscription of the reign of [the Châhumâna] Têjahsimha (?) of Chandrâvatî² :—

(L. 13).—samvat 1387 varshê Mâgha-sudi 3 Bhârgava-dinê Śatabhishag-nakshatrê Kumbbha-sthê chamdrê.

Friday, 11th January A.D. 1331.

262.—V. 1390.—*Archæol. Surv. of India*, Vol. XXI. p. 143, and Plate xxix. A. Kêvatî-kund pillar inscription :—

(L. 4).—samvat 1390 samayê Bhâdra[myai ?]-vadi 4 Sa(sa)nau dinê.

Saturday, 31st July A.D. 1333 ; see *Ind. Ant.* Vol. XIX. p. 175, No. 116.

263.—V. 1390.—*Jour. Beng. As. Soc.* Vol. V. p. 342, and Plate ix. l. Inscription from the Fort of Chunâr, of the time of Muhammad ibn Tughlaq (?) :—

(L. 10).—samva[t*] 1390 Bhâdra-vadi 5 Gurau.

¹ For some of the names in the above compare below, Nos. 276 and 284.

² See below, No. 265.

Thursday, 10th September A.D. 1332, or, more probably, Thursday, 21st July A.D. 1334 ; see *Ind. Ant.* Vol. XIX. p. 185, No. 144.

264.—V. 1394.—From Sir A. Cunningham's rubbings. Two inscriptions at Udaypur (in Gwālior) :—

(L. 1).—samv 1394¹ Māha(gha)-vadi 1 Vu(bu)dhê.

Wednesday, 7th January A.D. 1338 ; see *Ind. Ant.* Vol. XIX. p. 355, No. 154.

265.—V. 1394.—*Ind. Ant.* Vol. II. p. 256. Mount Âbû inscription of the reign of the Châhūmāna Rājā Kānhaḍadēva, the son of Tējāsīmha, of Chandrāvati :—

Śrī-nṛipa-Vikrama-kāl-âtita-samvat 1394 varshê Vaiśāsha(kha)-sudi 10 Gurāv=ady=ēha śrī-Chandrāvatyām.

Thursday, 30th April A.D. 1338.

266.—V. 1397.—*Archæol. Surv. of India*, Vol. XXI. p. 143, and Plate xxix. B.—D. Three memorial pillar inscriptions at Kēvaṭi-kund, of the reign of the Mahārāja Hamīradēva of Lākasthāna, and others :—

(L. 1).—samvat 1397 samayê [or varshê] Māgha-sudi 4 Sōma-dinê ||

Monday, 3rd January A.D. 1340 ; see *Ind. Ant.* Vol. XIX. p. 22, No. 2.

267.—V. 1404.—*Archæol. Surv. of India*, Vol. XXI. p. 19, and Plate xviii. Inscription at the Fort of Marpha, of the reign of Sidhituṅga² (?) :—

(L. 3).—samvat 1404 Kārttika-sudi 14 Guran.

Thursday, 18th October A.D. 1347 ; see *Ind. Ant.* Vol. XIX. p. 356, No. 159.

268.—V. 1404.—*Archæol. Surv. of India*, Vol. IX. p. 34, and Plate ii. 4. Rāmpur Salī-pillar inscription of the queens of the Mahārāja Virarājadēva (?) :—

(L. 1).—samvat 1404 varshê Phalgum(?) -vadi 14 Saumê (?).

Wednesday, 16th January A.D. 1348 (?).

269.—V. 1412.—*Archæol. Surv. of India*, Vol. IX. Plate ii. 3. Kārītalāi inscription of the reign of the Mahārāja Virarāmadēva of Uchahādanagara :—

(L. 1).—samvatu 1412 sama[ê].

270.—V. 1429.—*Ind. Ant.* Vol. XX. p. 314. Gayā inscription of Kulachanda, a governor of Gayā, of the reign of Sulṭān Piyarōja Sāha (Firōz Shāh) :—

(L. 2).—Asīma-rājyê nṛipa-Vikramā[r]kkê gatê grah[air ?]=yugma-yug-ēndu-kālê | Dhilipati-śrī-Piyarōjasāhê bhuvam samāsāsati vairi-dāhê ||

(L. 6).—Paramabhattārak-ētyādi-rājāvalī pūrvavat śrīmad-Vikramādityadēva-nṛipatēr=atit-āvdê(bdê) samvata(t) 1429 Māgha-kṛishṇa-trayōdaśyām tithan Śanivāsar-ānvitāyām.

Saturday, 22nd January A.D. 1373.

The *Thakura* Kulachanda (Kulachandaka) was a son of the *Thakura* Hēmarāja and son's son of the *Thakura* Dālā, of the family of a prince Vyāghra (Vyāghrarāja).

271.—V. 1437.—*Ind. Ant.* Vol. VIII. p. 186 ; *Ant. Remains Bo. Pres.* p. 181. Dhāmlēj inscription of the time of the Vājaka chief Bhārma of Prabhāsa, and his minister Karmasīmha :—

(L. 14).—samvat 1437 varshê Âshāḍha-vadi 6 Śanau ||

Saturday, 26th May A.D. 1380, or Saturday, 13th July A.D. 1381 ; see *Ind. Ant.* Vol. XIX. p. 186, No. 148.

¹ One of the two inscriptions has *varshê* after 1394.

² So the name was read by Sir A. Cunningham, but to judge from a faint rubbing, the original seems to have *śrī-Dhīlāṅga-rājyê*.

272.—V. 1439.—*Archæol. Surv. of India*, Vol. VI. p. 79, and Plate xi. Māchādī (near Alvar) inscription of the time of the *Mahārājādhirāja* Gōgādēva, the son of Āsalādēva, of the Vadagūjara family, and of the reign of Sultān Pêrōja Sāhi (Firōz Shāh):—

(L. 6).—samvatsarē=smin śrī-Vikramāditya-rājyê (?) samvat 1439 Sâ(śâ)kê 1364 varshê Vaisâ(śâ)sha(kha)-sudi 6 Ravi-dinê | Pushya-nakshatrê | śrī-samatāpa-Pêrōjasāhi-rājyê . . .

Sunday, 20th April A.D. 1382; see *Ind. Ant.* Vol. XIX. p. 31, No. 43.

273.—V. 1442.—*Ant. Remains Bo. Pres.* p. 185. Vêrâval inscription of the time of the chief Bharma of the Râshtrōḍa (Râshtrakūṭa) family :—

Samvat 1442 varshê Āshādha-vadi 8 Śanau ||

Saturday, 11th June A.D. 1384.¹

274.—V. 1443.—*Archæol. Surv. of India*, Vol. III. p. 68, and Plate xxiv. 1-3. Masâr (Mahāsāra) Jaina image inscriptions of the reign of the *Rājā* Nāthadēva of Mahāsāra :—

(Inscr. 1, line 1).—sam 1443 J[y*]jêshṭha-sudi 5 Gurau.

Thursday, 3rd May A.D. 1386.²

275.—V. 1445.—*Archæol. Surv. of India*, Vol. XVII. p. 41, and Plate xxi. Farandêo Sati-pillar inscription :—

(L. 1).—samvat 1445 Bhāva-nāma-samva[tsa]rê Āsvi(śvi)na-sudi 13 Sômê.

Monday, 14th September A.D. 1388; see *Ind. Ant.* Vol. XIX. p. 32, No. 44.

276.—V. 1445.—*Ant. Remains Bo. Pres.* p. 178. Vanthali (Junâgadh) inscription of some Chûḍāsamâ chiefs :—

Sara-yuga-manu-samvatsara-1445-varshê Phâlgua[na*]-sudi-pañchamî Sômê ||

Monday, 1st February A.D. 1389; see *Ind. Ant.* Vol. XIX. p. 26, No. 19.

The inscription mentions Shaṅgāra (Khaṅgāra), Jayasimha, Mahîpati, Mōkela-simha, etc.

277.—V. 1445.—*Ant. Remains Bo. Pres.* p. 183. Chôrward (Junâgadh) inscription of some chiefs of the Shaṭṭrimśa family :—

Samvat 1445 varshê Phâgana-sudi 5 Sômê.

Monday, 1st February A.D. 1389.

The inscription mentions Lûṇiga; his son Bhîmasimha; his son Lāvanyapâla; his sons Lakshmasimha, Laksha, and Lashanapâla; Lakshmasimha's son Râjasimha; etc.

278.—V. 1452.—*Ant. Remains Bo. Pres.* p. 179. Māngrol inscription of the time of Nasaratha (Nasrat Shāh) of Yôginîpura (Delhi) and Daphara-khāna (Zafar Khān) of Gujarāt :—

Samvat 1452 varshê Vaisâka(kha)-vadi 15 Ravau śrī-Yôginîpurê pātasāhi-śrī-Nasaratha-vijayarājyê tan-niyukt[ê*] śrī-Gurjara-dharitryām śrī-Dapharakhānê rājyau kurvati.

Sunday, 7th May A.D. 1396; see *Ind. Ant.* Vol. XIX. p. 355, No. 155.

279.—V. 1455.—Bihâr (Darbhanga) (spurious ?) plate of the *Mahārājādhirāja* Śivasimhadēva, the son of Dêvasimha, [of Mithilâ], recording a grant which was made in favour of the poet Vidyâpati; see below, No. 578 of Lakshmanasēna-s. 293 (?).

280.—V. 1458.—*Ind. Ant.* Vol. XXII. p. 83. Notice of a Râypur (now Nâgpur Museum) inscription of the time of the *Mahārājādhirāja* Brahmadēva of Râyapura,³ and his minister, the *Nāyaka* Hājirâjadēva :—

(L. 9).—sa[m]vatn 1458 varshê Sâ(śâ)kê 1322⁴ samayê Sarvajita(n)-nāma-samvatsarê Phâlgua(lgu)na-sudha-ashtamî⁵ Su(śu)krê.

¹ This is the equivalent of the date for *Chaitrâdi* V. 1442 current, and the *pūrṇimānta* Āshādha.

² On this day the *tithi* of the date commenced 3 h. 50 m. after mean sunrise.

³ In No. 283 it is stated that the chief's capital was Khalvâtikâ (Khalâri).

⁴ Wrongly for 1323.

⁵ Read *śuddh-dashamî*.

Friday, 10th February A.D. 1402 ; see *ibid.* Vol. XIX. p. 26, No. 20.

Lashmidêva (Lakshmidêva) ; his son Simgha (Simha) ; his son Râmachandra ; his son Harirâyabrahman (Brahmadêva, or Râyabrahmadêva).

281.—V. 1466.—*Archæol. Surv. of India*, Vol. XXI. p. 18, and Plate xiv. Râsin inscription of a chief (*mahîpati*) Paramardin :—

(L. 1).—samvat 1466 varshê Chaitra-sudi 7 Śan[au] |

Saturday, 23rd March A.D. 1409 ; see *Ind. Ant.* Vol. XIX. p. 355, No. 156.

282.—V. 1467.—*Jour. Beng. As. Soc.* Vol. XXXI. p. 422, and Plate iii. No. xv. Gwâlior inscription of the *Mahârâjâdhirâja Viranga* (or *Virama*) ?-dêva :—

(L. 1).—samvatu 1467 varshê Mârga-sudi 5 Sô[ma ?]-dinam || mahârâjâdhirâja-śrî-Virangadêvâh (?).

Monday, 1st December A.D. 1410.

283.—V. 1470 (for 1471).—*Ep. Ind.* Vol. II. p. 230. Khalâri inscription of the time of the Kalachutî (Kalachuri) Haribrahmadêva (Brahmadêva¹) of Khalvâtîkâ ; (composed by Mîśra Bhanudatta) :—

(L. 15).—samvat 1470 varshê Śa(śa)kê 1334² shashtyâvdayôr=mmadhyê³ Plava-nâma-samvatsarê Mâgha-sudi 9 Śani-vâsarê Rôhini-nakshatrê.

Saturday, 19th January A.D. 1415.

In the Kalachuti (Kalachuri) branch of the Ahihaya (Haihaya) family, Simhana ; his son Râmadêva (slew in battle Bhôningadêva) ; his son Haribrahmadêva.

284.—V. 1473.—*Ant. Remains Bo. Pres.* pp. 176 and 316. Junâgaḍh (Girnâr) inscription of the time of [the Chûḍâsamâ chief] Jayasimha II. ; (composed by Śâmala (?), the son of Mantrisinha and grandson of Dhândhala) :—

Samvad=Râma-turaṅga-sâgara-mahî-saṅkhyê=tha Śâkrê⁴ sitê pañchamyâm Bhṛigu-vâsarê.

Friday, 21st May A.D. 1417.

In the family of Yadu, Maṇḍalîka [I.] ; his son Mahipâla ; his son Khaṅgâra ; his son Jayasimha [I.] ; his son Muktasimha ; his son Maṇḍalîka [II.] ; his younger brother Mêliga ; his son Jayasimha [II.]⁵

285.—V. 1481.—*Jour. Beng. As. Soc.* Vol. LII. Part I. p. 70. Dêôgaḍh (now Calcutta Museum) Jaina inscription of the time of Sâhi Âlambhaka ("Hûshang Ghôrî *alias* Alp Khân" of Mâlava, the founder of Mânḍu, here called Maṇḍapapura) :—

(L. 14).—samvatsarê=smin=nṛîpa-Vikramâditya-gatâvda(bda) 1481 Śâkê śrî-Śâlivâhanât 1346 Vaisâkha-mâsê śukla-pakshê 15 pûrṇamâsyâm Guru-vâsarê | Svâtî-nakshatrê | Simha-lagn-ôdayê || (and evidently afterwards repeated in verse).

Thursday, 13th April A.D. 1424 ; see *Ind. Ant.* Vol. XIX. p. 32, No. 45.

286.—V. 1485.—*Ep. Ind.* Vol. II. p. 410 ; *Bhâvnagar Inscr.* p. 96. Chitôrgaḍh inscription of the Guhila Mōkala of Mēdapâṭa (Mêwâḍ) ; (composed by Êkanâtha, the son of Bhaṭṭa Vishṇu) :—

(L. 50).—Abdô bân-âshṭa-vêda-kshiti-parikalitê Vikramâmbhōjabamdhôh punyê mâsê Tapasyê savitari Mâkarain yâti jîvê Ghaṭa-sthê || (1) pakshê śukl-êtarasmin=Suraguru-divasê abh-Âryama-rikshê tritîyâ-tithyâm.

(L. 55).—samvat 1485 varshê Mâgha-sudi [?] Guru-dinê . . .

Both dates are irregular.

¹ See above, No. 280.

² Wrongly for 1386.

³ Read *shashtyabda-madhyê*.

⁴ So far as I can make out, this is equivalent to *Jyaishtthê*.

⁵ See below, No. 345.

In the Guhila family, Arisimha; his son Hammîra; his son Kshêtra; his son Lakshasimha; his son Mòkala (defeated Pêrôja, 'the king of the Yavanas,' i.e. the Sultân Firôz Shâh).

287.— V. 1493.— From impressions supplied by Dr. Burgess. Dêogadh Jaina inscription :—
(L. 5).— samvatu 1493 Sâkê 1358 varshê Vaisâsha(kha)-vi(va)di 5 Gurai(rau) dinê Mûla-nakshatrê ||

Thursday, 5th April A.D. 1436.¹

288.— V. 1494.— *Bhâvnagar Inscr.* p. 112. Nâgadâ Jaina inscription of the reign of the Guhila Kumbhakarna, the son of Mòkala, of Mèdapâta (Mêwâd) :—

(L. 1).— samvat 1494 varshê Mâgha-sudi 11 Guru-vârê.

Thursday, 6th February A.D. 1438.

289.— V. 1496.— *Jour. Beng. As. Soc.* Vol. XVI. p. 1224. Ūmgâ (in Bihâr) inscription of Bhairavêndra :—

(V. 21).— Jâtê tarka 6-navâ 9-mbudhî 4-ndu-gu(ga)nitê sambatsarê² Vaikramê Vaisâkhê Guru-vâsarê sitatarê pakshê tṛitīyā[*]-tithau | Rôhinyâm Purushôttamam Halabhritam Bhadrâm Subhadrân=tathâ pratyashthâpayad=êkad=aika-vidhinâ śrî-Bhairavêndrô nripah ||

And further on :— ankatô=pi Vikram-âbdâh || 1496 || Vaisâkha-sudi-tṛitīyâ Gurô(rau) ||

Thursday, 16th April A.D. 1439; see *Ind. Ant.* Vol. XIX. p. 32, No. 46.

In the town of Ūmaṅgâ there was, in the lunar race, Bhûmipâla; his son Kumârapâla his son Lakshmanapâla; his son Chandrapâla; his son Nayanapâla; his son Saṇḍhapâla; his son Abhayadêva; his son Malladêva; his son Kêśirâja; his son Varasimhadêva; his son Bhânudêva; his son Sômêśvara; his son Bhairavêndra.

290.— V. 1496.— *Bhâvnagar Inscr.* p. 114; *Prâchînalêkhamâlâ*, Vol. II. p. 28. Sâdaḍi Jaina inscription of the reign of the Guhila Rânâ Kumbhakarna of Mèdapâta (Mêwâd) :—

(L. 2).— śrîmad-Vikramatah 1496 samkhyâ-varshê.

The inscription gives the following list of the Guhila princes: Bappa,³ Guhila, Bhôja, Śîla, Kâlabhôja, Bhartṛibhâja, Simha, Mahâyaka, Khummâna, Allâta, Naravâhana, Śaktikumâra, Śuchivarman, Kirtivarman, Yôgarâja, Vairâta, Vamśapâla,⁴ Vairisimha, Virasimha, Arisimha, Chôḍasimha, Vikramasimha, Raṇasimha, Khêmasimha, Sâmantasimha, Kumârasimha, Mathanasimha, Padmasimha, Jaitrasimha, Têjasvisimha, Samarasimha, Bhuvanasingha (defeated the Châhumâna king Kîuka and the Sultân Allâvadîna), his son Jayasimha, Lakshmasimha (defeated the Mâlava king Gôgâdêva), his son Ajayasimha, his brother Arisimha, Hammîra, Khêtasimha, Laksha, his son Mòkala, Kumbhakarna.

291.— V. 1497.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 422, and Plate iii. No. xviii. Gwâlior inscription of the reign of the Mahârâjâdhirâja Ḍungarêndradêva :—

(L. 1).— samvat 1497 varshê Vaisâ(śâ)sha(kha)-[sudi] 7 Śukrê Punarvasu-nakshatr[â*] śrî-Gôpâchaladurggê mahârâjâdhirâja-râjâ(ja)-śrî-Ḍumga

Friday, 8th April A.D. 1440.

292.— V. 1500.— *Bhâvnagar Inscr.* p. 162, and Plate; *Prâchînalêkhamâlâ*, Vol. II. p. 26 Mahuvâ inscription, recording the construction of a tank by the Śrêshṭhin Mòkala on the land of the Gôhilla Sâraṅga :—

(L. 1).— Svasti svastimati prasiddha-nripati-śrî-Vikram-âtikramât samvad=Vishnu-padadvay-êshu-jagatî-samkhyê Prajânâmpatan | mitrê ch=ôttara-gê prachamḍa-kirapê dhanyê madhan Mâdhavê śuklê pûrṇa-tithau Gurau cha Guru-bhê sadyôga-bhôga-kshanê ||

¹ On this day the *tithi* of the date commenced 6 h. 31 m. after mean sunrise.

² Read *sambatsarê*.

³ For the princes from Bappa to Samarasimha see the list above, No. 243, which differs in some respects.

⁴ Below, in Nos. 415 and 431, we find the name *Hamsapâla*.

(L. 16).— Svasti śrīman-nṛipa-Vikramārka-samay-âtita-saṁvat 1500 varshê Prajâpati-nâmnî saṁvatsarê | uttarâyane | vasanta-ritau | Vaiśākha-śukla-pañchamyâm Gurau |
Thursday, 23rd April A.D. 1444 ; see *Ind. Ant.* Vol. XIX. p. 38, No. 73.

293.—V. 1503.—From Sir A. Cunningham's rubbings. Inscription at Udaypur (in Gwâlior) :—

(L. 1).— saṁvatu 1503 varishê Phâguna-vadi 10 Su(śu)kra-di[va]sê.

Friday, 10th February, A.D. 1447 ; see *Ind. Ant.* Vol. XIX. p. 168, No. 91.

294.—V. 1510.—*Jour. Beng. As. Soc.* Vol. XXXI. p. 423, and a rubbing, supplied by Dr. Burgess. Gwâlior inscription of the reign of the *Mahârâjâdhirâja* *Ḍuṅgarêndradêva* :—

(L. 1).— saṁvat 1510 varshê Mâgha-sudi 8 Sômê śrî-Gôpagirau mahârâjâdhirâja-râjâ(ja)-śrî-Ḍuṅgarêndradêva-râjy[ê*] pravarttamânê |

Monday, 7th January A.D. 1454 ; see *Ind. Ant.* Vol. XIX. p. 374, No. 199.

295.—V. 1515.—*Archæol. Surv. of India*, Vol. XXIII. Plates xx. and xxi. Inscription in the uppermost storey of the *Guhila Kumbhakarna's Kîrtistambha*, or 'column of fame,' at Chitôrgadh :—

(V. 185).— Śrî-Vikramât=pañchadaś-âdhikê=smin=varshê śatê pañchadaśê vyatitê | Chaitr-âsitê=naṅga-tithau vyadhâyi śrî-Kumbhamêrur=vasudhâdhipêna ||¹

296.—V. 1516.—*Archæol. Surv. of India*, Vol. III. p. 131, and Plate xxxix. Inscription on jamb of temple of Gayâsurî Dêvî at Gayâ :—

(L. 26).— Varshê [śâstra ?]-ku-vâ[ṇa]-ḡam[dra-sa]hitê Mêsham gatê bhâskarê Chaitrê nâga-tithau sit[ê] Guru-dinê . . .

(L. 30).— saṁvat 1516 varshê Chaitra-sudi 5 Gur[u]-din[ê] ||

Thursday, 27th March A.D. 1460 ; see *Ind. Ant.* Vol. XIX. p. 39, No. 74.

According to an account prepared for Sir A. Cunningham, the inscription contains the names of Sindhurâja, Dâmi [I.], Sandêvara (?), Dâmi [II.], Mahîpâla, Dêvidâsa, Sûryadâsa, and of his son Śaktisimha and grandson Madana.

297.—V. 1545.—*Bhâvnagar Inscr.* p. 117. Udaypur (in Râjputâna) inscription of the time of the *Guhila Râjamalla*, the son of *Kumbhakarna*, of *Mêdapâṭa* (Mêwâḍ) ; (composed by *Mahêśvara*, the son of *Atri* and grandson of *Kêśava-Jhôtînga*²) :—

(V. 99).— Vatsarê nṛipati-Vikram-âtyayât vâṇa-vêda-śara-bhûmi-saṁmitê 1545 Chaitra-śukla-daśamî Guru-vârê.

Thursday, 12th March A.D. 1489.

The inscription especially eulogizes the *Guhila* princes *Arisimha*, *Hamîra*, *Kshêtrasimha*, *Lakshasimha*, *Môkala*, *Kumbhakarna*, and *Râjamalla*.

298.—V. 1553.—*Ant. Remains Bo. Pres.* p. 266. Borsad stepwell inscription :—

(L. 1).— saṁvat 1553 varshê Śrâvâṇa-vadi 13 Ravau.

Sunday, 7th August A.D. 1496 ; see *Ind. Ant.* Vol. XIX. p. 178, No. 124.

299.—Âshâdhâdi-V. 1555.—*Ant. Remains Bo. Pres.* p. 264. Adâlij well inscription of the *Rânî Rûdâdêvî*, the wife of the *Vâghêla Virasimha* of *Dandâhidêsa* ; of the reign of the 'Pâtasâha' *Mahamûda* (*Sultân Mahmûd Baiqara*) :—

(L. 21).— Śrīman-nṛipa-Vikrama-samay-âtitâ Âshâdhâdi-saṁvat 1555 varshê Śâk[ê*] 1420 pravarttamânê uttarâyana(ṇa)-gatê śrî-sûry[ê*] śisârutan³ Mâgha-mâsê śukla-pakshê pañchamyâm tithau Budha-vâsarê Uttarâbhadrapad[â*]-nakshatrê Siddhi(ddha)-nâmnî yôgê Bava-karaṇê Mîna-râsau sthitê chaṁdrê.

Wednesday, 16th January A.D. 1499 ; see *Ind. Ant.* Vol. XIX. p. 27, No. 23.

¹ In verses 184, 186 and 187 there are other dates of V. 1505, 1507 and 1509.

² Below, in No. 301, the second name is spelt *Jôṭînga*.

³ Read *śisîrartau*.

The Vāghēla Mōkalasimha; his son Karṇa; his son Mūlurāja; his son Mahāpa; his son Vīrasimha, married Rūḍādēvī; their sons Varasimha and Jētra (? Jaitra).

300.—V. 1556.—*Ind. Ant.* Vol. IV. p. 368; *Ant. Remains Bo. Pres.* p. 254; *Ep. Ind.* Vol. IV. p. 298. Aḥmadābād well inscription of Bāi Harira, of the reign of the 'Pātusiha' Mahamūda (Sultān Mahmūd Baiqara):—

(L. 12).—samvat 1556 varshē Śākē 1421 pravarttamānē Pausa-śudi 13 Sōmē.

The date is irregular.¹

301.—V. 1556 and 1561.—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 79. Nagari (near Chitōr) inscription of the Guhila Rājamalla (the son of Kumbhakarṇa) of Mēdapāta (Mēwād), and his wife Śringārādēvī, a daughter of the prince Yōdha (the son of Raṇamalla) of Marusthāl (Mār-wād); (composed by Mahēsa, the son of Atri and grandson of Jōtinga-Kēsava²):—

(V. 24).—Ritu-bāṇa-bāṇa-śasi-samkhyā-vatsarē Nabhasa sita-Smaratithau sa-Bhūmijēh(jē).

Tuesday, 31st July A.D. 1498.

Samvat 1561 varshē Śākē 1426 pravarttamānē uttarāyana(ṇa)-gatē śrī-sūryē vasanta-ritau mahāmārgalya-prada-Vaiśāsha(kha)-māsē śukla-pakshē tṛtīyāyām puṇya-tithau Budhāvāsarē yathāvarttamāna-nakshatra-yōga-kara . . .

Wednesday, 17th April A.D. 1504.

302.—V. 1557 (?).—Nāralai inscription of the reign of the Guhila Rāyamalla (Rājamalla); see below, No. 306.

303.—V. 1581.—*Archæol. Surv. of India*, Vol. V. p. 144, and Plate xli. H. Delhi Siwālik pillar inscription of the reign of Sultān Ibrāhīm Lōdī:—

(L. 1).—samvat 1581 va° Chaitra-vadi 13 Bhauma-dinē.

Tuesday, 21st March A.D. 1525; see *Ind. Ant.* Vol. XIX. p. 176, No. 117.

304.—V. 1587.—*Ep. Ind.* Vol. II. p. 42; *Bhāvnagar Inscr.* p. 134. Śatruñjaya inscription on the seventh restoration of the temple of Puṇḍarika; mentions the Sultāns of Gujarāt Mahimūda (Mahmūd Baiqara), Madāphara-sāha (Muzaffar II.), and Bāhadara-sāha (Bahādur), and the Guhila rulers of Chitrakūṭa Kumbharāja, his son Rājamalla, his son Samgrāmasimha, and [his son] Ratnasimha; (composed by Lāvanyasamaya):—

(L. 2).—samvat 1587 varshē.

(L. 30).—Vikrama-samay-ātītē tithi-mita-samvatsarē 'śva-vasu-varshē | 1587 | Śākē jagat-tri-bāṇē 53 Vaiśāshē(khē) kṛishṇa-shashṭhyām cha || . . . vahanānē Dhanur-lagnē.

305.—V. 1595.—*Proceedings Beng. As. Soc.* 1875, p. 16. Tilbegāmpur inscription of the reign of the emperor Humāūm (Humāyūn):—

Śrī-nripa-Vikramāditya-rāyē samvat 1595 Śākē 1460 varshē Mārgasīra-māsē śuklē pakshē daśamī-tithau Śani-vāsarē Uttarā-nakshatrē Variyāna-nāma-yōgē.

The date is irregular.³

306.—V. 1597 (for 1557 ?).—*Bhāvnagar Inscr.* p. 140. Nāralai inscription of the time of the Guhila Rājā Rāyamalla (Rājamalla), the son of Kumbhakarṇa, of Mēdapāta (Mēwād), and of his son, the Mahākumāra Prithvirāja:—

(L. 2).—samvat 1597 varshē Vaiśākha-māsē | śukla-pakshē shashṭhyām tithau Śukravāsarē Punarvasu-ṛiksha-chandra-yōgē |

¹ The 13th *tithi* of the bright half of Pausa of V. 1556 expired ended on Sunday, 15th December A.D. 1499, and the same *tithi* of the dark half on Monday, 30th December A.D. 1499.

² Above, in No. 297, the first name is spelt *Jhōtīnga*.

³ The intended day may be Saturday, 30th November A.D. 1538, with the *nakshatra* Uttarabhadrapadā and the *yōga* Variyas; but on this day the 10th *tithi* only commenced 16 h. 34 m. after mean sunrise. The date of a corresponding Persian inscription, published *ibid.*, would correspond to Friday, 25th October A.D. 1538.

For V. 1597 the date is irregular; for V. 1557¹ it would regularly correspond to Friday, 23rd April A.D. 1501.

307.—V. 1646.—*Proceedings Beng. As. Soc.* 1875, p. 83. Benares inscription of the time of the emperor Akavara (Akbar) and his minister Tōdara :—

(L. 8).—Kṛi(ṛi)tu-nigama-ras-âtmâ(?)-1646-sammitê vatsar-êśê.

308.—V. 1650.—*Ep. Ind.* Vol. II. p. 50, No. xii. Śatruñjaya Âdīśvara temple inscription; eulogizes some members of the Tapâ *gachchha*, and mentions the emperor Akabbara (Akbar); (composed by Hēnavijaya). Latest date :—

(L. 77).—gagana-bāṇa-kalâ-1650-mitê 'bdê.

309.—V. 1651 and 1652.—*Ep. Ind.* Vol. I. p. 323. Inscription in the temple of Vādīpura-Pârśvanâtha at Anhilvâd, containing a *paṭṭāvalī* of the Bṛihat-Kharatara *gachchha*; date of the reign of the emperor Akabbara (Akbar) :—

(L. 3).—Pâtisâhi-śrī-Akabbara-râjyê | śrī-Vikrama-nṛipa-samayât=samvati 1651 Mārggaśīrsha-sita-navamī-dinê Sôma-vârê | Pūrvabhadrapad[â*]-nakshatrê.

Monday, 11th November A.D. 1594; see *Ind. Ant.* Vol. XX. p. 141, note 31.

Another date in the same inscription :—

(L. 47).—Kara-karaṇa-kāya-ku-pramita-samvat Allâi 41 varshê | Vaiśâsha(kha)-vadi dvâdaśī-vâsarê Guru-vârê Rêvati-nakshatrê.

Thursday, 13th May A.D. 1596; see *ibid.* Vol. XX. p. 141, note 32.

310.—V. 1652.—*Ep. Ind.* Vol. II. p. 59, No. xiii. Śatruñjaya Jaina inscription of the reign of the emperor Akabara (Akbar) :—

(L. 1).—śrī-samvat 1652 varshê Mārgê(rga)-vadi 2 Sôma-vâsarê Pushya-nakshatrê.

Monday, 8th December A.D. 1595.²

311.—V. 1654.—*Proceedings Beng. As. Soc.* 1876, p. 110. Rôhtâs inscription of the time of the *Mahârâjādhirâja* Mānasimha :—

(L. 1).—samvat 1654 . . . Ambhōdh-îshu-ras-êmdubhiḥ parimitê puṇyāyanê hāyanê Chaitrê mâsi valakshê(ksha)-pakshê(ksha)-valitê shashṭhyâm tithau Śitagoh | vârê.

Monday, 14th March A.D. 1597.

312.—V. 1654.—*Bhāvnagar Inscr.* p. 144. Sâdadî inscription of the reign of the *Mahârâjâ* Amarasimhaji [of Mēwâd] :—

(L. 3).—śrī-nṛipa-Vikramârka-samay[â*]t || samvat 1654 va[r*]shê Śâk[ê*] 1520 pravarttamânê mahāmāngalya-prada-Vaiśâsha(kha)-m[â*]sê kṛishṇa-pakshê dvitīyâyam tithau Bṛhaspatta(ti)-vâsarê.

Thursday, 13th April A.D. 1598.

313.—V. 1675.—*Ep. Ind.* Vol. II. p. 60, No. xv. Śatruñjaya Jaina inscription³ of the reign of the emperor Jahāngīra (Jahāngīr) :—

(L. 1).—sam 1675 Vaiśâkha-sudi 13 tithau Śukra-vârê suratâṇa-Nūradîna-Jahāngīra-Savâi-vijayirâjyê ||

Friday, 16th April A.D. 1619.

¹ The year V. 1557 falls in the reign of Rājamalla; already in V. 1587 his grandson Ratnasimha was reigning; see above, Nos. 301 and 304.

² But on this day the moon entered the *nakshatra* Pushya only 19 h. 3 m. after mean sunrise.

³ Other Śatruñjaya inscriptions of the same reign and date *ibid.* p. 61, No. xviii.; p. 62, No. xvii.; p. 63, No. xix. and No. xx.; p. 67, No. xxiii. and No. xxiv.; and of the same date, p. 60, No. xiv.; p. 61, No. xvi. and p. 67, No. xxii.

314.—V. 1675 and 1676.—*Ep. Ind.* Vol. II. p. 64, No. xxi. Śatruñjaya Jaina inscription of the time of Jasavanta, the son of the Yāma Śatruśaiya, of Navinapura (Navānagar) in Hāllāra (Halār Prānt); (composed by Dévasāgara):—

(L. 1).—samvat 1675 varshê Śākê 1541 pravarttamānê |

(L. 19).—Prāgukta-vatsarê ramyê | Mādhav-ārjjuna-pakshakê | Rôhini-bha-tritīyāyām Budhavāsara-saṃyuji ||

Wednesday, 7th April A.D. 1619.

(L. 25).—samvat 1676 varshê Phālguna-sita-dvītīyāyām tithau Daityaguru-vāsarê Rēvatī-nakshatrê.

Friday, 25th February A.D. 1620.

315.—V. 1680.—*Proceedings Beng. As. Soc.* 1875, p. 82. Benares inscription of the time of a prince Vāsudēva of the lunar race:—

(L. 1).—Vyôm-āshta-shat-chandra-1680-mitê śubhê=bdau(bdê) | māsê Śuchau Brahma-tithau śivāyām.

316.—V. 1683.—*Ep. Ind.* Vol. II. p. 68, No. xxvii. Śatruñjaya Jaina inscription of the reign of the emperor Jihāngira (Jahāngīr); (composed by Dévasāgara):—

(L. 1).—samvat 1683 varshê || Pātisāha-Jihāngira-śrī-Salēmasāha-bhūmamḍalākhamḍala-vijayarājyê ||

(L. 33).—samvat 1683 varshê | Māgha-sudi trayōdaśī-tithau Sōma-vāsarê.

Monday, 30th January A.D. 1626.

317.—V. 1686.—*Ep. Ind.* Vol. II. p. 72, No. xxx. Śatruñjaya Jaina inscription of the reign of the emperor Śāhājyāhām (Shāh-Jahān):—

(L. 1).—samvat 1686 varshê Vaisākha-śudi 5 Budhê Śākê 1551 pravarttamānê.

(L. 3).—Pātisāhā-śrī-Śāhājyāhām-vijayarājyê.

Wednesday, 8th April A.D. 1629.

318.—V. 1688.—*Jour. Beng. As. Soc.* Vol. VIII. p. 695. Inscription of the Tōmara Mitrasēna, on a “slab removed from above the Kothoutiya gate of the Fort Rōhtās”; (composed by Śivadēva, the son of Kṛishnadēva):—

(V. 18).—Sandham bhūmīndu(ndra)-chūḍāmanir=akṛita vasudvandva-shat-chandra-1688-saṃkhyê varshê śrī-Vikramārka-kshitipati-gaṇitê samvatê sammata-śrīh |

In the Tōmara family at Gōpāchala (Gwālior), Virasimha; his son Uddharana; his son Virama; his son Gaṇapati; his son Hūngurasimha (Ḍuṅgarasimha?); his son Kīrtisimha; his son Kalyāṇasāhi; his son Mānasāhi; his son Vikramasāhi; his son Rāmasāhi; his son Śālivāhana; his sons Śyāmasāhi and Mitrasēna (contemporaries of Sāhi Jallāladīna).

Compare the Narwar pillar inscription, *ibid.* Vol. XXXI. p. 404, Plate iv.

319.—V. 1689.—*Ep. Ind.* Vol. I. p. 301. Date of the renewal of the Vaḍnagar inscription of V. 1208 (above, No. 130):—

(L. 45).—Chaitra-māsê śubhrê pakshê pratipad-Guruvāsarê | Namd-āshta-nṛipê¹ 1689 varshê prasasti[r*]=likhitā punaḥ ||

Thursday, 28th February A.D. 1633.²

320.—V. 1717.—*Archæol. Surv. of India*, Vol. XXI. p. 136. Notice of a Chambā inscription, dated (according to Sir A. Cunningham's rubbings):—

(L. 1).—śrīman-nṛipati-Vikramāditya-samvatsarê 1717 śrī-Śālivāhana-śākê 1582 śrī-Śāstra-samvatsarê 36 Vaisāsha(kha)-vadi trayōdaśyām Vu(bu)dha-vāsarê | Mēshê=rka-saṃkr[ā]ntau.

Wednesday, 28th March A.D. 1660; see *Ind. Ant.* Vol. XX. p. 152, No. 6.

¹ Here one syllable is wanting.

² On this day the *tithi* of the date commenced 1 h. 25 m. after mean sunrise.

321.—V. 1718, 1722, and 1732.—*Bhāvnagar Inscr.* pp. 145 and 150. Rājanagar-Kāṅkarōli inscriptions, containing the second and third *sargas* of Raṇachohhōḍa's *Rājaprasasti-mahākāvya*.

322.—V. 1724.—*Jour. Amer. Or. Soc.* Vol. VII. p. 4. Rāmnagar inscription of king Hṛidayēśa of Gaḍhādēśa and his wife Sundaridēvi; (composed by Jayagōvinda, the son of Maṇḍana):—

(From Sir A. Cunningham's rubbings, line 64).—Vēda-nētra-hay-ēndv-abdē Jyēsthē Vishṇu-tithau [ś]itau || samvat 1724 varshē Jyēsthā-śuddha 11 Śukra-vāsar[ē] ||

The date is irregular; see *Ind. Ant.* Vol. XIX. p. 369, No. 189.

The inscription enumerates: Yādavarāya (a monarch in Gaḍhādēśa), Mādhavasimha, Jagannātha, Raghunātha, Rudradēva, Vihārisimha, Narasimhadēva, Sūryabhānu, Vāsudēva, Gōpālasāhi, Bhūpālasāhi, Gōpīnātha, Rāmachandra, Suratānasimha, Hariharadēva, Kṛishṇadēva, Jagatsimha, Mahāsimha, Durjanamalla, Yaśaḥkarna, Pratāpāditya, Yaśaschandra, Manōharasimha, Gōvindasimha, Rāmachandra, Karṇa, Ratnasēna, Kamalanayana, Naraharidēva, Vīrasimha, Tribhuvanarāya, Prithvīrāja, Bhāratīchandra, Madanasimha, Ugrasēna, Rāmasāhi, Tārāchandra, Udayasimha, Bhānumitra, Bhavānīdāsa, Sivasimha, Harinārāyaṇa, Sabalasimha, Rājasimha, Dādīrāya, Gōrakshadāsa, Arjunasimha, Saṅgrāmasāhi; Dalapati, married Durgāvatī;¹ their son Vīranārāyaṇa; Dalapati's younger brother Chandrasāhi; Madhukarasāhi; Prēmanārāyaṇa (Prēmasāhi); Hṛidayēśa, married Sundaridēvi; their daughter (?) Mṛigāvatī.

323.—V. 1770.—*Bhāvnagar Inscr.* p. 155. Udaypur (in Rājputāna) inscription of the time of the Rāṇā Saṅgrāmasimha of Mēwād:—

(L. 20).—Svasti śrī-Vikramāditya-rājyō(jēn?)dra-gata-kālataḥ | gagan-ādry-aśva-bhū-saṁkhyē (1770) vatsarē Śōbbhan-āhvayē || 10 || Tatthā cha Śaka-vamśasya Śālivāhana-bhūpatēḥ [*] pañch-āgny-aṣṭi-pramitikē 1635 'svanibhē harāsyadē (?) || 11 || Saṁmyāyanē savitari guru-śukr-ōḍayē śubhē | Chaitrasya paurṇimāyām cha.

324.—V. 1861.—*Proceedings Beng. As. Soc.* 1869, p. 204. Nāgpur plate of Ratnakumārikā, the wife of the chief Jayantasimha [of Sambalpur]:—

Āshādhē Ravi-vāsarē śubha-tithau tatroparāgē sinī² samvatē=shṭādaśa-satē ēkashasṭy-uttar-ākhyakē Vikramāditya-bhūpasya Svarbhānu-vatsarē.

Perhaps Sunday, 22nd July A.D. 1804, with a lunar eclipse, visible in India; but this day fell by the mean-sign system in the Jovian year Yuvan, and by the southern luni-solar system in Raktāksha.

325.—V. 1874, 1875, and 1877.—*Ind. Ant.* Vol. IX. p. 193. Nepāl inscription of Lalitatripurāsundaridēvi, the widow of the *Mahārājādhirāja* Raṇabāhādūrasāha; of the time of his grandson, the *Mahārājādhirāja* Rājēndravikramasāha:—

Vēda-sapta-gaj-ēndu-mitē 1874 Vaikramē śākē Śuchi-śukla-navamyām Sōm-ānvitāyām.

Monday, 23rd June A.D. 1817; see *ibid.* Vol. XIX. p. 35, No. 56.

Tasminn-ēva śākē Bhādra-kṛishṇa-navamyām Śuklē.

Friday, 5th September A.D. 1817; see *ibid.* p. 176, No. 120.

Bāṇa-svara-nāga-bhū-mitē 1875 śākē Māgha-māsi(?) tṛitīyāyām Gurau.

Thursday, 28th January A.D. 1819 (?).

¹ Durgāvatī, together with her son Vīranārāyaṇa, is said to have died by her own hand, after a battle with Āsapha-khāna (Āsaf Khān), who had been sent by the emperor Akabara (Akbar) for the purpose of levying a contribution.

² Read *chandr-ōparāgē sati* (?).

Tasminn=ēva śakê Mârga-kṛishṇa-pañchamyām Budhê.

Wednesday, 18th November A.D. 1818; see *ibid.* p. 169, No. 96.

Pâtâlâ-lôka-vasu-vasumatî-śakê Jyêshṭha-kṛishṇa-daśamyām Ravan.

Sunday, 7th May A.D. 1820; see *ibid.* p. 177, No. 121.

Prithvinârâyanasâha; his son Simhapratâpasâha; his son Ranabâhâdûrasâha; his son Gîrvânayuddhavikramasâha; his son Râjêndravikramasâha.

326.—V. 1876.—*Archæol. Surv. of India*, Vol. III. p. 70, and Plate xxiv. Masâr (Mahâsâra) Jaina inscription :—

(L. 1).—sa[m] 1876 Vê(vai)śâsha(kha)-śukla 6 Śukrê.

(L. 5).—Aṁgarêja-râjyê varttamânê Kârusha-dêśê.

Friday, 30th April A.D. 1819.

327.—V. 1881.—*Ep. Ind.* Vol. II. p. 244, and Plate. Pabhôsâ Jaina inscription :—

(L. 1).—samvat 1881 mitê Mârgasîrsha-śukla-shashṭhyām Śukra-vâsarê.

(L. 10).— . . . Aṁgarêja-vahâdura-râjyê.

Friday, 26th November A.D. 1824.

328.—V. 1915 and 1917.—*Archæol. Surv. of India*, Vol. XXI. p. 136. Notice of a Chambâ plate of the *Mahârâjâdhirâja Śrisimhadêva* (?), dated (according to Sir A. Cunningham's rubbings) :—

(L. 1).—śrîmad-Vikramâ[rka]-samvatsarê 191[5] śrî-Śâstra-samvatsarê 34.

(L. 7).—śrîmad-Vikramâditya-samvatsarê 1917 Śâstra-samvatsarê 36.

(L. 8).—Vikramâditya-samvat 1915 śrî-Śâstra-samvat 34.

(L. 18).—Vikramâditya-samvat 1917 Śâstra-samvat 36.

a.—Undated Inscriptions connected with those under A.

329.—*Gupta Inscr.* p. 146, and Plate. Mandasôr pillar inscription¹ of the king Yaśôdharman, to whom homage was rendered by the king Mihirakula;² (composed by Vâsula, the son of Kakka, and engraved by Gôvinda³).

330.—*Jour. Roy. As. Soc.* 1894, p. 4. Jôdhpur inscription of the Pratihâra Bâuka :—

(L. 21).—samvat 4 Chaitra-sudi 5 ||

The Brâhman Harichandra from his Kshatriya wife Bhadrâ had four sons, Bhôgabhaṭa, Kakka, Rajilla, and Dadda; Rajilla's son Narabhaṭa-Pêllâpêlli; his son Nâgabhaṭa, married Jajjikâdêvî; their sons Tâta and Bhôja; Tâta's son Yaśôvardhana; his son Chanduka; his son Śiluka or Śîluka (defeated Bhaṭṭikadêvarâja); his son Jhôṭa; his son Bhillâditya; his son Kakka, married Padminî; their son Bâuka (slew Mayûra, who had defeated Nandâvalla).⁴

331.—*Ep. Ind.* Vol. I. p. 244, and Plate. Pehevâ (Pehoa, now Lucknow Museum) inscription of the reign of Mahêndrapâladêva⁵ [of Kanauj], recording the construction of a temple of Vishṇu by some members of the Tômara family. In this family there was the Râjâ Jâula; a descendant of his, Vajrata, married Maṅgaladêvî; their son, Jajjuka, married Chandrâ and Nâyikâ; and their sons were Gôgga, Pûrṇarâja, and Dêvarâja. (Composed by Mu . . . (?), the son of Bhaṭṭa Râma).

¹ For a fragmentary duplicate copy of this inscription see *Gupta Inscr.* p. 149, and Plate.

² See below, No. 521.

³ He also engraved the Mandasôr inscription, above, No. 4 of V. 589.

⁴ Compare the Ghaṭayâla inscription, above, No. 13 of V. 918.

⁵ See the dates in the Sîyadônî inscription, above, No. 18 of V. 960, and No. 20 of V. 964.—The British Museum possesses two unpublished inscriptions of the reign of Mahêndrapâladêva. One of them ends (in line 8): *Paramabhaddâraka-mahârâjâdhirâja-paramêśvara-śrî-Mahêndrapâladêva-râjyê | samvat 2 Mârga-sudi 91 kṛit=ēyam Sîharudrêṇ=ēti* ||; and the other (in line 3): *Śrî-Mahêndrapâladêva-râjyê samvat 6 (?) Jyêshṭha-sudi . . . (?)*.

332.—*Ep. Ind.* Vol. I. p. 122; *Archæol. Surv. of India*, Vol. XXI. Plate xvi. B. Khajurâhó fragmentary Chandêlla inscription; mentions Jêjjâka and Vijjâka,¹ and Harshadêva; also Kshitipâladêva² [of Kanauj].

333.—*Ind. Ant.* Vol. XVIII. p. 237; *Archæol. Surv. of India*, Vol. X. Plate xxxii. 1, 2, 4-6. Dudahi inscriptions of the Chandrêlla³ Dévalabdhî, a son of Kṛishṇapa and his wife Âsarvâ, and grandson of the Mahârâjâdhirâja Yasôvarman.⁴

334.—*Ep. Ind.* Vol. I. p. 221; *Archæol. Surv. of India*, Vol. XXI. Plate xxi. Fragmentary Chandêlla inscription from Mahôbâ (now in the Lucknow Museum); mentions Jêjâ⁵ and his younger brother Vijâ, Dhaṅga, his son Gaṇḍa, his son Vidyâdhara (contemporary (?) of Bhôjadêva [of Dhârâ]), Vijayapâla (contemporary of the Chêdi Gâṅgêyadêva), and his son Kirtivarman⁶ (who conquered Lakshmîkarna, i.e. the Chêdi Karna).

335.—*Ep. Ind.* Vol. I. p. 197. Mau (now Calcutta Museum) fragmentary inscription of the Chandêlla Madanavarmadêva; mentions [Dhaṅga], his son Gaṇḍa, his son Vidyâdhara, his son Vijayapâla, his son Kirtivarman, his son Sallakshanavarman, his son Jayavarman, Sallakshanavarman's younger brother Prithivîvarman, and Prithivîvarman's son Madanavarman.⁷

336.—*Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 317; *Archæol. Surv. of India*, Vol. XXI. p. 39. Kâlânjar fragmentary Chandêlla inscription; apparently mentions Vijayapâla, the Chêdi Karna, Jayavarman, Madanavarman, his younger brother Pratâpavarman, and Viravarman.⁸

337.—*Ep. Ind.* Vol. I. p. 333; *Archæol. Surv. of India*, Vol. XXI. Plate xv. Ajaygadh rock inscription of the time of the Chandêlla Bhôjavarman; gives an account of some members of the Vâstavya clan of Kâyasthas, and mentions the Chandêllas Gaṇḍa, Kirtivarman, Paramardin, Trailôkyavarman, and Bhôjavarman.⁹

338.—Prof. Bendall's *Journey*, p. 82, and Plate. Ar (near Udaypur in Râjputâna) fragmentary inscription, containing the name of the [Guhila] king Śaktikumâra.¹⁰

339.—*Bhâvnagar Inscr.* p. 72, and Plate. Udaypur (in Râjputâna) fragmentary inscription, containing the names of the [Guhila] kings Śaktikumâra and Śuchivarman.

340.—*Ep. Ind.* Vol. I. p. 233, and Plate. Udaypur (in Gwâlior) fragmentary inscription of the Paramâra rulers of Mâlava; mentions, in the lineage of the hero Paramâra, Upêndrarâja; his son Vairisimha [I.]; his son Sîyaka; his son Vâkpati [I.]; his son Vairisimha [II.] Vajraṭa; his son Harsha (defeated the [Râshṭrakûṭa] king Khotṭiga); his son Vâkpati [II.] (conquered Yuvarâja [II.] of Tripurî); his younger brother Sindhurâja; his son Bhojarâja (at war with Indraratha, Toggala (?), and [the Chaulukya] Bhîma [I.]); and Udayâditya.¹¹

341.—*Ind. Ant.* Vol. XIX. p. 350; *Ind. Inscr.* No. 52. Ujjain (now Royal As. Soc.'s) first plate only of the Paramâra Mahârâjâdhirâja Jayavarmadêva,¹² issued from Vardhamânapura.¹³

Udayâditya; Naravarman; Yasôvarman; Jayavarman.

¹ They are called *Jayaśakti* and *Vijayaśakti* in other inscriptions; see, e.g., above, No. 35 of V. 1011.

² See above, No. 81 of V. 1005.

³ This is an earlier form of the name *Chandêlla*.

⁴ See above, No. 35 of V. 1011.

⁵ After him *Jêjjâbhukti* (*Jêjjâbhukti*, see No. 176) was named. He is the *Jayaśakti* (*Jêjjâka*), and Vijâ the *Vijayaśakti* (*Vijjâka*) of other inscriptions.

⁶ See above, No. 76 of V. 1154.

⁷ See above, from No. 101 of V. 1186 to No. 142 of V. 1219.

⁸ See above, from No. 226 of V. 1317 to No. 242 of V. 1342.

⁹ See above, No. 247 of V. 1345.

¹⁰ See above, No. 48 of V. 1034.

¹¹ See above, No. 68 of V. 1116, and No. 70 of V. 1137.

¹² The grant may be assigned to the time between V. 1192 and 1200.

¹³ But, when the grant was made, the king was at Chandrapuri.

342.—*Ep. Ind.* Vol. I. p. 215, and Plate. Jhānsī (now Lucknow Museum) fragmentary inscription of Sallakshapasinha (?);¹ mentions Kanyākubja; the chiefs Sīdhuka and Māmaka (?); Lakkhaṭa and Rajahpāla; Rājāladēvi; [the Chandēlla] Kṣhivarman; Gaṇapāla (?); [the Paramāra] Udayāditya of Avanti; Nṛsinha; Hīra or Hīrāmsu (?); and Sallakshapasinha.

343.—*Bhāvnagar Inscr.* p. 206. Ratnāpur (in Mārwaḍ) fragmentary inscription of the reign of the Chaulukya Mahārājādhirāja Kumārapāladēva;² contains an order of Pūnapakshadēva or his queen, the Mahārājñī Girijādēvi, and mentions a Mahārāja Rāyapāladēva.

344.—*Bhāvnagar Inscr.* p. 214. Cambay unfinished inscription of the Chaulukya (Vāghēlā) Viśvaladēva: Arṇōrāja married Salakshapadēvi; their son Lavaṇaprasāda, married Madanadēvi; their son Vīradhavalā, married Vayajaladēvi; their son Viśvaladēva.³

345.—*Archæol. Surv. of West. India*, Vol. II. p. 159, and Plate xxx.; *Ant. Remains Do. Pres.* p. 302. Gīrnār fragmentary inscription of the Chūdāsamā chiefs;⁴ mentions, in the Yādava family, Maṇḍalika [I.], his son Navaghana, his son Mahipāla [I.], Shaṅgāra (Khaṅgāra), Jayasinha, Mōkalasinha, Mēhaga, Mahipāla [II.], and his son Maṇḍalika [II.].

B.—Inscriptions dated according to the Śaka Era.

346.—Ś. 400.—*Ind. Ant.* Vol. X. p. 283, and Plate. Bombay As. Soc.'s (spurious) plates of the Mahārājādhirāja Dharasēnadēva, the son of Gubasēna (who is called here) the son of Bhaṭṭārka (Bhaṭārka); issued from Valabhī:—

(L. 23).—Śakanṛipa-kāl-ātīta-saṁvachchha(tsa)ra-śata-chatusṭayē Vaiśākhy[ā*]m paurṇamāsī.⁵

Compare below, No. 468 of G. 252.

347.—Ś. 400.—*Ind. Ant.* Vol. VII. p. 63, and Plate. Umētā (spurious)⁶ plates of the Gurjara Mahārājādhirāja Dadḍa II. Praśantarāga, the son of Jayabhaṭṭa (Jayabhāṭa) Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha:—

(L. 22).—Śakanṛipa-kāl-ātīta-saṁvachchha(tsa)ra-śata-chatusṭayē Vaiśākha-paurṇamāsyām.

Compare below, Nos. 395 and 396 of K. 380 and 385.

348.—Ś. 415.—*Ind. Ant.* Vol. XVII. p. 199, and Plate. Bagumrā (spurious) plates of the Gurjara Mahārājādhirāja Dadḍa II. Praśantarāga, the son of Jayabhaṭṭa (Jayabhāṭa) Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha:—

(L. 21).—Śakanṛipa-kāl-ātīta-saṁva[chchha(tsa)]ra-śata-chatusṭayē pañchadaś-ādhiḥ Yē(jyē)shth-[ā]māvāsy[ā*]-su(sū)ryagrahē.

There was no solar eclipse on any of the possible equivalents of the date; see *ibid.* Vol. XXIV. p. 11, No. 170.

¹ Of about the 12th or 13th century A.D.

² The inscription is similar to No. 183 of V. 1209, and in its concluding lines has some names which also occur in the last lines of that inscription.

³ See above, No. 222 of V. 1311, and No. 225 of V. 1317.

⁴ See above, No. 276 of V. 1445, and No. 284 of V. 1473.

⁵ Read *paurṇamāsyām*.

⁶ See *Ind. Ant.* Vol. XIII. p. 72, Vol. XVII. p. 185 ff., and Vol. XVIII. p. 92.

349.—Ś. 417.—*Ind. Ant.* Vol. XIII. p. 116, and Plate. Ilâô (spurious) plates of the Gurjara *Mahārājādhirāja* Dadda II. Praśāntarāga, the son of Jayabhāṭa Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha :—

(L. 18).—Śakanṛipa-kāl-ātita-saṁvachchha(tsa)ra-sata-chatuṣṭayê saptadaś-ādhikê Yê(jyê)shṭh-[â*]m[â*]vāsy[â*]-su(sû)ryagrâhê.

There were solar eclipses on the new-moon days of the *pûrṇimānta* and the *amānta* Jyaishṭha of Ś. 417 expired, corresponding to the 10th May and the 8th June A.D. 495, but neither eclipse was visible; see *ibid.* Vol. XXIV. p. 10, No. 165.

350.—Ś. 631.—*Ind. Ant.* Vol. XVIII. p. 234, and Plate. Multāi (in the Central Provinces) plates of the Râshṭrakûṭa Nandarāja-Yuddhāsura :—

(L. 21).—Kārttika-paurṇamāsyām . . .

(L. 29).—Śakakāla-saṁvatsara-śatêṣhu shatṭhv(tsv)=ĉkatri[m*]ś-ōttarêṣhu.¹

In the Râshṭrakûṭa lineage, Durgarāja; his son Gôvindarāja; his son (?) Svāmikarāja; his son Nandarāja-Yuddhāsura.

351.—Ś. 726 (?).—*Ep. Ind.* Vol. I. p. 112. Baijnāth inscription (second *praśasti*²) of the time of the *Rājānaka* Lakshmanachandra of Kîragrāma, and the reign of the king Jayachchandra of Trigarta (Jālandhara); (composed by Rāma, the son of Bhṛīngaka) :—

(L. 33).—Śakakāla-gat-ābdāḥ 7[26].

The inscription mentions the following *Rājānakas* of Kîragrāma: Kanda; his son Buddha; his (?) son Vighraha; his son Brahman; his son Dômbaka; his son Bhuvana; his son Kallhana; his son Bilhana, married Lakshanikâ, the daughter of king Hṛidayachandra of Trigarta; their sons Rāma and Lakshmana (Lakshmanachandra, who married Mayatallâ).

352.—Ś. 784.—Dêôgaḍh Jaina pillar inscription of the reign of the *Mahārājādhirāja* Bhôjadêva [of Kananj], and of his feudatory, the *Mahāsāmanta* Vishṇurama, governor of Luachchhagira (Dêôgaḍh); see above, No. 14 of V. 919.

353.—Ś. 836.—*Ind. Ant.* Vol. XII. p. 193. Haḍḍâlâ plates of the Châpa *Mahâsāmantâdhipati* Dharanivarâha, a feudatory of the *Rājādhirāja* Mahipâladêva,³ issued from Vardhamâna :—

(L. 35).—prâpt-ôdagayana-mahâparvvaṇi . . .

(L. 44).—Śaka-saṁvat 836 Pausha-sudi 4 uttarāyanê ||

23rd December A.D. 914; see *ibid.* Vol. XXIII. p. 114, No. 6.

In the Châpa family, Vikramârka; his son Aḍḍaka; his son Pulakêsi; his son Dhruvabhāṭa; his younger brother Dharanivarâha.

354.—Ś. 940.—*Wiener Zeitschrift*, Vol. VII. p. 88. Notice of the Surat plates of the reign of the Châlukya⁴ *Mahāmaṇḍalêśvara* Kîrtirāja of Lâṭadêśa, the son of Gôggirāja and grandson of Bârappa who was the son of Nimbârka; recording a grant which was made by the Râshṭrakûṭa chief Samburāja, the son of Amṛitarāja and grandson of Kundarāja.

355.—Ś. 960.—*Ep. Ind.* Vol. IV. p. 190. Date of the coronation of the Gaṅga *Mahārājādhirāja* Vajrahastadêva, lord of Trikalīṅga, as given in his Naḍagām plates of Ś. 979 (below, No. 357) :—

(L. 34).—Viyad-ṛitu-nidhi-saṁkhyâm yâti Śākâvda(bda)-saṅghê dinakṛid=Vṛishabhastha⁵ Râ(rô)hinî-bh[â*] s[u]-lagnê [*] Dhanushi cha sita-pakshê Sûryya-vârê tṛiṭyâm(yâ)-yuji sakala-dharitṛim rakshitum(tum) yâ(yô)=bhîpi(shi)ktah ||

¹ Read *°trimsad-uttarêṣhu*.

² For the first *praśasti* of Baijnāth see below, No. 560 of the [Munkika] year 80.

³ According to Prof. Bühler, he must have been one of the Chûḍāsamas of Gîrnâr-Junnâgaḍh.

⁴ Below, in No. 356, we have *Chaulukya* instead of *Châlukya*.

⁵ Read *°kṛiti Vṛishabhastha*.

With this reading the date is irregular; but for the month of Mésa (instead of Vṛishabha) it corresponds to Sunday, 9th April A.D. 1038.¹

356.—Ś. 972.—*Ind. Ant.* Vol. XII. p. 201, and Plates. Surat plates of the Chaulukya² Trilôchanapâla of Lâtadêśa:—

(L. 52).—Śākê nava-sa(sa)tair=yuktê dvisaptaty-adhikê tathâ Vikritê vatsarê Pan-bê māsê pakshê cha tâmâ(ma)sê || Amâvâsyâ-tîthau sūrya-parvany=Āṅgāra-vārakê.

Tuesday, 15th January A.D. 1051; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 124, No. 65.

In the Chaulukya lineage (descended from the mythical Chaulukya and a Rāshtrakūṭa princess from Kanyākubja) there was Bārappārāja; his son Gōggirāja; his son Kīrtirāja; his son Vatsarāja; his son Trilôchanapati (Trilôchanapâla).

357.—Ś. 979.—*Ep. Ind.* Vol. IV. p. 189, and Plate. Naḍagām (in the Gañjām district) plates of the Gaṅga Mahārājādhirāja Vajrahastadêva,³ lord of Trikalīṅga, issued from Kalīṅganagara:—

(L. 53).—aja-giri-nidhi-Śāk[â*]vdê(bdê) | Ph[â*]lgun-āmala-pakshê | dvâla-yām=Āditya-vârê |

Sunday, 8th February A.D. 1058.

In the lineage of the Gaṅgas of Trikalīṅga there was (1.) the Mahārāja Guṇamahārṇava; (2.) his son Vajrahasta (reigned 44 years); (3.) his son Guṇḍama (3 ys.); (4.) his younger brother Kāmārṇava (35 ys.); (5.) his younger brother Vinayāditya (3 ys.); (6.) Kāmārṇava's son Vajrahasta-Aniyankabhīma (35 ys.); (7.) his eldest son Kāmārṇava ($\frac{1}{2}$ y.); (8.) his younger brother Guṇḍama (3 ys.); (9.) his brother, from a different mother, Madhu-Kāmārṇava (19 ys.); (10.) Vajrahasta, the son⁴ of Kāmārṇava (7.) from Vinayamahādêvī of the Vaidumba family.

358.—Ś. 999.—*Ind. Ant.* Vol. XVIII. p. 163. Date⁵ of the coronation of the Gaṅga Mahārājādhirāja Anantavarman-Chôḍagaṅgadêva, lord of Trikalīṅga, as given in his Vizagapatam plates of Ś. 1003 (below, No. 359):—

(L. 30).—Śāk-âvdê(bdê) Nanda-randhra-grahagana-ganitê Kumbha-samsthê dinêśê śuklê pakshê tri(tri)tîyâ-yuji Raviya-dinê Rêvatî-bhê Nriyugmê lagmê(gnê).

Saturday, 17th February A.D. 1078; see *ibid.* Vol. XXIII. p. 132, No. 111.

359.—Ś. 1003.—*Ind. Ant.* Vol. XVIII. p. 162. Vizagapatam (now Madras Museum) plates of the Gaṅga Mahārājādhirāja Anantavarman-Chôḍagaṅgadêva,⁶ lord of Trikalīṅga, issued from Kalīṅganagara:—

(L. 40).—Haranayana-viyad-gagana-chandra-ganitê Śāk-âvdê(bdê) Mēshamāsa-kṛishy-âshṭamyām=Āditya-vârê.

Sunday, 4th April A.D. 1081; see *ibid.* Vol. XXIII. p. 132, No. 112.

Genealogy as far as (10.) Vajrahasta as in No. 357; (he reigned 33 years); (11.) his son Rājarāja (8 ys.); (12.) his son, from Rājasundarī, the daughter of Rājēndrachôla. Anantavarman-Chôḍagaṅga.

360.—Ś. 1040.—*Ind. Ant.* Vol. XVIII. p. 166. Vizagapatam (now Madras Museum) plates of the Gaṅga Rājādhirāja Mahārāja Anantavarman-Chôḍagaṅgadêva, lord of Trikalīṅga, issued from Sindûrapôra:—

(L. 114).—viyad-udadhi-kh-êṁdu-ganitêshu Śaka-vatsarêshu punyê-hani.

¹ On this day the third tîthi of the bright half commenced 14 h. 40 m., the nakshatra was Rôhini from about 14 h., and the lagna Dhanus from about 15 h., after mean sunrise.

² Above, in No. 354, we have Châlukya instead of Chaulukya.

³ Compare above, No. 355, and below, No. 685.

⁴ According to No. 360, the son of Madhu-Kāmārṇava.

⁵ The same date we have in l. 93 of the Vizagapatam plates of Ś. 1040, and in l. 20 of the Vizagapatam plates of Ś. 1057 (below, Nos. 360 and 361).

⁶ See above, No. 358.

Genealogy from Ananta (Vishnu), through the Moon, to Gāṅgēya; from him to Kōlāhala, the founder of Kōlāhalapura in Gaṅgavāḍi, and his son Virōchana; then, after 81 kings of Kōlāhalapura, Virasimha, who had five sons, Kāmārṇava [I.], Dānārṇava, Guṇārṇava [I.], Mārasimha, and Vajrahasta [I.]. (1.) Kāmārṇava [I.], after defeating Balāditya, took Kalinga (and reigned at Jantāvura 36 years); (2.) his younger brother Dānārṇava (40 ys.); (3.) his son Kāmārṇava II. (reigned at Nagara 50 ys.); (4.) his son Ranārṇava (5 ys.); (5.) his son Vajrahasta II. (15 ys.); (6.) his younger brother Kāmārṇava III. (19 ys.); (7.) his son Guṇārṇava [II.] (27 ys.); (8.) his son Jitāṅkuśa (15 ys.); (9.) his brother's son Kaligalāṅkuśa (12 ys.); (10.) his father's brother Guṇḍama [I.] (7 ys.); (11.) his younger brother Kāmārṇava IV. (25 ys.); (12.) his younger brother Vinayāditya (3 ys.); (13.) the son of Kāmārṇava IV., Vajrahasta IV. (35 ys.); (14.) his son Kāmārṇava V. ($\frac{1}{2}$ y.); (15.) his younger brother Guṇḍama II. (3 ys.); (16.) his brother, from a different mother, Madhu-Kāmārṇava VI. (19 ys.); (17.) his¹ son Vajrahasta [V.] (30 ys.); (18.) his son Rājarāja (8 ys.), married the Chōḍa princess Rājasundarī; (19.) his eldest son Anantavarman-Chōḍagaṅga.

361.—Ś. 1057.—*Ind. Ant.* Vol. XVIII. p. 173. Vizagapatam (now Madras Museum) plates of the Gaṅga Mahārājādhirāja Anantavarman-Chōḍagaṅgadēva, lord of Trikalīṅga, issued from Kalinganagara:—

(L. 32).—śr[ī*]-Śāk-āvdê(bdê)shu muni-sa(śa)ra-viyach-chham(cham)dra-ganitêshu Vṛishika-mâsê.

Genealogy as in No. 359.

362.—Ś. 1059.—*Ep. Ind.* Vol. II. p. 333. Gōvindpur inscription of the poet Gaṅgādharma; mentions the Māna² princes Varṇamāna and Rudramāna of Magadha:—

(L. 34).—Nand-ēndriy-ābhr-ēndu-samê Śāk-āvdê(bdê) . . . Śāka 1059.

The inscription treats of the Maga or Śākadvīpiya Brāhmaṇs Dāmōdara, his son Chakrapāṇi, his sons Manōratha and Daśaratha, Manōratha's sons Gaṅgādharma (who composed this inscription³) and Mahādharma, and Daśaratha's sons Harihara and Purushōttama.

363.—Ś. 1064.—*Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 242. Date⁴ of the coronation of the Gaṅga Kāmārṇava of Kalinga, the son and successor of Anantavarman-Chōḍagaṅga, as given in the Kēndupātnā plates of Narasimhadēva II. of Ś. 1217 (below, No. 367):—

(V. 37).—Vēda-rttu-vyōma-chandra-pramita-Śāka-samā-prāpta-kālê dinêśê Chāpa-sthē-nya-grah-aughê va(ba)lavati.

364.—Ś. 1107.—*Zeitschr. D. Morg. Ges.* Vol. XL. p. 43; *Ep. Ind.* Vol. V. p. 183, and Plates. Assam (now Bengal As. Soc.'s) plates of Vallabhadēva:—

(L. 40).—Śākê nāga-nabhô-rudraiḥ sanikhyâtê ch-ōttarāyaṇê | su(śu)bhê śubhê kshanê rāsan sa(śa)stê.

In the lunar race, Bhāskara; his son Rāyāridēva-Trailōkyasimha; his son Udayakarna-Nihsaṅkasimha, married Ahiavadēvi; their son Vallabhadēva.

365.—Ś. 1141.—*As. Res.* Vol. IX. p. 403; Colebrooke's *Misc. Essays*, Vol. II. p. 242, and Plate. Tipura (Tipperah) plate of Harikāladēva Raṇavaṅkamalla (?):—

(L. 22).—Śakanripatêr-atitā abdâḥ 1141 Raṇavaṅkamalla-śrīmat (?) Harikāladēvapādānām saptadaśa-samvatsarê 'bhilikhyamānê yatr-āṅkêu=āpi samvat 17 sūryya-gatyâ Phālguna-dinê 26.⁵

¹ According to No. 357, the son of Kāmārṇava V. According to Nos. 359 and 361, Vajrahasta V. reigned 33 years.

² Compare below, No. 628.

³ He also composed a poem, entitled *Advaitaśata*.

⁴ The same date we have in the Purī plates of Narasimhadēva IV. of Ś. 1305 and 1316 (below, Nos. 369 and 370).

⁵ The published text has *sūrya-gatyâ tula-dinê 26*.

366.—Ś. 1165.—*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 322, and Plate xviii. Chittagong plate of Dāmodara:—

(L. 1).—Śak-ābhāṣ 1165.

In the lunar race, Purushōttama; his son Madhusūdana; his son Vāsudēva; his son Dāmodara.

367.—Ś. 1217 (for 1218).—*Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 295, and Plates. Kōndupāṭṇā (in Orissa) plates of the 21st *aika*-year of the Gaṅga king Narasimhadēva II. [of Kāliṅga], issued from Rēmunā:—

(Pl. v. b, l. 16).—saptadaśōttara-dvādaśaśata-Śakavatsarē abatarakṣaśubhavanādhipaty-
āṭi-virudāvali-virājamānaḥ ||¹ śrī-vīra-Narasimhadēva-mahāpatih svarājyaśy-aikavīṁśaty-
aṅkē-bhiliḥkhyamānē Sīmha-śukla-shashṭhyām Sōma-vārē.

For Ś. 1217 the date is irregular; for Ś. 1218 expired it corresponds to Monday, 6th August A.D. 1296.

Genealogy from Vishnu, through the Moon, to Gāṅgēya; and from him to Kōlāhala Anantavarman who founded Kōlāhalapura; then many other kings. After them, Kāmārjaya and four others (see No. 360) took possession of Kāliṅga. Descended from Kāmārjaya there was, in this Gaṅga lineage, (1.) Vajrahasta, who married Naṅgamā; (2.) his son Rājarāja [I.], married Rājasundarī; (3.) their son Chōḍagaṅga (reigned 70 years); (4.) his son, from Kastūrīkāmōdīnī, Kāmārjaya (was anointed king in Ś. 1064,² and reigned 10 years); (5.) Chōḍagaṅga's son, from Indirā of the solar race, Rāghava (15 ys.); (6.) Chōḍagaṅga's son, from Chandradēkhā, Rājarāja [II.] (25 ys.); (7.) his younger brother Aniyāṅkabhīma³ (10 ys.); (8.) his son, from Bāghalladēvī, Rājarāja [III.] (17 ys.); (9.) his son, from Maṅkunadēvī (?)⁴ of the Chālukya family, Anāgabhīma (34 ys.⁵); (10.) his son, from Kastūrādēvī, Narasimha [I.] (33 ys.); (11.) his son, from the Mālava king's daughter Sītādēvī, Bhānudēva [I.], married Jākalladēvī of the Chālukya family, and died in the 18th *aika*-year of his reign; (12.) his son Narasimha [II.].

368.—Ś. 1304.—Māchādī (near Alvar) inscription of the time of the Mahīrājāśīkhirāja Gōgādēva, the son of Āsaladēva, of the Vaḍagūjara family, and of the reign of Sultān Firōja Shāh (Firōz Shāh); see above, No. 272 of V. 1439.

369.—Ś. 1305.—*Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 136. Purī (in Orissa) plates of the 8th *aika*-year of the Gaṅga king Narasimhadēva IV. [of Kāliṅga], issued from Vārāṇasi-katāka (?) :—

(Pl. vi. a, l. 13).—Śaka-nripatēr-atītēshu panch-ādihikēshu trayōdaśa-śata-samva-
chhihcha(tsa)rēshu chaturddasa[bhu*]dha(va)nādhipat-ītyādi-virudāvali-virājamānaḥ śrīmān
Nrisimhadēva-nripatēḥ⁶ sva-rājyasya asht-āṅkē abhiliḥkhyamānē Chaitrē māsi śuklā pakshē
trayōdashyām(śyām) tithau Ravi-vārē.

For Ś. 1305 expired and the solar month Chaitra the date corresponds to Sunday, 4th March A.D. 1384.

Genealogy as far as (12.) Narasimha [II.] as in No. 367; (he reigned 34 years); (13.) his son, from Chōḍadēvī, Bhānudēva [II.]⁷ (24 ys.); (14.) his son, from Lakshmi, Narasimha [III.] (24 ys.); (15.) his son, from Kamaladēvī, Bhānudēva [III.] (26 ys.); (16.) his son, from Hīrādēvī of the Chālukya family, Narasimha [IV.].

¹ Read *amānaḥ śrī*. ² See above, No. 363. ³ See below, No. 670. He is also called *Anagabhīma*.

⁴ According to the Purī plates, below, Nos. 369 and 370, the name is *Sadgunadēvī* or *Gunadēvī*.

⁵ According to the Purī plates, 33 years.

⁶ Read *-nripatih*.

⁷ He was at war with Gayāsadīna (Ghiyās-ud-dīn Tughlaq, A.D. 1321-25).

370.—Ś. 1316 (for 1317).—*Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 151. Purî (in Orissa) plates of the 22nd and 23rd *anka*-years of the Gaṅga king Narasimhadêva IV. [of Kalinga], issued from Vârâṇâsi-kāṭaka (?):—

(Pl. vi. a, l. 19).—Śaka-nripatêr-atîtêshu shôdash(ś)-âdhikêshu trayôdaśa-śata-samvatsarêshu chaturdśasabhuvanâdhipat-îtyâdi-virudâvali-virâjamânaḥ śrî-vîra-Nṛsimhadêva-nripatiḥ sva-râjyasya dvâvimśaty-ankê abhiliḥyamânê Vichhâ śukla êkādaśyâm Maṅgala-vârê.

For Ś. 1316 the date is irregular; for Ś. 1317 expired it corresponds to Tuesday, 23rd November A.D. 1395; see *Ind. Ant.* Vol. XXV. p. 285.

(Pl. vi. b, l. 1).—asmin râjyê trayôvimśaty-ankê Vichhâ dvitîya-kṛishṇa-saptamî Paṇḍita-vârê.

Wednesday, 22nd November A.D. 1396; see *ibid.* p. 285.

(Pl. vi. b, l. 5).—ê srâhi Mîna-samkrânti kṛishṇa êkādaśi Śani-vârê.

Saturday, 24th February A.D. 1397; see *ibid.* p. 286.

Genealogy as in No. 369.

371.—Ś. 1321.—Bihâr (Darbhanga) (spurious?) plate of the *Mahârâjâdhirâja* Śiva-simhadêva, the son of Dêvasimha, [of Mithilâ], recording a grant which was made in favour of the poet Vidyâpati; see below, No. 578 of Lakshmanasêna-s. 293 (?).

372.—Ś. 1322 (for 1323).—Râypur inscription of the time of the *Mahârâjâdhirâja* Brahmadêva of Râypura, and his minister, the *Nâyaka* Hâjirâjadêva; see above, No. 280 of V. 1458.

373.—Ś. 1334 (for 1336).—Khalâri inscription of the time of the Kalachuti (Kalachuri) Haribrahmadêva (Brahmadêva) of Khalvâtikâ; see above, No. 283 of V. 1470 (for 1471).

374.—Ś. 1346.—Dêôgadh Jaina inscription of the time of Sâhi Âlambhaka; see above, No. 285 of V. 1481.

375.—Ś. 1358.—Dêôgadh Jaina inscription; see above, No. 287 of V. 1493.

376.—Ś. 1377.—*Ind. Ant.* Vol. XX. p. 391, and Plate. Kistna district plates¹ of Gâṇa-dêva of Koṇḍavîḍu, a contemporary and tributary (?) of Kapila-Gajapati of Kāṭaka (Cuttack in Orissa):—

(L. 29).—Śâkê śaila-turamgam-âgni-śâsi-samkhyâtê Yuv-âbdê subhê . . .
Bhâdrapadê vidhôr-graha-dinê.

The date is irregular; see *ibid.* Vol. XXIV. p. 17, No. 198.

The inscription eulogizes, as reigning at the time, Kapilêndra-Gajapati (Kapila-Kumbhî-râja) of Kāṭaka, of the solar race. In his race (?) there was Chandradêva; his son Guhidêva-pâtra; his son Gâṇadêva (surnamed Rantarâya or Râhuttarâya) of Koṇḍavîḍu.

377.—Ś. 1420.—Adâlij well inscription of the *Râṇî* Rûḍâdêvî, the wife of the Vâghêla Virasimha of Daṇḍâhidêsa; of the reign of the 'Pâtasâha' Mahamûda (Sultân Mahmûd Baiqara); see above, No. 299 of Âshâḍhâdi-V. 1555.

378.—Ś. 1421.—Ahmadâbâd well inscription of Bâi Harîra, of the reign of the 'Pâtasâha' Mahamûda (Sultân Mahmûd Baiqara); see above, No. 300 of V. 1556.

379.—Ś. 1426.—Nagari (near Chitôr) inscription of the Gubila Râjamalla of Mêdapâṭa (Mêwâd) and his wife Śrîṅgarâdêvî; see above, No. 301 of V. 1556 and 1561.

380.—Ś. 1453.—Śatruñjaya inscription on the seventh restoration of the temple of Puṇḍarîka; see above, No. 304 of V. 1587.

¹ Three plates; "the fourth plate, together with any other plate that may have followed it, are lost."

381.—Ś. 1460.—Tilbegāmpur inscription of the reign of the emperor Humāūm (Humāyūn); see above, No. 305 of V. 1595.

382.—Ś. 1520.—Sādādī inscription of the reign of the *Mahārājā* Amarasiṃhaji [of Mēwād]; see above, No. 312 of V. 1654.

383.—Ś. 1541.—Śatruñjaya Jaina inscription of the time of Jasavanta, the son of the *Yāma* Śatruśālya, of Navānapura (Navānagar); see above, No. 314 of V. 1675 and 1676.

384.—Ś. 1551.—Śatruñjaya Jaina inscription of the reign of the emperor Śāhajyāhām (Shāh-Jahān); see above, No. 317 of V. 1686.

385.—Ś. 1582.—Notice of a Chambā inscription; see above, No. 320 of V. 1717.

386.—Ś. 1635.—Udaypur (in Rājputāna) inscription of the time of the *Rānā* Saṃgrāmasimha of Mēwād; see above, No. 323 of V. 1770.

C.—Inscriptions dated according to the Kalachuri-Chēdi Era.

387.—K. (?) 174.¹—*Gupta Inscr.* p. 118, and Plate. Kāritalāi plates of the *Mahārāja* Jayanātha, issued from Uchchakalpa:—

(L. 21).—²sambatsara-ga(śa)tē chatuṣsaptatē Āshādha-māsasya chaturddasamē³ divasē asyām divasa-pūrvvāyām.

(L. 24).—sambat⁴ 100 70 4 Āshādha-di 10 4 |

The *Mahārāja* Ōghadēva; his son, from Kumārādēvī, the *Mahārāja* Kumārulēva; his son, from Jayasvāminī, the *Mahārāja* Jayasvāmin; his son, from Rāmādēvī, the *Mahārāja* Vyāghra; his son, from Ajjhitadēvī, the *Mahārāja* Jayanātha.

388.—K. (?) 177.¹—*Gupta Inscr.* p. 122, and Plate. Khōh plates of the *Mahārāja* Jayanātha, issued from Uchchakalpa:—

(L. 21).—samvatsara-śatē saptasaptaty-u[ttā²]rē Chaittramāsa-divasē dvāvimśatimē.³

Genealogy as in No. 387.

389.—K. (?) 193.¹—*Gupta Inscr.* p. 126, and Plate. Khōh plates⁶ of the *Mahārāja* Śarvanātha, issued from Uchchakalpa:—

(L. 29).—²sambatsara-śatē tri(tri)navaty-uttarē Chaittramāsa-divasē dasamē.

Genealogy as far as Jayanātha as in No. 387; his son, from Muruṇḍadēvī, the *Mahārāja* Śarvanātha.

390.—K. (?) 197.¹—*Gupta Inscr.* p. 133, and Plate. Khōh second plate only [of the *Mahārāja* Śarvanātha]:—

(L. 10).—²sambatsara-śatē saptanavaty-uttarē Āsvayujamāsa-divasē vimśatimē.⁷

391.—K. 207.—*Jour. Bo. As. Soc.* Vol. XVI. p. 347. Pardi (Surat district) plates of the *Mahārāja* Dahrasēna (of the family) of the Traikūyakas, issued from Āmrakā:—

(L. 10).—sam 200 7 Vaiśākha-suddha-trayōdaśyā[n^{*}] 10 3.

392.—K. (?) 214.¹—*Gupta Inscr.* p. 136, and Plate. Khōh plates of the *Mahārāja* Śarvanātha, issued from Uchchakalpa:—

(L. 27).—sa[n^{*}]vatsara-śata-dvayē chaturddas-ōttarē Pausamāsa-divasē shapthē(shiṭhō).

Genealogy as in No. 389, but Muruṇḍadēvī is here called Muruṇḍasvāminī.

¹ See *Ind. Ant.* Vol. XIX. p. 227 f. ² Read *samvatsara*.

⁴ Read *samvat*.

⁵ Read *titamē*.

³ Read *dasē*.

⁶ The first plate, on the outer side, contains a cancelled inscription of the same prince.

⁷ Read *vimśatitumē*.

393.—K. 245.—*Cave-Temples of West. India*, p. 58, and Plate. Dr. Bird's Kanheri plate, recording the erection of a *chaitya* at the *Mahāvihāra* (or great convent) of Kṛishṇagiri; dated in the reign of the Traikūṭakas :—

(L. 1).—Tr[ai]kūṭakānā[m] pravarddhamāna-rājya-sa[m]vatsara-śata-dvayê pañcha-
chatvāri[m]śad-uttarê.

394.—K. 346.—*Ep. Ind.* Vol. II. p. 20, and Plate. Sāṅkhêḍâ second plate only [of a Gurjara king ?] :—

(L. 10).—samvatsara-śata-trayam(yê) shatchatvāriṁś-ôttarakê¹ || 346.²

The only name which occurs in the plate is that of the writer, the *Sāṁdhivigrahika* Āditya-bhōgika.

395.—K. 380.—*Jour. Roy. As. Soc.*, N. S., Vol. I. p. 273, and Plates; *Ind. Ant.* Vol. XIII. p. 82. Kaira plates of the Gurjara Dadda II. Prasāntarāga,³ issued from Nāndīpurī :—

(L. 43).—Kārttikyām.

(L. 50).—samvatsara-śata-trayê=śīty-adhikê Kārttika-śuddha-pañchadaśyām . . .
sam 300 80 Kārttika-śu 10 5.

In the family of the Gurjara kings, the *Sāmanta* Dadda [I.]; his son Jayabhata [I.] Vitarāga; his son Dadda [II.] Prasāntarāga.

396.—K. 385.—*Jour. Roy. As. Soc.*, N. S., Vol. I. p. 273, and Plates; *Ind. Ant.* Vol. XIII. p. 88. Kaira plates of the Gurjara Dadda II. Prasāntarāga, issued from Nāndīpurī :—

(L. 41).—Kārttikyām.

(L. 49).—samvatsara-śata-trayê pañchāśī(śī)ty-adhikê Kārtt[i*]ka-paurṇamāsyām

. . . sam 300 80 5 Kārttika-bhu(śu) 10 5.

Genealogy as in No. 395.

397.—K. 391.—*Ep. Ind.* Vol. II. p. 21, and Plate. Sāṅkhêḍâ second plate only of Rapagraha, the son of Vitarāga and relative of Dadda [of the time of Rapagraha's brother (?), the Gurjara Dadda II. Prasāntarāga] :—

(L. 8).—samvatsara-śata-trayê ékanavatyê(tê) Vaiśākha-bahula-pañchadaśyām sam 300
90 1 Vaiśākha-ba 10 5.

398.—K. 394.—*Ind. Ant.* Vol. VII. p. 248, and Plate. Kaira (now Royal As. Soc.'s) plates⁴ of the Gujarāt Chalukya Vijayarāja, issued from Vijayapura :—

(L. 11).—Vaiśākha-pūrṇamāsyām.

(L. 32).—samvatsara-śata-trayê chaturṇavaty-adhikê Vaiśākha-paurṇamāsyām . . .

. . . samvatsara || 300 90 4 Vaiśākha-śu 10 5 ||

In the lineage of the Chalukyas, Jayasimharāja; his son Buddhavarमारāja, surnamed Vallabha-Rapavikrānta; his son Vijayarāja.

399.—K. 406.—*Ind. Ant.* Vol. XVIII. p. 267, and Plate. Bagumrā (now British Museum) plates of the Sēndraka Nikumbhallaśakti :—

(L. 24).—Bhādrapada-paurṇam[ā*]syām.

(L. 37).—samvatsara-śata-chatuśṭayê śad-uttarê Bhādrapada-su(śu)ddha-pañcha-
daśy[āh*].

¹ Read *tvāriṁśad-uttarakê.

² This number is expressed by numerical symbols for 3, 4, and 6.

³ For three spurious plates of his, see above, Nos. 347-349, of Ś. 400, 415, and 417.

⁴ The same plates contain a cancelled inscription of the same prince who is called in it Vijayavarमारāja, and of the same date; see *ibid.* pp. 251-53.

In the lineage of the Sēndraka kings, Bhānuśakti; his son Âdityaśakti; his son Prithivīvallabha-Nikumbhallaśakti.

400.—K. 421.—*Jour. Bo. As. Soc.* Vol. XVI. p. 2, and Plates. Nausârî plates of the Gujarât Chalukya Yuvarāja Śryāśraya-Śilāditya, issued from Navasârikâ:—

(L. 20).—Mākha(gha)-śuddha-trayōdaśyām samvatsara-śata-chatusṭayê ¹êkaviṁśaty-adhikê 400 20 1.

In the lineage of the Chalukyas, Pulakēsi-Vallabha;² his son Dharāśraya-Jayasimhavarman (younger brother of the *Mahārājādhirāja* Vikramāditya-Satyāśraya-Prithivīvallabha); his son, the Yuvarāja Śryāśraya-Śilāditya.

401.—K. 443.—*Vienna Or. Congress*, Arian section, p. 225, and Plates. Surat plates of the Gujarât Chalukya Yuvarāja Śryāśraya-Śilāditya, of the time of the Western Chalukya Vinayāditya-Satyāśraya-Vallabha; issued from Kusumēśvara near Kârmanēya:—

(L. 25).—pūṇyê tithau Śrāvana-paurṇamāsyām.

(L. 36).—samvatsara-śata-chatusṭayê ³trichatvârīṁśad-adhikê Śrāvana-śuddha-paurṇamāsyām | samvatsara 400 40 3 Śrāvana-śudi 10 5.

The *Mahārāja* Satyāśraya-Pulakēsi-Vallabha² (defeated Harshavardhana, 'the lord of the whole northern country'); his son, the *Mahārāja* Vikramāditya-Satyāśraya-Vallabha; his son, the *Mahārājādhirāja* Vinayāditya-Satyāśraya-Śrīprithivīvallabha; his father's brother Dharāśraya-Jayasimhavarman; his son, the Yuvarāja Śryāśraya-Śilāditya.

402.—K. 456.—*Ind. Ant.* Vol. XIII. p. 77, and Plate. Nausârî plates of the Gurjara Jayabhata III., issued from Kâyâvatâra:—

(L. 30).—Mâgha-śuddha-pañchadasyâm(śyâm) | chandr-ôparâgê |

(L. 41).—samvatsara-śata-chatusṭayê ⁴shaṭpañchâśad-uttarakê Mâgha-śuddha-pañchadasyâm sam 400 50.6 ⁴ma⁵-vârê |

Tuesday, 2nd February A.D. 706,⁵ with a lunar eclipse, visible in India; see *ibid.* Vol. XVII. p. 220.

In the lineage of the *Mahārāja* Karṇa, Dadda [II.] (protected a lord of Valabhi who had been defeated by Harshadêva); his son Jayabhata [II.]; his son Dadda [III.] Bâhusahâya; his son Jayabhata [III.].

403.—K. 486.—*Ind. Ant.* Vol. V. p. 113. Kâvi second plate only of the Gurjara Jayabhata III.:—

(L. 15).—Âshâḍha-śud[dh]a-daśam[yâm] Karkkatakâ-r[â*]sau sa[m]krânt[ê] ravan pūṇya-tithau.

(L. 24).—sa[m]vatsara-śata-chatusṭayê [sha ?] [sa]m 400 80 6 Âshâḍha-śu [10 ?] Âditya-vârê.

Sunday, 24th June A.D. 736 (?)⁷; see *ibid.* Vol. XVII. p. 221.

404.—K. 490.—*Vienna Or. Congress*, Arian section, p. 230, and Plates. Nausârî plates of the Gujarât Chalukya Pulakēśirāja:—

(L. 39).—Mahākârttikyâm.

¹ Read *êkaviṁśaty-*.

² Read *trichatvârīṁśad-*.

³ See *Ind. Ant.* Vol. XIII. p. 79, note 38: "Enough of this letter remains . . . to show indubitably that it was *ma*. It is, of course, a matter of conjecture whether the preceding *akṣhara* was *sô* or *bhau*."

⁴ With the epoch which best suits the later Kalachuri dates, the original date would be expected to fall in A.D. 704-5, not in A.D. 705-6.

⁵ This may be the intended date, but there are difficulties. Judging by the later Kalachuri dates, the original date would be expected to fall in A.D. 735, not in A.D. 736. Besides, although in A.D. 736 the Karkata-samkrânti did take place during the 10th *tithi* of the bright half of Âshâḍha, this *tithi* fell on Friday, the 22nd June, and the *tithi* which ended on Sunday, the 24th June, was the 12th of the bright half. [According to my calculations for all the years from Kaliyuga-samvat 3601 to 3925 expired, the date would work out quite correctly only for A.D. 576 and A.D. 793.]

(L. 48).—samvatsara-śata 400 90 Kārttika-śuddha 10 5.

The *Mahārājādhirāja* Satyāśraya-Prithivīvallabha-Kīrtivarmarāja;¹ his son Satyāśraya-Pulakēśi-Vallabha (defeated Harshavardhana, 'the lord of the northern country'); his son Satyāśraya-Vikramādityarāja; his younger brother Dharāśraya-Jayasimhavarmarāja; his son Jayāśraya-Maṅgalarasarāja; his younger brother Pulakēśirāja² (who from the king Śrīvallabha received the epithet) Avanijanāśraya (and other titles).

405.—K. 724.—*Ind. Ant.* Vol. XX. p. 85. Notice of a Chandrehe inscription of the ascetic Prasāntaśiva and others of the Mattamayūra³ (spiritual) lineage; (composed by Dhāmsata, the son of Jēika and Amarikā, and grandson of Mēhuka):—

Samvat 724 Phālguna-śudi 5.

406.—K. 789 (?).—*Archæol. Surv. of India*, Vol. XXI. p. 113, and Plate xxviii. Piāwan rock inscription of the Kalachuri (Chēdi) Gāṅgēyadēva:—

(L. 6).—samvat 789 (?).

407.—K. 793.—*Ep. Ind.* Vol. II. p. 305, and Plate. Benares plates of the Kalachuri (Chēdi) *Mahārājādhirāja* Karnadēva, lord of Trikalīṅga, issued from Prayāga on the Vēṇ⁴:—

(L. 39).—ih=aiva pituḥ śrīmad-Gāṅgēyadēvasya samvatsarē(ra)-srā(śrā)ddhē Phālguna-va(ba)hulapaksha-dvitiyāyām Sa(śa)unaiśchara-vāsarē Vēṇyām snātvā.

(L. 48).—samvat 793 Phālguna-vadi 9 Sômē.

The first date is incorrect; the second corresponds to Monday, 18th January A.D. 1042.

In the lineage of the Haihayas, Kōkkalla [I.] (contemporary of Bhōja,⁵ Vallabharāja, [the Chandēlla] Harsha of Chitrakūṭa, and Śaṁkaragana) married the Chandēlla princess Nattā (Nattadēvi); their son Prasiddhachavala; his sons Bālaharsha and Yuvarāja [I.]; Yuvarāja's son Lakshmaparāja; his sons Śaṁkaragana and Yuvarāja [II.]; Yuvarāja's son Kōkkalla [II.]; his son Gāṅgēya; his son Karṇa.

408.—K. 840.—*Archæol. Surv. of India*, Vol. XVII. p. 35, and Plate xxii. C. Bōramdēo inscription of the reign of the Rāṇaka (?) Gōpāladēva:—

(L. 1).—samvat 840 rā[naka ?]-śrī-Gōpāladēva-rājyē.

409.—K. 866.—*Ep. Ind.* Vol. I. p. 34, and Plate. Ratnapur (now Nāgpur Museum) inscription of Jājalladēva I. of Ratnapura:—

(L. 31).—[sa]mvat 866 Mārga-sudi 9 Ravau |

Sunday, 8th November A.D. 1114.

In the family of the Haihayas was Kōkalla, the ruler of Chēdi, the eldest of whose eighteen sons became ruler of Tripurī. Kalīṅgarāja, the descendant of one of the younger sons, conquered Dakṣiṇakōśala; his son Kamalarāja; his son Ratnarāja (Ratnēsa) [I.], married Nōnallā, the daughter of Vajjūka of the Kōmō maṇḍala; their son Prithviśu (Prithvidēva) [I.], married Rājallā; their son Jājalla [I.] (contemporary of one Sōmēśvara).

410.—[K. 874.]—*Ep. Ind.* Vol. II. p. 3. Jabalpur (now Nāgpur Museum) first plate only of the Kalachuri (Chēdi) *Mahārājādhirāja* Yaśahkarnadēva:—

[Monday, 25th December A.D. 1122.⁶]

In the Kalachuri family, Yuvarāja [II.] of Tripurī; his son Kōkalla [II.]; his son Gāṅgēyadēva-Vikramāditya; his son Karṇa, married the Hūṇa princess Āvalladēvi; their son Yaśahkarṇa.

¹ This is Raṇaparākrama-Kīrtivarman I. of Dr. Fleet's Table.

² He repulsed an attack of the *Tājika* (Arab) army.

³ See below, Nos. 429 and 430, and compare *Ep. Ind.* Vol. I. p. 354.

⁴ In line 33 of the inscription I now read *Prayāga-samāvāsita*; see *Ep. Ind.* Vol. IV. p. 122.

⁵ Compare below, No. 429.

⁶ According to a transcript of the text of the lost second plate, the grant recorded in the inscription was made "at the time of the Makara-saṁkrānti, on Monday, the 10th of the waning moon of Māgha."—Compare above, No. 93 of V. 1177.

411.—K. 893.—*Ind. Ant.* Vol. XX. p. 84. Notice of a Kugda fragmentary inscription of the reign of Prithvidêva II. of Ratnapura :—

(L. 25).—Kalachuri-samvatsarê 893 rāja-śmat-Prithvidêva-[rājyê].

The inscription mentions a queen Lāchchhalladêvi, Ratnadêva(?), and one Vallabharāja.

412.—K. 896.—*Ind. Ant.* Vol. XVII. p. 139. Rājim inscription of the chief Jagapāla (Jagasiṃha), of the time of Prithvidêva II. of Ratnapura; (composed by Jasānanda, the son of Jasōdhara) :—

(L. 18).—K[u]lachuri-samvatsar[ê] 896 Māghê māsī su(śu)kla-pakshê rath-āsṭamyām [V]u(bu)dha-dinê.

Wednesday, 3rd January A.D. 1145.

The inscription mentions Jājalla [I.], Ratnadêva [II.], and Prithvidêva [II.] of Ratnapura; and gives an account of Jagapāla's family, commencing with his ancestor, the *Thakkura* Sāhilla, 'the spotless ornament of the illustrious Rājamāla race which gave delight to the Pañchahaṃsa race.' Sāhilla had a younger brother, Vāsudêva, and three sons, Bhāyila, Dēsala, and Svāmin; Svāmin's sons were Jayadêva and Dêvasiṃha; and to one of these his wife Udayā bore Jagapāla, who had two younger brothers, Gājala and Jayatsiṃha.

413.—K. 898.—*Archæol. Surv. of India*, Vol. IX. p. 86, and Vol. XVII. Plate xx.; and Sir A. Cunningham's rubbing. Date of a Sêōrinārāyan inscription :—

Kalachuri-samvatsarê || 898 || A(â)svi(śvi)na-sudi 2 Sōma-dinê.

Monday, 9th September A.D. 1146; see *Ind. Ant.* Vol. XVII. p. 216.

414.—K. 902.—*Ind. Ant.* Vol. XVIII. p. 210. Têwar inscription of the time of the Kalachuri (Chêdi) Gayākarnadêva and his son, the Yuvarāja Narasiṃha; (composed by Prithvidhara, the son of Dharanīdhara) :—

(L. 20).—Navasa(śa)ta-yugal-â[bd]-âdhikya-gê Chêdi-disht[ê] ja[na*]padam=arat-īman śrī-Gayākarnadêvê | pratipadi Śuchimāsa-śvêtapakshê-rkka-vârê.

Sunday, 17th June A.D. 1151.

In the Âtrêya gôtra, Karṇa; his son Yaśaḥkarṇa; his son Gayākarnā; his son, the Yuvarāja Narasiṃha.

415.—K. 907.—*Ep. Ind.* Vol. II. p. 10; *Cave-Temples of West. India*, p. 107, Plate. Bhêra-Ghât (now Amer. Or. Soc.'s) inscription of the Kalachuri (Chêdi) queen Alhanadêvi, the widow of Gayakarnadêva, of the reign of her son Narasiṃhadêva¹; (composed by Śasīdhara, the son of Dharanīdhara) :—

(L. 29).—samvat 907 Mārgga-sudi 11 Ravau ||

Sunday, 6th November A.D. 1155²; or, less probably, Sunday, 25th November A.D. 1156.

In the lineage of Sahasrârjuna of the lunar race, Kōkalla [II.]; his son Gāngêya; his son Karṇa; his son Yaśaḥkarṇa; his son Gayakarnā, married Alhanadêvi, a daughter of Vijayasīṃha (a son of the Guhila Vairisiṃha who was a son of Hamsapāla³) and his wife Śyāmaladêvi (a daughter of [the Paramāra] Udayāditya of Mālava); their sons Narasiṃha and Jayasiṃha.

416.—K. 909.—*Ind. Ant.* Vol. XVIII. p. 212; *Archæol. Surv. of India*, Vol. IX. Plate ii. 1. Lāl-Pahād rock inscription of the time of the Kalachuri (Chêdi) Narasiṃhadêva, lord of Trikalīṅga :—

(L. 7).—sa[m]vat | 909 Srâ(śrâ)vaṇa-sudi 5 Vu(bu)ddhê(dhê).

Wednesday, 2nd July A.D. 1158.

¹ See above, No. 140 of V. 1216.

² On this day the *tithi* of the date commenced 2 h. 12 m. after mean sunrise.

³ See above, No. 290, where we have the name *Paṃsapāla*.

417.—K. 910.—*Archæol. Surv. of India*, Vol. XVII. Plate xx. Date of a Ratnapur (now Nâgpur Museum) inscription of the reign of Prithvidêva II. of Ratnapura :¹—

Kalachuri-samvatsarê 910 rāja-śrīmat-Prithvidêva-vijayarâjyê ||

418.—K. 919.²—*Ep. Ind.* Vol. I. p. 40. Malhâr (now Nâgpur Museum) inscription of the time of Jâjalladêva II. of Ratnapura ; (composed by Ratnasimha,³ the son of Mâmê, of the Vâstavya family) :—

(L. 28).—samvat 919.

In the lunar race, Ratnadêva [II.] (defeated Chôdaganga) ; his son Prithvidêva [II.] ; his son Jâjalla [II.].

419.—K. 926.⁴—*Ind. Ant.* Vol. XVII. p. 226, and Plate. Rêwah (now British Museum) plate of the *Mahârâpanaka* Kirtivarman of Kakkarêdikâ, of the reign of the Kalachuri (Chêdi) *Mahârâjâdhirâja* Jayasimhadêva, lord of Trikalînga :—

(L. 14).—samvat 926 Bhâdrapada-mâsê śukla-pakshê va(cha)turthyâm tithau Guru-dinê rânaka-śrī-Vatsarâjasya nimittê pimḍârchana-sthânê.

(L. 19).—samvat 926.

Thursday, 21st August A.D. 1175.⁵

In the Kaurava family, the *Mahârâpanaka* Jayavarman ; his son, the *Mahârâpanaka* Vatsarâja ; his son, the *Mahârâpanaka* Kirtivarman.⁶

420.—K. 928.—According to Sir A. Cunningham, *Archæol. Surv. of India*, Vol. IX. p. 111, and *Ind. Eras*, p. 61, there is a Bhêra-Ghât inscription, dated “928, Mâgha-badi 10, Monday.”

Monday, 27th December A.D. 1176 ; see *Ind. Ant.* Vol. XVII. p. 217.

421.—K. 928.—*Ep. Ind.* Vol. II. p. 18 ; *Cave-Temples of West. India*, p. 119, Plate. Têwar (now Amer. Or. Soc.'s) inscription of the time of the Kalachuri (Chêdi) Jayasimhadêva, the younger brother of Narasimhadêva, and son of Gayâkarna :—

(L. 7).—samvat 928 Śrâvâṇa-sudi 6 Ravau Hastê ||

Sunday, 3rd July A.D. 1177.

422.—K. 932.—*Jour. Beng. As. Soc.* Vol. VIII. p. 481, and Plate with specimen of letters and seal ; and Vol. XXXI. p. 116. Kumbhî plates of the Kalachuri (Chêdi) Vijayasimhadêva and his mother Gôsaladêvi, issued from Tripurî on the Narmadâ :—

Samvat 932 śrīmat-Tripuryâm yugâdau Narmadâyâm vidhivat-snâtva.

Genealogy as far as Yaśahkarna as in No. 410 ; his son Gayâkarna, married Alhanadêvi ; their son Narasimha ; his younger brother Jayasimha ; his son Vijayasimha ; the *Mahâkumâra* Ajayasimha.

423.—K. 933.—*Ind. Ant.* Vol. XXII. p. 82. Notice of a Khârôd inscription of the time of Ratnadêva III. of Ratnapura :—

(L. 28).—Chêdi-samvat 933.

In the family of the Haihayas, Kalînga ; his son Kamala ; his son Ratnarâja [I.] ; [his son] Prithvidêva [I.] ; his son Jâjalla [I.] (defeated Bhujabala of Suvarnapura) ; his son Ratnadêva

¹ The inscription is almost entirely effaced.—The Nâgpur Museum contains another much effaced inscription, dated (in line 36) *samvat 915*, which apparently treats of the chiefs of the Tulai âri *maṇḍala* ; see *Ep. Ind.* Vol. I. p. 33.

² For a Sêtrinârâyan inscription, dated *Chêdi-samvat 919*, see *Archæol. Surv. of India*, Vol. XVII. Plate xx.

³ Compare above, No. 184 of V. 1247 (?).

⁴ In the Nâgpur Museum there is a much effaced inscription, dated *samvat=shadriṃśatyuttara-navasatâ (tê=) nêḥ=pi 926*, apparently of the time of the Kalachuri (Chêdi) Jayasimhadêva, and composed by Śaśidhara, the son of Dharaṇidhara (see above, No. 415).

⁵ On this day the *tithi* of the date commenced 8 h. 7 m. after mean sunrise.

⁶ See above, No. 186 of V. 1253.

[II.] (defeated Chôḍagaṅga of Kalinga); his son Prithvîdêva [II.]; his son Jājalla [II.], married Sômalladêvî; their son Ratnadêva [III.].

424.—K. 934.—*Archæol. Surv. of India*, Vol. XVII. Plate xxii. Sahaspur image inscription of Yaśôrāja :—

(L. 5).—samvat 934 Kârttika-sudi 15 Vu(bu)dhê ||

Wednesday, 13th October A.D. 1182; see *Ind. Ant.* Vol. XVII. p. 217.

The inscription, besides Yaśôrāja, mentions the queen Lakshmadêvî (?), the princes Bhôjadêva and Râjadêva, and the princess Jāsalladêvî.

425.—K. 958.—*Archæol. Surv. of India*, Vol. XXI. p. 102, and Plate xxvii. Besâni fragmentary inscription :—

(L. 1).—samvat 958 prathama-Âshâḍha-sudi 3.

The month Âshâḍha was intercalary in A.D. 1207; see *Ind. Ant.* Vol. XVII. p. 219.

c.—Undated Inscriptions connected with those under C.

426.—*Gupta Inscr.* p. 130, and Plate. Khôh first plate only of the *Mahârāja Śarvanâtha*, issued from Uchchakalpa.

Genealogy as in No. 392.

427.—*Ep. Ind.* Vol. II. p. 23, and Plate. Sâṅkhêḍâ first plate only of Sântilla, the general (*bal-ādhipati*) of the *Bhōgikapāla Mahâp[ati]* Nirihullaka who meditated on the feet of [the Kalachuri?] Śamkaraga (Śamkaraga?), the son of Kṛishṇarāja; issued from Nirguṇḍipadraka :—

(L. 9).—âdi[tyô*]parâga-kâlam.

428.—*Ep. Ind.* Vol. II. p. 175. Kârîtalâi (now Jabalpur Museum) fragmentary inscription of the time of the Kalachuri (Chêdi) Lakshmanarāja, and his minister Sômêśvara, the son of Yuvarāja's minister Bhâkamîśra; mentions Yuvarāja [I.], [his son] Lakshmanarāja whose queen was Râhaḍâ, and [their son] Śamka[ragana].¹

429.—*Ep. Ind.* Vol. I. p. 254, and Plate. Bilhari (now Nâgpur Museum) inscription of the Kalachuri (Chêdi) Yuvarâjadêva II.²; (the first part of the inscription was composed by Śrînivâsa, the son of Sthirânanda; the second by Sajjana, the son of Thîra; and the concluding verses are by Sîruka³).

In the lineage of the Haihayas, Kôkkalla [I.] (supported Kṛishṇarāja in the south and Bhôjadêva in the north); his son Mugdhatuṅga; his son Kêyûravarscha-Yuvarāja [I.], married Nôhalâ (the daughter of the Chaulukya Avanivarman who was a son of Sadhanva and grandson of Sîmḥavarman); their son Lakshmanarāja; his son Śamkaraga; his younger brother Yuvarāja [II.].—The inscription also mentions, in connection with a Śaiva ascetic Mattamayûranâtha, a prince or king Avanti.⁴

430.—*Ep. Ind.* Vol. I. p. 354. Ranod (Narod, Narvad) inscription; gives an account of certain Śaiva ascetics (Kadambaguhâdhivâsin, Śaṅkhamatḥikâdhipati, Têrambipâla, Âmardakâtîrthanâtha, Purandara, Kavachâśiva, Sadâśiva, Hṛidayêśa, and Vyçmaśiva), and mentions (in connection with Purandara) a king Avanti or Avantivarman who resided at Mattamayûra;⁵ (composed by Dêvadatta).

¹ The published text has *mahâpalapati*, altered by the editor to *mahâpallapati*; but the photolithograph shews that the *akṣhara* which precedes *lu* contains a superscript *i* or *l*, and the word *mahâpallapati* actually occurs, immediately after *mahâbhôgika*, in line 28 of the Tarpaudighî plate of Lakshmanasêna, below, No. 648.

² See above, No. 407 of K. 798.

³ Sîruka in one of his verses refers to the poet *Râjâśekhara*.

⁴ See Nos. 405 and 430.

⁵ See above, Nos. 405 and 429.

431.—*Ind. Ant.* Vol. XVIII. p. 216. Karanbêl unfinished inscription of the Kalachuri (Chêdi) Jayasimhadêva.¹

In the Kalachuri family, Yuvarâja [II.]; his son Kôkalla [II.]; his son Gângêya; his son Karṇa; his son Yaśahkarṇa; his son Gayakarṇa, married Alhanadêvi, a daughter of [the Guhila] Vijayasimha (a son of Vairisimha who was a son of Hamsapâla in Prâgvâta) and his wife Śyâmaladêvi (a daughter of [the Paramâra] Udayâditya of Dhârâ); their sons Narasimha and Jayasimha.

432.—*Ind. Ant.* Vol. XVIII. p. 218. Notice of a Gôpâlpur fragmentary inscription of the time of the Kalachuri (Chêdi) Vijayasimhadêva.² The inscription mentions the Kalachuri kings Karṇa, Yaśahkarṇa, Gayâkarṇa, Narasimha, Jayasimha who married Gôsaladêvi, and their son Vijayasimha.

433.—*Ind. Ant.* Vol. XX. p. 84. Notice of an Akaltârâ fragmentary inscription of the Kalachuri rulers of Ratnapura (composed by Dêvapâni), containing the names Ratnadêva, Harigana, Lâchchhalladêvi (see No. 411), Vallabharâja, and Jayasimhadêva.

434.—*Ind. Ant.* Vol. XX. p. 84. Notice of a Muhammadpur inscription of the Kalachuri rulers of Ratnapura, containing the names Jâjalladêva, Ratnadêva, Prithvidêva, and Vallabharâja.

435.—*Ind. Ant.* Vol. XX. p. 85. Notice of a Têwar fragmentary inscription, containing the name Bhimapâla.

D.—Inscriptions dated according to the Gupta-Valabhi Era.

436.—G. 82.—*Gupta Inscr.* p. 25, and Plate. Udayagiri cave inscription, recording a gift of the Sanakânika Mahârâja . . . dha(?)la, the son of the Mahârâja Vishnudâsa and grandson of the Mahârâja Chhagalaga, a feudatory of the Mahârâjâdhirâja Chandragupta II. :—

(L. 1).—samvatsarê 80 2 Âshâdhamâsa-sukl-ê(ai)kâdaśyâm |

437.—G. 88.—*Gupta Inscr.* p. 37, and Plate. Gadhwâ (now Calcutta Museum) fragmentary inscription [of the time of the Mahârâjâdhirâja Chandragupta II.] :—

(L. 10).—[. . . -śrî-Chandragupta-râ]jya-samvatsarê 80 8 . . . [asyâm divasa]-pûrvvâyâm Pâtâ(ṭa)liput[t]ra . . .

438.—G. 93.—*Gupta Inscr.* p. 31, and Plate. Sâñchi inscription of the time of the Mahârâjâdhirâja Chandragupta II., recording a gift in favour of the Ârya-saṃgha at the Mahâvihâra (or great convent) of Kâkanâdabôṭa (i.e. Sâñchi itself) :—

(L. 11).—sam 90 3 Bhâdrapada-di 4.

439.—G. 96.—*Gupta Inscr.* p. 43, and Plate. Bilsad pillar inscription of a certain Dhruvasarman, of the reign of the Mahârâjâdhirâja Kumâragupta I. :—

(L. 6).—-śrî-Kumâragnptasy-âbhivarddhamâna-vijayarâjya-samvatsarê shanṇavatê asyân-divasa-pûrvvâyâm.

The Mahârâja Gupta; his son, the Mahârâja Ghaṭôtkacha; his son, the Mahârâjâdhirâja Chandragupta [I.]; his son, from Kumâradêvi who was the daughter of Lichchhavi,³ the Mahârâjâdhirâja Samudragupta; his son, from Dattadêvi, the Mahârâjâdhirâja Chandragupta [II.]; his son, from Dhruvadêvi, the Mahârâjâdhirâja Kumâragupta [I.].

¹ See above, Nos. 415, 419 and 421 of K. 907, 926 and 928.

² See above, No. 422 of K. 932.

³ Or "of a Lichchhavi (king)."

440.—G. 98.—*Gupta Inscr.* p. 41, and Plate. Caḍhwā (now Calcutta Museum) fragmentary inscription [of the time of the *Mahārājādhirāja Kumārāgupta I.*]:—

(L. 2).—[-śrī-Kumārāgupta-rājya-saṁvatsa]rē 90 8 . . . [asyām divasa]-pūrvvāyām.

441.—G. 106.—*Gupta Inscr.* p. 258, and Plate. Udayagiri cave Jaina inscription:—

(L. 1).—Gupt-ānvayānām nṛpa-sattamānām rājyē kulasy=abhiṁvāddhamānē shadbhir=yyutē varsha-śatē=tha māśē [||*] Su-Kārttikē bahula-dinē=tha pañchamē.

442.—G. 113 (?).—*Ep. Ind.* Vol. II. p. 210, No. xxxix., and Plate. Mathurā (now Lucknow Museum) Jaina image inscription of the reign of the *Mahārājādhirāja Kumārāgupta I.*:—

(L. 1).—-śrī-Kumārāguptasya vijayarājya-saṁ [100 10] 3 Ka . . . ntamā . . [di] . sa 20 asyām pū[r]vāyām].

443.—G. 129.—*Gupta Inscr.* p. 46, and Plate. Mankuwār Buddhist image inscription of the reign of the *Mahārāja¹ Kumārāgupta I.*:—

(L. 2).—samvat 100 20 9 mahārāja-śrī-Kumārāguptasya rājyē Jyēṣṭhamāsa-di 10 8.

444.—G. 131.—*Gupta Inscr.* p. 261, and Plate. Sāñchi inscription, recording a gift in favour of the *Ārya-saṁgha* at the *Mahāvihāra* (or great convent) of Kākanāḍabōṭa (*i.e.* Sāñchi itself):—

(L. 11).—samvāt 100 30 1 Aśvayug-di 5 ||

445.—G. 135.—*Gupta Inscr.* p. 263, and Plate. Mathurā (now Lucknow Museum) Buddhist image inscription:—

(L. 1).—samvatsara-śatē pañchastri(trim)-ś-ōttaratamē 100 30 5 Pushya-māse divasē vi[m]ś[ē] di 20.

446.—G. 133, 137, and 138.—*Gupta Inscr.* p. 53, and Plate; *Bhāvnagar Inscr.* p. 24, and Plate. Junāgaḍh rock inscription of the time of the *Rājādhirāja² Skandagupta*, recording the restoration of the embankment of the Sudarśana lake by Chakrapālita, the son of Parnadatta who was governor of Surāshṭra:—

(L. 15).—Samvatsarāṇam=adhikē śatē tu trimśadbhir=anyair=api shadbhir=ēva | rātrau dinē Prausṭhapadasya shashṭhē Gupta-prakālē gaganām vidhāya | (||)

(L. 18).—Samvatsarāṇām=adhikē śatē tu trimśadbhir=anyair=api saptaabhiś=cha | . . .

(L. 20).—Graiṣṭmasya māsasya tu pūrva-pa[kshē] . . . [pra]thamē=hni.

(L. 27).—varsha-śatē=śtāttrimśē Guptānām kāla . . .

447.—G. 139.—*Gupta Inscr.* p. 267, and Plate. Kōsam fragmentary image inscription of the time of the *Mahārāja Bhīmavarman*:—

(L. 1).— . . . Mah[ā*]r[ā]jasya śrī-Bhīmavarmanapah saṁva[t*] 100 30 9 . . . 2(?)³ diva 7 ōtad-[d*]ivasa.

448.—G. 141.—*Gupta Inscr.* p. 67, and Plate. Kaḥāur Jaina pillar inscription of the reign of *Skandagupta*:—

(L. 4).—varshē ⁴ttrimśad-daś-aik-ōttaraka-śatatamē Jyēṣṭha-māsi prapannē (||)

¹ In later inscriptions, also, kings, whose title ordinarily is *Mahārājādhirāja*, sometimes have the title *Mahārāja*.

² This occurs in verse, and is not a formal title.

³ It is doubtful whether the two marks, transcribed by '2,' are really the numerical symbol for 2.

⁴ Read *ttrimśad*.

449.—G. 146.—*Gupta Inscr.* p. 70, and Plate. Indôr plate of the Brâhman Dêvavishnu, of the time of the *Mahârâjâdhirâja Skandagupta* and his feudatory, the *Vishayapati Śarvanâga* of the Antavêdî country :—

(L. 3).—śrî-Skandaguptasy=âbhivarddhamâna-vijayarâjya-samvatsara-śatê¹shachchatvârîṣad-uttaratamê Phâlguna-mâsê . . . varttamânê.

450.—G. 148.—*Gupta Inscr.* p. 268, and Plate. Gadhwâ (now Calcutta Museum) fragmentary Vaishṇava inscription :—

(L. 1).— . . . sya pravarddhamâna-vijayarâjya-samvatsara-śatê=shṭâchatvârîṣad-uttarê Mâghamâsa-divasê êkaviṁśatimê.²

451.—G. 156.—*Gupta Inscr.* p. 95. Khôh (now Lucknow Museum?) plates of the Parivrâjaka³ *Mahârâja Hastin*, the son of the *Mahârâja Dâmôdara*, grandson of the *Mahârâja Prabhañjana*, and great-grandson of the *Mahârâja Dêvâdhyâ* :—

(L. 1).—⁴Shatpañchâś-ôttarê=bda-śatê Guptanripa-râjya-bhuktau Mahâvaisâkha-sâmbatsarê⁵ | Kârttikamâsa-śuklapaksha-tṛitīyâyâm=asyân=divasa-pûrvvâyâm.

[19th October⁶ A.D. 475; see *ibid.* Introduction, p. 105].

452.—G. (?) 158.—*Ep. Ind.* Vol. II. p. 364, and Plate. Pâlî (now Lucknow Museum) plate of the *Mahârâja Lakshmana*, issued from Jayapura :—

(L. 15).—samvatsara-śatê=shṭapañchâśad-uttarê Jyêshṭha-mâsê paurṇamâsyâm.⁷

The inscription mentions, as *dûtaka*, the *Mahârâja Naravâhanadatta*.

453.—G. 163.—*Gupta Inscr.* p. 102, and Plate. Khôh (now Lucknow Museum) plates of the Parivrâjaka *Mahârâja Hastin* (described as in No. 451) :—

(L. 1).—Tṛishasṭy-uttarê=bda-śatê Guptanripa-râjya-bhuktau Mahâsvayuja-sâmvatyarê⁸ Chaittramâsa-śuklapaksha-dvītīy[â*]yâm=asy[â*]n=divasa-pûrvv[â*]yâ[m*].

[7th March A.D. 482; see *ibid.* Introduction, p. 105.]

454.—G. 165.—*Gupta Inscr.* p. 89, and Plate. Êraṇ pillar inscription of the time of *Budhagupta* and his feudatory, the *Mahârâja Suraśmichandra*, recording the erection of the pillar by the *Mahârâja Mâtrivishnu* and his younger brother *Dhanyavishnu* :⁹—

(L. 2).—⁹ Śatê pañchashasṭy-adhikê varshâṇâm bhûpatau cha Budhaguptê | Âshâdhamâsa-ś[ukla]-dvâdaśyâm Suragurôr=ddivasê | sam 100 60 5 . . . asyâm samvatsara-mâsa-divasa-pûrvvâyâm.

Thursday, 21st June A.D. 484; see *ibid.* Introduction, p. 83.

455.—G. 191.—*Gupta Inscr.* p. 92, and Plate. Êraṇ *Satî*-pillar inscription of the widow of *Gôparâja*, the son of the *Râjâ Mâdhava* and follower (?) of a king *Bhânugupta* :—

(L. 1).—samvatsara-śatê êkanavaty-uttarê Śrâvâṇa-bahulapaksha-sap[t]amy[âm] samvat 100 90 1 Śrâvâṇa-badi 7 ||

456.—G. 191.—*Gupta Inscr.* p. 107, and Plate. Majhgawâm plates of the Parivrâjaka *Mahârâja Hastin* (described as in No. 451) :—

(L. 1).—Êkanavaty-uttarê=bda-śatê Guptanripa-râjya-bhuktau śrîmati pravarddhamâna-Mahâchaittra-sambatsarê¹⁰ Mâghamâsa-bahulapaksha-tṛitīyâyâm=asyâ[m*] ¹⁰sambatsara-mâsa-divasa-pûrvvâyâm.

¹ Read *shatchatvârîṣad*.

² Read *tvârîṣad*, and *êkaviṁśatîtamê*.

³ The original has *nripatiparivrâjaka-kul-ôtpanna*.

⁴ Read *shatpañchâśad-uttarê*.

⁵ Read *-samvatsarê*.

⁶ The original date contains no details by which the correctness of the exact day of the given equivalent could be tested; the same remark applies to the equivalents of the original dates, given under Nos. 453, 456, and 459.

⁷ For G. 158 this date would correspond to the 13th May A.D. 477, when there was a lunar eclipse which was visible in India.

⁸ See below, No. 520.

⁹ The first Pâda of this Âryâ is incorrect.

¹⁰ Read *samvatsara*.

(L. 20).—sambat¹ 100 90 1 Mâgha-di 3.

[3rd January A.D. 511; see *ibid.* Introduction, p. 105.]

457.—G. 207.—*Ep. Ind.* Vol. III. p. 320, and Plate. Gaṇéśgaḍ (Baroda) plates of the *Mahāsāmanta Mahārāja Dhruvasēna I.* of Valabhī, issued from Valabhī :—

(L. 29).—sam 200 7 Vaiśākha-ba 10 5.

(In the family) of the Maitrakas, the *Sēnāpati* Bhaṭakka (Bhaṭārka); his son, the *Sēnāpati* Dharasēna [I.]; his younger brother, the *Mahārāja* Drōṇasimha; his younger brother, the *Mahāsāmanta Mahārāja Dhruvasēna* [I.].

458.—G. 207.—*Ind. Ant.* Vol. V. p. 205, and Plates. Bhāvnagar plates of the *Mahārāja Dhruvasēna I.*² of Valabhī, issued from Valabhī :—

(L. 26).—sam 200 7 Kārttika-śu 7.

Genealogy as in No. 457.

459.—G. 209.—*Gupta Inscr.* p. 114, and Plate. Khôh plates of the [Parivrājaka] *Mahārāja Saṁkshôbha*—the son of the *Mahārāja* Hastin, grandson of the *Mahārāja* Dāmôdara, and great-grandson of the *Mahārāja* Prabhañjana who was the son of the *Mahārāja* Dêvâdhyâ—born in the family of the king-ascetic Suśarman :—

(L. 1).—Nav-ôttarê=vda(bda)-śata-dvayê Guptanripa-r[â*]jya-bhuktan śrīmati pravarddha-mâna-vijayarâjyê Mahâśvayuja-sa[m*]vatsarê Chaitramâsa-śuklapaksha-trayôdaśy[â*]m=asyâm samba(va)tsara-mâsa-divasa-pûrvvâyâ[m*].

(L. 24).—Chaitra-di 20 8.³

[19th March A.D. 528⁴; see *ibid.* Introduction, p. 105.]

460.—G. 216.—*Ind. Ant.* Vol. IV. p. 105. Walâ plates of the *Mahāsāmanta Mahâpratihâra Mahâdaṇḍanâyaka Mahâkârtâkritika Mahārāja Dhruvasēna I.* of Valabhī, issued from the village of Khudḍavêdīya :—

(L. 30).—sam 200 10 6 Mâgha-badi 3 (?).

Genealogy as in No. 457.—The inscription mentions the king's sister's daughter, the *paramôpāsikâ* or Bauddha devotee Duddâ, as the foundress of a convent at Valabhī.

461.—G. 217.—*Jour. Roy. As. Soc.* 1895, p. 382. British Museum plates of the *Mahâpratihâra Mahâdaṇḍanâyaka Mahâkârtâkritika Mahāsāmanta Mahārāja Dhruvasēna I.* of Valabhī⁵ :—

(L. 30).—sam 200 10 7 Âśvayuja-ba 10 3 (?).

Genealogy as in No. 457.—This inscription, also, mentions the king's sister's daughter Daddâ (see No. 460).

462.—G. 221.—*Wiener Zeitschrift*, Vol. VII. p. 297. Vâvadiâ-Jôgiâ plates of the *Mahārāja Dhruvasēna I.* of Valabhī, issued from Valabhī :—

(L. 33).—sam-200 20 1 Âśvay[u*]ja-ba 1.

Genealogy as in No. 457.

463.—G. 230.—*Gupta Inscr.* p. 273, and Plate. Mathurâ (now Lucknow Museum) Buddhist image inscription :—

(L. 2).—samvatsarah 200 30 |

464.—G. 240 (? 237).—*Ind. Ant.* Vol. VII. p. 67, and Plate. Plates of the *Mahārāja Guhasēna* of Valabhī⁶ :—

(L. 31).—sam 200 40 (? 200 30 7) Śrâvâṇa-śu . . .

¹ Read *samvat*.

² Described here as *Mahārāja* only.

³ See *Ind. Ant.* Vol. XX. p. 379.

⁴ 9 h. 30 m. before mean sunrise of this day the Mēsha-saṁkrānti took place.

⁵ The name of the place from which the grant was issued is illegible.

⁶ The name of the place from which the grant was issued is not given.

Genealogy from Bhatârka to Dhruvasêna [I.] as in No. 457 ; then (with the omission of Dharapaṭṭa, see below, No. 468) the *Mahârāja* Guhasêna.— This inscription, also, mentions the lady Duddâ (see above, No. 460).

465.— G. 246.— *Ind. Ant.* Vol. IV, p. 175. Walâ second plate only of the *Mahârāja* Guhasêna of Valabhî :—

(L. 18).— sam 200 40 6 Mâgha-ba[di ?] . . .

This inscription, also, mentions the lady Duddâ (see above, No. 460).

466.— G. [2]47.— *Ind. Ant.* Vol. XIV. p. 75, and Plate. Walâ fragmentary inscription, containing the name of Guhasêna [of Valabhî] :—

. . . [200*] 40 7 śrī-Guhasênah.

467.— G. 248.— *Ind. Ant.* Vol. V. p. 207, and Plate. Bhâvnagar second plate¹ of the *Mahârāja* Guhasêna of Valabhî [issued from Valabhî] :—

(L. 15).— sam 200 40 8 Âśvayuja- . . . (?).

468.— G. 252.— *Bhâvnagar Inscr.* p. 31, and Plates ; *Ind. Ant.* Vol. XV. p. 187. Jhar plates of the *Sāmanta Mahârāja* Dharasêna II.² of Valabhî, issued from Valabhî :—

(L. 33).— sam 200 50 2 Chaitra-ba 5.

Genealogy from Bhatârka to Dhruvasêna [I.] as in No. 457 ; Dhruvasêna's younger brother, the *Mahârāja* Dharapaṭṭa ; his son, the *Mahârāja* Guhasêna ; his son, the *Sāmanta Mahârāja* Dharasêna [II.].

469.— G. 252.— *Gupta Inscr.* p. 165, and Plate. Mâliyâ (Junâgadh) plates of the *Mahârāja* Dharasêna II. of Valabhî, issued from Valabhî :—

(L. 36).— sam 200 50 2 Vaiśākha-ba 10 5.

Genealogy, here and in Nos. 470-472, as in No. 468.

470.— G. 252.— *Ind. Ant.* Vol. VII. p. 68, and Plate. Sorath (Junâgadh) plates of the *Mahârāja* Dharasêna II. of Valabhî, issued from Valabhî ; of the same date.

471.— G. 252.— *Ind. Ant.* Vol. VIII. p. 301, and Plate. Bombay As. Soc.'s plates of the *Mahârāja* Dharasêna II. of Valabhî, issued from Valabhî ; of the same date.

472.— G. 252.— *Bhâvnagar Inscr.* p. 35, and Plates. Katapur (now Bhâvnagar Museum) plates of the *Mahârāja* Dharasêna II. of Valabhî, issued from Bhadrâpattanaka (?) ; of the same date.

473.— G. 269.— *Ind. Ant.* Vol. VI. p. 11. Walâ plates of the *Mahâsāmanta Mahârāja* Dharasêna II.³ of Valabhî, issued from Bhadrôpâtta (?) :—

(L. 32).— sam 200 60 9 Chaitra-ba 2.

Genealogy as in No. 468.— The inscription mentions, as *dâtaka*, the *Sāmanta* Śîlāditya.⁴

474.— G. (?) 269.— *Gupta Inscr.* p. 276,⁵ and Plate. Bôdh-Gayâ (now Calcutta Museum) inscription of the Buddhist teacher Mahânâman :—

(L. 14).— samvat 200 60 9 Chaitra-śudi 7.

475.— G. 270.— *Ind. Ant.* Vol. VII. p. 71, and Plate. Alinâ plates of the *Mahâsāmanta Mahârāja* Dharasêna II. of Valabhî, issued from Bhartṛitâṭṭanaka (?) :—

(L. 40).— sam 200 70 Phâmu(ign)na-ba 10.

Genealogy as in No. 468.— This inscription also mentions, as *dâtaka*, the *Sāmanta* Śîlāditya.

¹ On the first plate very few words only are said to be legible.

² For spurious plates of his see above, No. 346 of S. 400.

³ In the signature described as *Mahâdhirāja* (?).

⁴ This probably is the king's elder son.

⁵ See *ibid.* p. 324. *sub voce* Mahânâman II ; compare also below, No. 525.

476.—G. 286.—*Ind. Ant.* Vol. I. p. 46. Walâ fragmentary second plate only of Śīlāditya I. Dharmāditya of Valabhî [the son of Dharasēna II.] :—

(L. 16).—sam 200 80 6 Vaiśākha-va (?) 6.

477.—G. 286.—*Ind. Ant.* Vol. XIV. p. 329, and Plates. Walâ (now Bombay As. Soc.'s) plates¹ of Śīlāditya I. Dharmāditya of Valabhî, issued from Valabhî :—

(L. 35).—sam 200 80 6 Jyêsthā-ba 6.

Descended from Bhatârka, Guhasēna ; his son Dharasēna [II.] ; his son Śīlāditya [I.] Dharmāditya.—This inscription, again, mentions the lady Duddâ (see above, No. 460).

478.—G. 290.—*Ind. Ant.* Vol. IX. p. 238, and Plates. Dhânk (now Râjkot Museum) plates of Śīlāditya I. Dharmāditya of Valabhî, issued from the hōmba (?) before the gates of Valabhî :—

(L. 38).—sam 200 90 Bh[â*]drapada-ba 8.

Genealogy as in No. 477.—The inscription mentions, as *dūtaka*, the illustrious Kharagraha.²

479.—G. 310.—*Ind. Ant.* Vol. VI. p. 13, and Plate ; *Bhâvnagar Inscr.* p. 40, and Plates. Bôtâd (now Bhâvnagar Museum) plates of Dhruvasēna II. Bâlāditya of Valabhî, issued from Valabhî :—

(L. 45).—sam 300 10 Âśvayuja-ba 10 5.

Genealogy as far as Śīlāditya [I.] Dharmāditya as in No. 477 ; his younger brother Kharagraha [I.] ; his son Dharasēna [III.] ; his younger brother Dhruvasēna [II.] Bâlāditya.—This inscription, also, mentions the lady Duddâ (see above, No. 460) ; and, as *dūtaka*, the *Sāmanta* Śīlāditya.

480.—G. 316 (or 318 ?).—*Ind. Ant.* Vol. XIV. p. 98 ; Prof. Bendall's *Journey*, p. 72, and Plate. Gôlmâdhitôl (Bhâtgaon) inscription of the *Mahârâja* Śivadēva I. of the Liehohhavi family, recording an order which was made at the request of the *Mahāsāmanta* Amśuvarman ; issued from Mânagriha³ :—

(L. 15).—samvat 300 10 6 (or 8 ?) Jyêsthā-sukla-divā daśamyām.

481.—G. 326.—*Jour. Bo. As. Soc.* Vol. X. p. 77 ; *Ind. Ant.* Vol. I. p. 14, and Plates. Plates of the *Mahârâjâdhirâja* Dharasēna IV. of Valabhî, issued from Valabhî :—

(L. 58).—sam 300 20 6 Âshâdha-sû 10.

Genealogy as far as Dhruvasēna [II.] Bâlāditya as in No. 479 ; his son, the *Paramabhaṭṭâraka* *Mahârâjâdhirâja* *Paramêśvara* *Chakravartin* Dharasēna [IV.].—The inscription mentions, as *dūtaka*, the king's son (*râja-putra*) Dhruvasēna.⁴

482.—G. 326.—*Ind. Ant.* Vol. I. p. 45. Notice of a Bhâvnagar second plate only of the *Mahârâjâdhirâja* Dharasēna IV. of Valabhî, dated—

“S. 326, the fifth day of the dark half of Mâgha.”

This inscription also mentions, as *dūtaka*, the king's son (*râja-putra*) Dhruvasēna.

483.—G. 330.—*Ind. Ant.* Vol. VII. p. 73, and Plate. Alînâ plates of the *Mahârâjâdhirâja* Dharasēna IV. of Valabhî, issued from Bharukachchha :—

(L. 53).—sam 300 30 Mârgasîra-sû 3.

Genealogy as in No. 481.—The inscription mentions, as *dūtaka*, the king's daughter (*râja-duhitri*) Bhûpâ (see No. 484).

¹ This, so far as I know, is the earliest Valabhî inscription which, in the introductory passage, has the reading *sâmpanna*, instead of the reading *sapatna* of the earlier inscriptions ; compare Dr. Hultzsch's remarks in *Ep. Ind.* Vol. III. p. 319.

² This probably is the king's younger brother.

³ See below, No. 526.

⁴ This probably is the prince who afterwards ruled as Dhruvasēna III.

484.—G. 330.—*Ind. Ant.* Vol. XV. p. 339. Kaira plates of the *Mahārājādhirāja* Dharasēna IV. of Valabhī, issued from Bharukachchha :—

(L. 57).—sam 300 30 dvi-Mārgasira-śu 2.

The date apparently falls in A.D. 648¹ (in Kaliyuga-samvat 3749 expired) when, by the rules of mean intercalation, there was an intercalated month which might be called either Pausa or Mārgasira²; (see Sewell and Dikshit's *Ind. Calendar*, p. xxiii, and *Gupta Inscr.* Introduction, p. 93 ff.).

Genealogy as in No. 481.—The inscription mentions, as *dātaka*, the king's daughter Bhūvā (see No. 483).

485.—G. 334.—*Ep. Ind.* Vol. I. p. 86. Kāpaḍvaṇaj plates of Dhruvasēna III. of Valabhī, issued from Sirisimminikā :—

(L. 50).—sam 300 30 4 Māgha-śu 9.

Genealogy as far as Dharasēna [IV.] as in No. 481; he was succeeded by Dhruvasēna [III.], the son of Dêrabhata who was the son of Śīlāditya [I.], the [elder] brother of the grand-father [Kharagraha I.] of Dharasēna [IV.].

486.—G. 337.—*Ind. Ant.* Vol. VII. p. 76, and Plates. Alinā plates of Kharagraha II.³ of Valabhī, issued from Pālêṇḍaka (?) :—

(L. 50).—sam 300 30 7 Āshādha-ba 5.

Genealogy as far as Dhruvasēna [III.] as in No. 485; his elder brother Kharagraha [II.].

487.—G. 350.—*Ep. Ind.* Vol. IV. p. 76. Lunsadī plates of Śīlāditya III.⁴ of Valabhī, issued from Khêtaka :—

(L. 67).—sam 300 50 Phālguna(na)-ba 3.

Genealogy as far as Kharagraha [II.] Dharmāditya as in No. 486; after him, Śīlāditya [III.], the son of Śīlāditya [II.]⁵ who was the elder brother of Kharagraha [II.].—The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Dhruvasēna.

488.—G. 352.—*Ind. Ant.* Vol. XI. p. 306; *Bhāvnagar Inscr.* n. 45, and Plates. Lunsadī (now Bhāvnagar Museum) plates of Śīlāditya III. of Valabhī, issued from Mēghavēna :—

(L. 65).—sam 300 50 2 Bhādrapada-śu 1.

Genealogy as in No. 487.—This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Dhruvasēna.

489.—G. 365 (?).—*Jour. Beng. As. Soc.* Vol. VII. p. 968. Kaira plates of Śīlāditya III. of Valabhī :—

(L. 66).—sam || 365 || (?) Vaiśākha-śu || 1 || (?).

Genealogy as in No. 487.—This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Dhruvasēna.

490.—G. 372.—*Ind. Ant.* Vol. V. p. 209, and Plate. Bhāvnagar plates of the *Mahārājādhirāja* Śīlāditya IV. of Valabhī, issued from the camp at the tank of Bālāditya :—

(L. 58).—sam 300 70 2 Śrāvana-ba 9.

¹ The year 330 of the date would thus correspond to the [*Kārttikādi*] Vikrama year 330 + 375 = 705 expired; see *Ep. Ind.* Vol. III. p. 303.

² The case, however, is not free from difficulties. According to the *Sūrya-* and *Ārya-siddhāntas*, and by the modern rule of naming intercalated months, the intercalated month would be Pausa; and it would be Pausa also by the *Brahma-siddhānta* and the earlier (Brahmagupta's) rule. And Mārgasira it can be called only on the supposition that it was calculated by the *Sūrya-* or *Ārya-siddhānta*, and named in accordance with Brahmagupta's rule. Compare below, No. 530 of H. (?) 34.

³ In later inscriptions surnamed *Dharmāditya*.

⁴ In the inscriptions of his successor described as *Paramabhaṭṭāraka Mahārājādhirāja Paramāvara*.

⁵ I follow Dr. Fleet in calling this Śīlāditya 'Śīlāditya II.' By other scholars he is not numbered, with the result that the kings of the same name, who are here numbered from III. to VII., in other accounts bear the numbers from II. to VI.

Genealogy as far as Śīlāditya [III] as in No. 487; his son, the *Paramabhaṭṭāraka Mahārājādhirāja Paramésvara Śīlāditya* [IV].—The inscription mentions, as *dūtaka*, the king's son (*rāja-putra*) Kharagraha.

491.—G. 375.—*Wiener Zeitschrift*, Vol. I. p. 253, and Plates; *Bhāvnagar Inscr.* p. 55, and Plates. Dévali (now Bhāvnagar Museum) plates of the *Mahārājādhirāja Śīlāditya* IV. of Valabhī, issued from the village of Pūrṇika :—

(L. 60).—sam 300 70 5 Jyēshṭha-ba 5.

Genealogy as in No. 490.—This inscription also mentions, as *dūtaka*, the king's son (*rāja-putra*) Kharagraha.

492.—G. 376.—From impressions supplied by Dr. Burgess. Plates of the *Mahārājādhirāja Śīlāditya* IV. of Valabhī :—

(L. 59).—sam 300 70 6 Mārgaśīra-sū 10 5.

Genealogy as in No. 490.—This inscription also mentions, as *dūtaka*, the king's son (*rāja-putra*) Kharagraha.

493.—G. 382.—From impressions supplied by Dr. Fleet. Plates of the *Mahārājādhirāja Śīlāditya* IV. of Valabhī, issued from Valabhī :—

(L. 65).—sam 300 80 2 Mārgaśīra-sū 6.

Genealogy as in No. 490.—The inscription mentions, as *dūtaka*, the king's son (*rāja-putra*) Dharasēna.

494.—G. 386.—*Ind. Ant.* Vol. IX. p. 163, and Plates. Chāngu-Nārāyaṇa (near Kāṭmāṇḍu) pillar inscription of Mānadēva :—

(L. 1).—samvat 300 80 6 Jyēshṭha-māsē śukla-pakṣhē pratipadi 1 [Rô]hipinakshatra-yuktē chandramasi muhūrttē prasastē=bhijiti.

28th April, A.D. 705; see *ibid.* Vol. XVII. p. 210, and *Gupta Inscr.* Introduction, p. 95.

Vṛishadēva; his son Śamkaradēva; his son Dharmadēva, married Rājyavatī; their son Mānadēva. (Compare below, No. 541.)

495.—G. 403.—*Jour. Bo. As. Soc.* Vol. XI. p. 335, and Plates. Gōṇḍal plates of the *Mahārājādhirāja Śīlāditya* V. of Valabhī, issued from Khētaka :—

(L. 61).—sam 400 3 Vaiśākha-sū[ddha 10 3 ?].

Genealogy as far as Śīlāditya [IV.] as in No. 490; his son, the *Paramabhaṭṭāraka Mahārājādhirāja Paramésvara Śīlāditya* [V].—The inscription mentions, as *dūtaka*, the king's son (*rāja-putra*) Śīlāditya.

496.—G. 403.—*Jour. Bo. As. Soc.* Vol. XI. p. 335, and Plates. Gōṇḍal plates of the *Mahārājādhirāja Śīlāditya* V. of Valabhī, issued from Khētaka :—

(L. 60).—sam 400 3 Māgha-ba 10 2.

Genealogy as in No. 495.—This inscription also mentions, as *dūtaka*, the king's son (*rāja-putra*) Śīlāditya.

497.—G. 413.—*Ind. Ant.* Vol. IX. p. 167, and Plate. Dēvapāṭana (near Kāṭmāṇḍu) fragmentary inscription of the time of Mānadēva :—

(L. 1).—samvat 400 10 3.

498.—G. 435.—*Ind. Ant.* Vol. IX. p. 167, and Plate. Lagantōl (Kāṭmāṇḍu) fragmentary inscription of the *Mahārāja Vasantasēna*,² issued from Mānagriha :—

(L. 20).—samvat 400 30 5 [Aśva]yujī śukla-divā 1.

¹ The name of the place from which the grant was issued is illegible.

² See below, No. 541.

499.—G. 441.—*Ind. Ant.* Vol. VI. p. 17, and Plate. *Lupāvadā* plates of the *Mahārājādhirāja Śīlāditya VI.* of Valabhī, issued from Gōdrahaka :—

(L. 70).—samvat 400 40 1 (?) Kārttika-śu 5 (P).

Genealogy as far as Śīlāditya [V.] as in No. 495; his son, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śīlāditya [VI.]*.

500.—G. 447.—*Gupta Inscr.* p. 173, and Plate. Alinā (now Royal. As. Soc.'s) plates of the *Mahārājādhirāja Śīlāditya VII.* Dhrūbata¹ of Valabhī, issued from Ānandapura :—

(L. 77).—samva[t]sara-śata-chatusṭayê saptachatvarīṁśad-²adhikê Dyēṭha(Jyēshṭha)-śuddha-paṁchamyām ankata[h*] sava³ 400 40 7 Śrê(jyê)shṭha-gu(śu) 5.

Genealogy as far as Śīlāditya [VI.] as in No. 499; his son Dhrūbata, styled the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śīlāditya [VII.]*.

501.—G. 535.—*Ind. Ant.* Vol. IX. p. 168, and Plate. Lagantōl (Kātmāṇḍu) fragmentary inscription; mentions, as *dūtaka*, the king's son (*rāja-putra*) *Vikramasēna* :—

(L. 18).—samvat 500 30 5 Śrā[vana]-śukla-divā saptamyām.

502.—G. 585.—*Ind. Ant.* Vol. II. p. 257, and Plate. Mōrbī second plate only of *Jāiṅka* :—

(L. 16).—Paṁchāśṭīyā yutê-tītê samānām śata-paṁchakê | G[an]ptê dadāv-adô nṛipaḥ sôparāgê-rkka-maṁḍalê ||

(L. 19).—samvat 585 Phālguna-sudi 5.⁴

503.—Valabhī-s. 850.—*Wiener Zeitschrift*, Vol. III. p. 7; *Bhāvnagar Inscr.* p. 186. Vêrāval inscription of the temple-priest *Bhāva-Bṛihaspati*⁵ :—

(L. 54).—Valabhī-samvat 850 Āshā[ḍha] . . .

The inscription mentions the Chaulukyas Jayasimha-Siddharāja and Kumārapāla (who defeated the king Ballāla⁶ of Dhārā).

504.—Valabhī-s. 850 (P).—*Bhāvnagar Inscr.* p. 184. Junāgaḍh fragmentary inscription of the time of (?) the Chaulukya Kumārapāla; is said to be dated :—

(L. 34).—Valabhī-samvat 850 śrī-Simha-samvat 60 varshê.⁷

505.—Valabhī-s. 911.—*Bhāvnagar Inscr.* p. 161, and Plate. Ghelāṇā (near Māngrol) fragmentary inscription :—

(L. 1).—śrīmad-Valabhī-samvat 911 [varshê] . . . [śu]di 5 Śukrê.

506.—Valabhī-s. 927.—*Ep. Ind.* Vol. III. p. 303, and Plate. Vêrāval image inscription :—

(L. 1).—śrīmad-Valabhī-sa[m]vat 927 varshê Phālguna-śudi 2 Sômê ||

Monday, 19th February A.D. 1246.

507.—Valabhī-s. 945.—Vêrāval inscription of the reign of the Chaulukya (Vāghêlā) *Mahārājādhirāja Arjunadēva*; see above, No. 228 of V. 1320.

d.—Undated Inscriptions connected with those under D.

508.—*Gupta Inscr.* p. 141, and Plate. Mēharaulī (Mihraulī) iron pillar inscription, being a posthumous eulogy of the conquests of a powerful king *Chandra*.⁸

¹ I.e. Dhruvabhata.

² Read °tvārīṁśad.

³ Read samvat.

⁴ See *Ind. Ant.* Vol. XVII. p. 211, and Vol. XX. p. 381; and *Gupta Inscr.* Introduction, p. 97.

⁵ See below, No. 527.

⁶ See above, No. 210.

⁷ This cannot be correct. According to the date of the Vêrāval inscription of the reign of Arjunadēva (No. 228) the difference between a Valabhī year and the corresponding Simha year (for the month of Āshāḍha) is 794, while here the difference between 850 and 60 is 790.

⁸ See *Gupta Inscr.* p. 140, note 1, and *Jour. Roy. As. Soc.* 1897, p. 9 ff.

509.—*Gupta Inscr.* p. 6, and Plate. Allahâbâd pillar inscription of the *Mahârâjâdhirâja Samudragupta*,¹ who captured and again liberated “Mahendra of Kôsala, Vyâghrarâja of Mahâkântâra, Mantarâja of Kêrâla, Mahendra of Pishtapura, Svâmidatta of Kotîlâra on the hill, Damana of Êraṇḍapalla, Vishnugôpa of Kâñchî, Nîlarâja of Avamukta, Hastivarman of Veṅgî, Ugrasêna of Palakka, Kuhêra of Dêvarâshṭra, Dhanamjaya of Kusthalapura,”² and all the other kings of Dakshinâpâthâ, and exterminated “Rudradêva, Matila, Nâgadatta, Chandravarman, Ganapatinâga, Nâgasêna, Achyuta, Nandin. Balavarman,” and other kings of Âryāvarta. (A *kāvya* in verse and prose, composed by the *Sâmuhivîgrahika Kumârômâtya Mahâdanḍanâyaka* Harishêna, the son of Dhruvabhûti).

510.—*Gupta Inscr.* p. 20, and Plate. Êraṇ (now Calcutta Museum) fragmentary inscription of Samudragupta.

511.—*Gupta Inscr.* p. 256, and Plate. Gayâ (spurious) plate³ of the *Mahârâjâdhirâja Samudragupta*, issued from Ayôdhyâ:—

(L. 14).—samvat 9⁴ Vaiśâkha-di 10.⁴

Genealogy as in No. 439.

512.—*Gupta Inscr.* p. 35, and Plate. Udayagiri cave inscription of the time of Chandragupta II.,⁵ recording the excavation of the cave by the order of his minister, the poet Vîrasêna, otherwise called Sâba, of Pâtâliputra.

513.—*Gupta Inscr.* p. 26, and Plate. Mathurâ (now Lahore Museum) fragmentary inscription [of the *Mahârâjâdhirâja Chandragupta II.*].

514.—*Gupta Inscr.* p. 40, and Plate. Gadhwâ (now Calcutta Museum) fragmentary inscription of the reign of the *Mahârâjâdhirâja Kumâragupta I.*⁶:—

(L. 2).—âri-Kumâragupta-râja-[samvatsarê] divasê 107 [asyâm divasa-pûrvvâyâm].

515.—*Gupta Inscr.* p. 265, and Plate. Gadhwâ (now Calcutta Museum) fragmentary inscription [of the time of Kumâragupta I. ?].

516.—*Gupta Inscr.* p. 49, and Plate. Bihâr fragmentary pillar inscription of the time of the *Mahârâjâdhirâja Skandagupta*.⁸

Genealogy as far as Kumâragupta [I.] as in No. 439; his son, the *Mahârâjâdhirâja Skandagupta*.

517.—*Gupta Inscr.* p. 53, and Plate. Bhitari pillar inscription of Skandagupta, recording the installation of an image of the god Vishnu and the allotment to the idol of a village.

Genealogy as in No. 516.

518.—*Jour. Beng. As. Soc.* Vol. LVIII. Part I. p. 89, and Plate; *Ind. Ant.* Vol. XIX. p. 225. Bhitari (now Lucknow Museum) seal of the *Mahârâjâdhirâja Kumâragupta II.*

Genealogy as far as Kumâragupta [I.] as in No. 439; his son, from Anantadêvî, the *Mahârâjâdhirâja Puragupta*; his son, from Vatsadêvî, the *Mahârâjâdhirâja Narasimhagupta*; his son, from Mahâlakshmidêvî (?), the *Mahârâjâdhirâja Kumâragupta [II.]*.

¹ His genealogy is given as in No. 439, above.

² The above is from Dr. Fleet's published translation, but it should be stated that Dr. Fleet has the passage, translated by 'Mantarâja on the hill,' under further consideration; compare also *Bombay Gazetteer*, Vol. I. Part I. p. 63, and *Jour. Roy. As. Soc.* 1897, p. 864 ff.

³ The grant, according to Dr. Fleet, has the general appearance of having been fabricated somewhere about the beginning of the eighth century A.D.

⁴ Expressed by numerical symbols; compare *Gupta Inscr.* p. 255, note 1.

⁵ See above, Nos. 436-438 of G. 82-98

⁷ Expressed by a numerical symbol.

⁶ See above, Nos. 439-443 of G. 96-123.

⁸ See above, Nos. 446-449 of G. 136-146.

519.—*Ep. Ind.* Vol. I. p. 239, and Plate. Kura (now Lahore Museum) inscription¹ of the reign of a *Rājādhirāja Mahārāja Tōramāna Shāha* (or *Shāhi*) *Jaūvla*, recording the construction of a Buddhist convent:—

(L. 1).—[rājā]. rāja-mahārāja-Tōramāna-shā[hi]. Jaū . . [bhivardhamāna-rājyē . . samvatsarē] mē Mārgasīramāsa-sukla-dvitiyāyām.

520.—*Gupta Inscr.* p. 159, and Plate. Bran stone boar inscription of the first year of the reign of the *Mahārājādhirāja Tōramāna*, recording the building of the temple, in which the boar stands, by Dhanyavishnu, the younger brother of the deceased *Mahārāja Mātṛivishnu*²:—

(L. 1).—Varshē prathamē prithivīm prithu-kīrttau prithu-dyutau mahārājādhirāja-śrī-Tōramānē prasāsati | (||) Phālguna-divasē daśamē | ity=ēvaṃ rājyavarsha-māsa-dinaih [*] ētasyām pūrvvāyām | sva-lakṣhaṇair-yukta-pūrvvāyām | (||)

521.—*Gupta Inscr.* p. 162, and Plate. Gwālīor (now Calcutta Museum) inscription of the 15th year of the reign of *Mihirakula*³ (who broke the power of *Paśupati*), the son of *Tōramāna*, recording the building of a temple of the Sun, by a person named *Mātṛichēṭa*, on the mountain *Gōpa* (Gwālīor):—

(L. 4).— . . . abhivarddhamāna-rājyē pañchadaś-ābdē . . . Kārttika-māsē prāpt[ā*] gagana-[patau (?) ni]rmmalē bhāti tithi-nakṣatra-muhūrttē samprāptē suprasāsta-dinē.

522.—*Gupta Inscr.* p. 111, and Plate. Bhumarā pillar inscription of the [*Parivrājaka*] *Mahārāja Hastin* and the *Mahārāja Śarvanātha* [of *Uchchakalpa*]:—

(L. 7).—Mahāmāghē sambatsarē⁴ Kārttikamāsa-divasa 10 9.

Ibid. Introduction, p. 105 ff., it is shewn that the date might correspond to either the 13th October A.D. 508 (in Gupta-samvat 189) or the 2nd October A.D. 520 (in Gupta-samvat 201); but according to *Ind. Ant.* Vol. XIX. p. 228 the *Mahāmāgha samvatsara* of this date commenced in A.D. 484 (in Gupta-samvat 165). Compare above, Nos. 389, 390, 392, and 451, 453 and 456.

523.—*Bhāvnagar Inscr.* p. 30, and Plate. Bānkōḍī (now Bhāvnagar Museum) fragmentary inscription, containing the name of *Guhasēna*⁵ [of *Valabhī*]

524.—*Ind. Ant.* Vol. XII. p. 148; *Bhāvnagar Inscr.* p. 64, and Plate. Gōpnāth first plate only of a *Valabhī* grant, which breaks off in the description of *Dharasēna III.*, the son of *Kharagraha I.*; issued from *Valabhī*.

525.—*Gupta Inscr.* p. 279, and Plate. Bōdh-Gayā Buddhist image inscription, recording the presentation of the statue, on the pedestal of which it is engraved, by the *Sthavira Mahānāman*.⁶

526.—*Ind. Ant.* Vol. IX. p. 168, and Plate. Fragmentary inscription from near the Śivapurī hill, five miles north of Kātmāṇḍu, of the *Mahārāja Śivadēva I.* of the *Licchhavi* family, recording some act done at the request of the *Mahāsāmanta Amśuvarman*; issued from *Mānagriha*.⁷

527.—*Bhāvnagar Inscr.* p. 208. Vērāval fragmentary inscription of the temple-priest *Bhāva-Brihaspati*;⁸ mentions the *Chaulukyas* [*Jayasimha*]-*Siddharāja*, *Kumārapāla*, *Ajayapāla*, *Mūlarāja II.*, and *Bhīmadēva II.*

¹ Of about "the fourth or fifth century A. D." There is no evidence to shew that the *Tōramāna* of this inscription is in any way connected with the *Tōramāna* of No. 520.

² See above, No. 454 of G. 165. ³ See above, No. 329.

⁴ See above, Nos. 464—467 of G. 240 (?) 237)—248.

⁵ See above, No. 80 of G. 816 (or 818?).

⁶ Read *samvatsarē*.

⁷ See above, No. 474 of G. (?) 269.

⁸ See above, No. 503 of *Valabhī-s.* 850.

E.—Inscriptions dated according to the Harsha Era.

528.—H. 22.—*Ep. Ind.* Vol. IV. p. 210, and Plate. Banskhéra (now Lucknow Museum) plate of the *Mahārājādhirāja* Harsha, issued from Vardhamānakōṭi :—

(L. 16).—samvat 20 2¹ Kārtti[ka*]-vadi 1.

The *Mahārāja* Naravardhana; his son, from Vajripīḍevī, the *Mahārāja* Rājyavardhana [I.]; his son, from Apsarōdevī, the *Mahārāja* Ādityavardhana; his son, from Mahāsēnaguptadevī, the *Mahārājādhirāja* Prabhākaravardhana; his son, from Yaśomatīdevī, the *Mahārājādhirāja* Rājyavardhana [II.] (subdued Dēvagupta and other kings); his younger brother, the *Mahārājādhirāja* Harsha.—The inscription mentions, as officials, the *Mahāsāmanta* Skandagupta and the *Mahāsāmanta* *Mahārāja* Bhāna (?).

529.—H. 25.—*Ep. Ind.* Vol. I. p. 72. Madhuban (now Lucknow Museum) plate of the *Mahārājādhirāja* Harsha, issued from Kapitthikā² :—

(L. 18).—samvat 20 5 Mārgaśīrsha-vadi 6.

Genealogy as in No. 528.—The inscription mentions, as officials, the *Mahāsāmanta* Skandagupta and the *Sāmanta* *Mahārāja* Īśvaragupta.

530.—H. (?) 34.³—Prof. Bendall's *Journey*, p. 74, and Plate. Sundhārā damaged inscription of the *Mahāsāmanta* [Amśuvarman⁴], issued from Kailāsakūṭabhavana :—

(L. 16).—samvat 30 4 prathama-Pausa-sukla-dvitiyāyām.

Judging by the date of No. 542 of H. 155, the month of Pausa of Harsha-samvat 34 would be expected to fall in A.D. 639-40 (in Kaliyugā-samvat 3740 expired), but in that year no month was intercalary. In (Kaliyuga-samvat 3741 expired =) A.D. 640-41, by the rules of mean intercalation, there was an intercalated month which might be called Pausa on the supposition⁵ that it was calculated by the *Brahma-siddhānta*, and named according to the modern (not Brahmagupta's) rule for naming intercalated months, but which ordinarily would be called Mārgaśīra. (See Sewell and Dikshit's *Ind. Calendar*, p. xxiii).

531.—H. (?) 34.—*Ind. Ant.* Vol. IX. p. 169, and Plate. Bungmatī (near Kāṭmāṇḍu) fragmentary inscription of the *Mahāsāmanta* Amśuvarman, issued from Kailāsakūṭabhavana :—

(L. 14).—samvat 30 4 Jyēṣṭha(shṭha)-sukla-daśamyām.

532.—H. (?) 39.—*Ind. Ant.* Vol. IX. p. 170, and Plate. Dēvapāṭana (near Kāṭmāṇḍu) inscription of Amśuvarman, issued from Kailāsakūṭabhavana :—

(L. 22).—samvat 30 9 Vaiśākha-sukla-divā daśamyām.

The inscription mentions, as *dūtaka*, the *Yuvarāja* Udayadēva.⁶ It also mentions Amśuvarman's sister Bhōgadēvī, who was the wife of the king's son (*rāja-putra*) Śūrasēna, and the mother of Bhōgavarman and Bhāgyadēvī.

533.—H. (?) 45 (?).—*Ind. Ant.* Vol. IX. p. 171, and Plate. Satdhārā (near Kāṭmāṇḍu) inscription of Amśuvarman :—

(L. 1).—samvat 40 5 (?) Jyēṣṭha-sukla. . . .

¹ This '2' is denoted by a numeral figure, but the preceding '20' and the following '1' by numerical symbols.

² The published text has *Pitthikā*.—In line 10 reference is made to a forged grant (*kūṭa-sāsana*).

³ Prof. S. Lévi, in the *Jour. Asiatique*, 1894, Juillet-Août, p. 62, has referred this date (and those of the following dates, in which a sign of interrogation has been put here after H.) to a local era the epoch of which would fall in A.D. 595. But since for Amśuvarman we have the date No. 533, of the year 44 or 45, even the adoption of such a new era would not meet one of Prof. Lévi's main objections to the assignment of this date (of the year 34) to the Harsha era—the objection, namely, that according to Hsien Tsiang's account Amśuvarman could not have lived after A.D. 637.

⁴ See above, No. 480 of G. 316 (or 318?).

⁵ This supposition would be the very reverse of the supposition made above, under No. 484 of G. 330.

⁶ See below, No. 541.

⁷ According to Dr. Fleet, the year of the date is either 44 or 45; see *Gupta Inscr.* Introduction, p. 180, F.

534.—H. (?) 48.—*Ind. Ant.* Vol. IX. p. 171, and Plate. Lalitapattana (near Kâṭmāṇḍu) inscription of Jishnugupta, issued from Kailāsakūṭabhavana :—

(L. 21).—samvat 40 8 Kārttika-śukla 2.

The inscription mentions, in connection with Mānagriha, the *Mahārāja* Dhruvadēva;¹ also the *Mahārājādhirāja* Anśuvarman; and, as *dātaka*, the *Yuvarāja* Vishnugupta.

535.—H. 66.—*Gupta Inscr.* p. 210, and Plate. Shāhpur image inscription of the reign of Ādityasēnadēva² [of the family of the Guptas of Magadha], recording the installation of the image by the general (*bal-ādhiprīta*) Sālapaksha at, apparently, Nālanda (?):—

(L. 2).—samvat 60 6 Mārgga-śudi 7 (?) asyān=divasa-māsa-samvatsar-ānupūrvvyām.

536.—H. (?) 82 (?).—Prof. Bendall's *Journey*, p. 77, and Plate. Gairidhārā fragmentary inscription, issued from Kailāsakūṭabhavana :—

(L. 29).—samvat 80 2 (?) [Bhādra]pada-śukla-dī . . .

The inscription mentions, as *dātaka*, the *Yuvarāja* Skandadēva (?).

537.—H. (?) 119.—*Ind. Ant.* Vol. IX. p. 174, and Plate. Lagantōl (Kâṭmāṇḍu) inscription of the *Mahārājādhirāja* Śivadēva II.,³ issued from Kailāsakūṭabhavana :—

(L. 23).—samvat 100 10 9 Phālguna-śukla-divā daśamyām.

The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Jayadēva.

538.—H. (?) 143 (?).—*Ind. Ant.* Vol. IX. p. 176, and Plate. Kâṭmāṇḍu fragmentary inscription of the *Mahārājādhirāja* [Śivadēva II. ?] :—

(L. 37).—samvat 100 40 (?)⁴ 3 Jyêsthā-śukla-divā trayôdaśyām |

539.—H. (?) 145.—*Ind. Ant.* Vol. IX. p. 177, and Plate. Lalitapattana (near Kâṭmāṇḍu) fragmentary inscription :—

(L. 17).—samvat 100 40 5 Pausa-śukla-divā tṛitīyâyām |

The inscription mentions, as *dātaka*, the *Yuvarāja* Vijayadēva.

540.—H. (?) 151.—Prof. Bendall's *Journey*, p. 79, and Plate. Inscription of a private person, on a water-conduit slab near the temple of Jaisi, Kâṭmāṇḍu :—

(L. 1).—samvat 100 50 1 Vaiśākha-śukla-dvītīyâyām.

541.—H. (?) 153.—*Ind. Ant.* Vol. IX. p. 178, and Plate. Kâṭmāṇḍu inscription of Jayadēva Parachakrakāma; (with the exception of five verses, which are by the king himself, composed by Buddhakīrti) :—

(L. 35).—samvat 100 50 3⁵ Kārttika-śukla-navamyām ||

In the solar race there was Lichchhavi; in his family was Supushpa, born at Pushpapura (Pāṭaliputra); after him came, omitting 23 kings, Jayadēva; after him, omitting 11 kings, Vṛishadēva; his son Śamkaradēva; his son Dharmadēva; his son Mānadēva (see Nos. 494 and 497); his son Mahādēva; his son Vasantadēva (the Vasantasēna of No. 498).—The inscription then has Udayadēva (mentioned as *Yuvarāja* in No. 532); [his son] Narēndradēva; his son, Śivadēva [II.] (Nos. 537 and 538), married Vatsadēvī, a daughter of the Maukhari Bhōgavarman and daughter's daughter of Ādityasēna of Magadha (No. 535); their son, Jayadēva Parachakrakāma, married Rājyamatī, the daughter of Harshadēva, king of Gauda, Udra *etc.*, and of Kalinga and Kōsala, of the family of king Bhagadatta (or of the Bhagadatta⁶ kings). (See *ibid.* Vol. XIV. p. 346 ff. and *Gupta Inscr.* Introduction, p. 185 ff.).

542.—H. 155.—*Ind. Ant.* Vol. XV. p. 112, and Plate. Dighwā-Dubaulī plate of the *Mahārāja* Mahēndrapālādēva, issued from Mahōdaya (Kanauj) :—

(L. 12).—savituh Kumbha-samkrāntau snātvā . . .

(L. 14).—samvatsrā(tsrō?) 100 50 5 Māgha-śudi 10 niva(ba)ddham.

¹ See below, No. 557.

² See below, No. 550.

³ See below, No. 541.

⁴ This may possibly be 20 or 30.

⁵ This '3' is denoted by a numeral figure.

⁶ For the lineage of Bhagadatta, see below, Nos. 652, and 711-714.

20th January A.D. 761; see *Gupta Inscr.* Introduction p. 178.

The *Mahārāja* Dēvaśakti; his son, from Bhuyikādēvi, the *Mahārāja* Vatsarāja; his son, from Sundarīdēvi, the *Mahārāja* Nāgabhatta; his son, from Īsatādēvi, the *Mahārāja* Rāmabhadra; his son, from Appādēvi, the *Mahārāja* Bhōja [I.]¹; his son, from Chandrahattārikādēvi, the *Mahārāja* Mahēndrapāla [surnamed Bhāka?].

543.—H. 184.—*Ind. Ant.* Vol. XXVI. p. 29. Pañjāb inscription of the reign of a certain Vigraha (?) :—

(L. 1).—samvat 184 Śrāvana-vati 15 atra dinē.

544.—H. 188.—*Ind. Ant.* Vol. XV. p. 140, and Plate. Bengal As. Soc.'s plate of the *Mahārāja* Vināyakapālādēva, issued from Mahōdaya (Kananj) :—

(L. 14).—shashthyan (P) Gaṅgāyā[ni*] snātvā . . .

(L. 17).—samvatsrō 100 80 8 Phālguna-radi 9 niva(ba)ddhan ||

Genealogy as far as Mahēndrapāla as in No. 542; his son, from Dēhanāgādēvi, the *Mahārāja* Bhōja [II.]; his brother, the son of Mahēndrapāla from Mahīdēvidēvi, the *Mahārāja* Vināyakapāla [surnamed Harsha?].

545.—H. 218.—*Ind. Ant.* Vol. XXVI. p. 31; *Archæol. Surv. of India*, Vol. X. Plate ix. 1, and Vol. XXI. Plate xvi. A. Khajurāhō image inscription :—

(L. 2).—samvatsrō 200 10 8 Māgha-śadi 10.

546.—H. 276.—*Ep. Ind.* Vol. I. p. 186. Peheva (Pehoa) inscription of the reign of the *Mahārājādhirāja* Bhōjadēva, the successor of the *Mahārājādhirāja* Rāmabhadradēva,² [of Kananj] :—

(L. 2).—samvatsara-śata-dvayē shatsaptaty-adhikē Vaiśākhamāsa-śuklapaksha-saptamyām samvat 276 Vaiśākha-śadi 7 asyām samvatsara-māsa-divasa-pārvāyām tithāy-ihā śrī-Prithūdak-ādhishtinē piśāchī-chaṭvārdaśyām³ ghōraka-yātrāyām samāyāta . . .

547.—H. 563 (or 562 ?).—*Ind. Ant.* Vol. XXVI. p. 32; *Archæol. Surv. of India*, Vol. XIV. p. 72, and Plate xxii. 3. Notice of a Pañjaur inscription :—

(L. 1).—samvat 563 (or 562 ?) Jētha-śadi 9 vāra Śākrah.

Friday, 17th May A.D. 1168.

e.—Undated Inscriptions connected with those under E.

548.—*Gupta Inscr.* p. 232, and Plate. Sōnpat copper seal inscription of the *Mahārājādhirāja* Harshavardhana.

Genealogy from Rājyavardhana [I.] to Harshavardhana (Harsha) as in No. 528 of H. 22.

549.—*Ep. Ind.* Vol. I. p. 180, and Plate. Kulārkoṭ (Gavīdhumat, now Lucknow Museum) inscription,⁴ recording the erection of some building in memory of Takshadatta by his father Harivarman (Mamma), the son of Haridatta who had been 'raised to eminence by the illustrious Harsha' [of Kananj]; (composed by Bhadra, the son of Vāmana).

550.—*Gupta Inscr.* p. 202, and Plate. Aphsaḍ inscription of Ādityasēna⁵ [of the family of the Guptas of Magadha], his mother Śrīmatī, and his wife Kōpadēvi.

Krishnagupta; his son Harshagupta; his son Jīvitagupta [I.]; his son Kumāragupta (at war with [the Maukhari] Īśānavarman⁶); his son Dāmōdaragupta (fell in a battle with the Maukhari); his son Mahāsēnagupta (defeated Susthitavarman); his son Mādhavagupta (contemporary of Harsha [of Kananj]); his son Ādityasēna.

¹ See below, No. 710 of H. 100.

² See above, No. 16 of V. 932.

³ This is the 14th tithi of the dark half of the amānta Chaitra or pūrṇimānta Vaiśākha; see *Ind. Ant.* Vol. XXVI. p. 179.

⁴ Of about the latter half of the seventh century A.D.

⁵ See above, No. 535 of H. 66.

⁶ See below, No. 554.

551.—*Gupta Inscr.* p. 212. Mandār Hill rock inscriptions of the *Mahārājādhirāja* Vasudhadeva [of the family of the Guptas of Magadha] and his wife Kōṇadēvi.¹

552.—*Gupta Inscr.* p. 215, and Plate. Dēś-Baraṇārka inscription of the *Mahārājādhirāja* Jīvitaguptadeva II. [of the family of the Guptas of Magadha], issued from Gōmatikōttaka.

553.—*Gupta Inscr.* p. 215, and Plate. Dēś-Baraṇārka inscription of the *Mahārājādhirāja* Dēvagupta; his son, Deva Śrīmātī, Ādityasēna; his son, from Kōṇadēvi, the *Mahārājādhirāja* Dēvagupta;² his son, from Kamaladēvi, the *Mahārājādhirāja* Viśnugupta; his son, from Jijādēvi, the *Mahārājādhirāja* Jīvitagupta [II.].—The inscription mentions, as previous kings, Balāditya, Śarvavarman, and Avantivarman.

553.—*Gupta Inscr.* p. 229, and Plate. Jaunpur fragmentary inscription of Īśvaravarman, of the lineage of the Mulkhara kings.³

554.—*Gupta Inscr.* p. 220, and Plate. Aśṅgaḍh copper seal inscription of the Maukhari *Mahārājādhirāja* Śarvavarman.

The *Mahārāja* Harivarman; his son, from Jayasvāminī, the *Mahārāja* Ādityavarman; his son, from Harshaguptā, the *Mahārāja* Īśvaravarman; his son, from Upaguptā, the *Mahārājādhirāja* Īśnavarman;⁴ his son, from [Lakshmī]vatī, the *Mahārājādhirāja* Śarvavarman.

555.—*Gupta Inscr.* p. 222, and Plate. Barābar Hill cave inscription of the Maukhari Anantavarman, the son of Śārdūla.

556.—*Gupta Inscr.* pp. 224 and 227, and Plates. Nāgarjunī Hill cave inscriptions of [the Maukhari] Anantavarman, the son of Śārdūlavarman who was the son of Yajñavarman.

557.—*Ind. Ant.* Vol. IX. p. 173, and Plate. Kāṭmāṇḍu fragmentary inscription of Jīśnugupta,⁵ issued from Kailāsakūṭabhavana; mentions [as lord paramount?] the *Bhātṭāraka* [Maukhari] Dhruvadēva of the Licchhavi family, who resided at Mānagriha.

558.—*Ind. Ant.* Vol. IX. p. 174, and Plate. Kāṭmāṇḍu fragmentary inscription of the reign of Jīśnugupta.

F.—Inscriptions dated according to the Newār Era.

559.—N. 203.—Prof. Bendall's *Journey*, p. 80, and Plate. Lalitapattana (near Kāṭmāṇḍu) image inscription of Vāṇadēva, the son of a king Yaśodēva :—

(L. 1).—Tribhir-varshaiḥ samāyuktō samvatsara-śata-dvayē | Vaiśākha-śukla-śa(sa)ptamyām Budhē Pushy-ōdayē śubhā(bhā) ||

Wednesday, 26th April A.D. 1083;⁶ see *Ind. Ant.* Vol. XVII. p. 248, No. 7.

560.—N. 259.—Prof. Bendall's *Journey*, p. 81, and Plate. Varamtōl (Kāṭmāṇḍu) inscription of the reign of the *Rājādhirāja* Mānadēva :—

(L. 1).—samvat 200 50 9⁷ Bhādrapada-kṛishṇa-saptamyām |

561.—N. 512.—Prof. Bendall's *Journey*, p. 83, and Plate. Lalitapattana (near Kāṭmāṇḍu) inscription of the reign of the *Mahārājādhirāja* Jayasthitirājamalladēva⁸ :—

(L. 1).—śrīman-Naipālika-samyat 512 Vaiśākha-kṛishṇa-shashṭhyām tithau || Gara-karaṇē⁹ | Visva(śva)-muhūrttō Śravaṇa-nakshatrē | Aindra-yōgē | Āditya-vāsa(sa)rē ||

Sunday, 12th May A.D. 1392; see *Ind. Ant.* Vol. XVII. p. 249, No. 12.

¹ For a modern Deoghar inscription which glorifies Ādityasēna and his wife 'Kōshadēvi,' see *Gupta Inscr.* p. 213, note.

² See below, No. 619. For another Dēvagupta, see above, No. 528.

³ See No. 554.

⁴ See above, No. 550.

⁵ See above, No. 534 of H. (?) 43.

⁶ On this day the *tithi* of the date commenced 4 h. 7 m. after mean sunrise.

⁷ This '9' is denoted by a numeral figure.

⁸ Called *Sthitimalla* in No. 562.

⁹ The published text has *śara-karaṇē*.

562.—N. 533.—*Ind. Ant.* Vol. IX. p. 183. Kāṭmāṇḍu inscription of the *Mahārājādhirāja* Jayajōtimalladēva :—

(V. 11).—Saṁvāt=Nēpālak-ākhyē prabhuvana-dahanē Kāma-bāṇē prayātē Māghē śuklā cha Kāmē tithi ८८ viditē Prīti-yōgē cha punyē | vārē Pūsh-ābhidhānē Makara-ravi-gatē Yugma-rāśau śasāṅkē saṁvāt 533 Māgha-śukla-trayōdaśī Punarvasu-nakshatrē Prīti-yōgē Āditya-vārē.

Sunday, 15th January A.D. 1413; see *ibid.* Vol. XVII. p. 247, No. 3.

Sthitimalla¹ of the solar race married Rājalladēvī; their sons Jayadharmamalla, Jayajōtimalla (married Saṁsārādēvī), and Jayakīrtimalla. The inscription further mentions Jayajōtimalla's son-in-law Jayabhairava (the husband of Jīvarakṣhā), and Jayajōtimalla's son Yakshamalla (governor of Bhaktāpurī), and another (?) son Jayantarāja (described as the son of Jayalakṣmī and husband of (?) Jayalakṣmī).

563.—N. 757.—*Ind. Ant.* Vol. IX. p. 184. Lalitapattana (near Kāṭmāṇḍu) inscription of Siddhinṛisimhamalla :—

(V. 17).—Nēpāla-varṣhē svāra-śara-tuṅgaṇir-aṅkitē Phālgunīyē pakṣhē prāptē valakṣhē-maraguru-divasē Śaṅkara-rkṣhē daśamyām

Saṁvāt 757 Phālguna(na)-māsē śukla-pakṣhē daśamyām tithau Ādrā-para-Punarvasu-nakshatrē Āyushmān-yōgē Bṛihaspati-vāsarē.

Thursday, 23rd February A.D. 1637;² see *ibid.* Vol. XVII. p. 250, No. 16.

The king Harisimha;³ in his lineage, Mahēndramalla; his son Śivasimha; his son Hariharasimha, married Lālamatī; their son Siddhinṛisimhamalla.⁴

564.—N. 769.—*Ind. Ant.* Vol. IX. p. 188. Kāṭmāṇḍu inscription of Pratāpa (Jayapratāpamalladēva) :—

Saṁvāt 769 Phālguna-śukla-⁵ṣaṣṭhyām tithau Anurādhā-nakshatrē Harṣaṇa-yōgē Bṛihaspati-vāsarē.

Thursday, 22nd February A.D. 1649; see *ibid.* Vol. XVII. p. 250, No. 17.

In the family of Rāmāchandra of the solar race, Nānyadēva;⁶ his son Gaṅgadēva; his son Nṛisimha; his son Rāmasimha; his son Śaktisimha; his son Bhūpālasimha; his son Harasimha;⁷ in his family, Yakshamalla; his son Ratnamalla; his son Sūryamalla; his son Amaramalla; his son Mahēndramalla; his son Śivasimha; his son Hariharasimha; his son Lakshmīnṛisimha; his son Pratāpa (who defeated Siddhinṛisimhamalla⁸ and others), married Rūpamatī (a sister of Prāṇanārāyaṇa and daughter of Viranārāyaṇa, the son of Lakshmīnārāyaṇa and grandson of Nārāyaṇa, whose capital was Vihāranagarī) and Rājamatī.

565.—N. 777.—*Ind. Ant.* Vol. IX. p. 189. Kāṭmāṇḍu inscription of the *Mahārājādhirāja* Jayapratāpamalladēva; (composed by the king himself) :—

(V. 30).—Nēpālē saṁvātē-smin-haya-giri-munibhiḥ saṁyutē Māgha-māsē saptamyām śukla-pakṣhē Ravidina-sahitē Rēvatī-ṛikṣharājē | yōgē śrī-Siddhi(ddha)-saṁjñā.

Sunday, 11th January A.D. 1657; see *ibid.* Vol. XVII. p. 251, No. 18.

In the solar race, in the family of Rāma's son Lava, there was Harisimha (who dug tanks in Mithilā and settled Nēpāla); his son⁹ Yakshamalla; his son Ratnamalla; his son Sūryamalla; his son Narēndramalla; his son Mahēndramalla;¹⁰ his son Śivasimha; his son Hariharasimha; his son Lakshmīnārasimha; his son Pratāpamalla.

¹ Called *Jayasthitirājamalla* in No. 561.

² On this day the *tithi* of the date commenced 5 h. 49 m. after mean sunrise.

³ Below, in No. 564, the name is *Harasimh*; but see also No. 563.

⁴ See below, Nos. 564 and 568.

⁵ Read *krishṇa*.

⁶ The name *Nānya* occurs below, in No. 647.

⁷ In Nos. 563 and 565 the name is *Harisimha*.

⁸ See No. 563.

⁹ But see above, No. 564; in the same inscription *Narēndramalla* is called *Amaramalla*.

¹⁰ In Nos. 563 and 564 called *Mahēndramalla*.

566.—N. 792.—*Ind. Ant.* Vol. IX. p. 192. Bungmatī (near Kātmāṇḍu) inscription of the Rājā Śrīnivāsa¹:—

Nēpāl-ābdē lôchana-chchhidra-saptē śrī-pañchamyām.

567.—N. 810.—*Ind. Ant.* Vol. IX. p. 191. Kātmāṇḍu inscription² of the queen Riddhilakshmi, the mother of the king Bhūpālēndramalla:—

(V. 3).—Nēpāl-ābdē gagana-dhariṇī-nāga-yuktē kil=Ōrjē māsē pakshē vidhu-virahitē su-dvitiyā-tithau . . . Ravau.

Sunday, 20th October A.D. 1689; see *ibid.* Vol. XVII. p. 251, No. 19.

568.—N. 843.—*Ind. Ant.* Vol. IX. p. 192. Lalitapattana (near Kātmāṇḍu) inscription of the princess Yôgamatī, recording the consecration of a temple in memory of her son Lōkaprakāśa:—

(V. 10).—Abdē Rāma-prajēsvarāśya-vasubhir=Māghē-sitē pakshakē Śûlē ch=Ōttara phālgunē Śāsadhare vārē dvitīyā-tithau.

Monday, 11th February A.D. 1723; see *ibid.* Vol. XVII. p. 251, No. 21.

Siddhinrisimhamalla³ of Lalitapattana; his son Śrīnivāsa;⁴ his son Yôganarēndramalla; his daughter Yôgamatī; her son Lōkaprakāśa.

G.—Inscriptions dated according to the Saptarshi Era, the Era of Buddha's Nirvāṇa, the Lakshmanasēna Era, the Simha Era, the Hijra Era, the Bengālī San, and the Ilāhi Era.

569.—The [laukika] year 80.—*Ep. Ind.* Vol. I. p. 104. Baijnāth inscription (first *prasasti*⁵) of the time of the Rājānaka Lakshmanachandra of Kīragrāma, and the reign of the king Jayachandra of Trigarta (Jālandhara); (composed by Rāma, the son of Bhṛīngaka):—

(L. 32).—Samvatsarē=śītitamē [pra]sa[nnē Jyaishtha]sya śukla-pratipat-tithau cha | [śrī]ma[j-Ja]yachandra-narēndra-rājyē Rāvē[r=di]nē Rāma-kṛitā prasastiḥ ||
. . . [Śakakāla-gat-ābdāḥ]

The year 80 of this date has been taken to correspond to Śaka-samvat 726 expired (=A.D. 804-5), which probably is the date of the second Baijnāth *prasasti*; but for that year the date is irregular.⁶

570.—The [laukika?] year 30.—*Ep. Ind.* Vol. I. p. 120. Kāngrā Bazar Jaina image inscription of the Śūri Abhayachandra and others of the Rājākula *gachchha*:—

(L. 1).—samvat 30.

The year 30 of this date has been taken by Prof. Bühler to correspond, probably, to A.D. 854[-55].

571.—The [laukika?] year 5.—*Ep. Ind.* Vol. I. p. 192. Kāngrā inscription (containing the Bhavānī-Jvālāmukhī *stôtra* of Rāghavachaitanya), put up during the reign of the king

¹ See below, No. 568.

² "On the upper portion of the same stone is found a hymn to Śiva, in the Bhujaṅga metre, composed by Śrī-śrī-Jayabhūpālēndramalla."

³ See above, No. 563.

⁴ See above, No. 566.

⁵ For the second *prasasti* of Baijnāth see above, No. 351 of Ś. 726 (P).—Compare also *Ep. Ind.* Vol. II. p. 482.

⁶ See *Ind. Ant.* Vol. XX. p. 154, where I have stated that, of all the expired 26th years of the centuries of the Śaka era from Ś. 626 to 1426, only the year Ś. 1126 would yield the desired weekday (Sunday, the 2nd May A.D. 1204).

Samsârachandra [of Trigarta], the son of Karmachandra who was the son of Mèghachandra, under Sâhi Mahammada¹ :—

(L. 19).—tasmât=Samsârachandraḥ samajani nripatiḥ pañcam-â[bd-â]bhishiktaḥ.

Prof. Bühler has translated *pañcam-âbd-âbhishiktaḥ* by “who was anointed in the fifth year (of the *Lôkakâla*),” and has taken the year to correspond to A.D. 1429-30.

572.—The [laukika] year 60.—*Zeitschr. D. Morg. Ges.* Vol. XL. p. 9. Notice of a Hariparvat memorial tablet of the reign of Mahammada Šâha (Muḥammad Shâh), dated

Sam 60 Śrâ vati pra Śukrê | Mahammada-šâha-râjyê ||

Friday, 9th July A.D. 1484; see *Ind. Ant.* Vol. XX. p. 153, No. 9.

573.—Śâstra-s.² 36.—Notice of a Chambâ inscription; see above, No. 320 of V. 1717.

574.—Śâstra-s. 34 and 36.—Notice of a Chambâ plate of the *Mahârâjâdhirâja* Śri-simhadêva(?); see above, No. 328 of V. 1915 and 1917.

575.—The year 1813 after Buddha's Nirvâṇa.—*Ind. Ant.* Vol. X. p. 342, and Plate Gayâ inscription of Purushôttamasimha, the son of Kâmadêvasimha and grandson of Jayatungasimha, of the Kamâ country; (composed by Mañjunandin, the son of Jivanâga and grandson of Vâsudêva, of the Nandin family) :—

(L. 25).—Bhagavati parinirvritê samvat 1813 Kârttika-vadi 1 Vu(bu)dhê ||

With an epoch falling in 638 B.C., this date for the *amânta* Kârttika would correspond to Wednesday, 20th October A.D. 1176.

The inscription mentions Aśôkavalla,³ a king of the Sapâdalaksha mountains, to whom Purushôttamasimha was tributary, and a Chhinda⁴ chief (of Gayâ).

576.—Lakshmanasêna-s. 51.—*Jour. Bo. As. Soc.* Vol. XVI. p. 358, and Sir A. Cunningham's *Mahâbôdhi*, Plate xxviii. A. Bôdh-Gayâ inscription of the *Mahârâja* Aśôkavalladêva⁵ :—

(L. 12).—śrîmal-Lakshmanasênasy-âtîta-râjyê sam 51 Bhâdra-dinê 29.⁶

577.—Lakshmanasêna-s. 74.—*Ind. Ant.* Vol. X. p. 346, and Plate. Bôdh-Gayâ inscription of a dependant of the prince Daśaratha who was the youngest brother of the *Râjâdhirâja* Aśôkavalladêva, “lord of the Khasa kings of the Sapâdalaksha mountains” :—

(L. 6).—śrîmal-Lakshmanasênadêvapâdânâm=âtîta-râjyê sam 74 Vaisâkha-vadi 12 Gurau ||

Thursday, 19th May A.D. 1194; see *ibid.* Vol. XIX. p. 7.

578.—Lakshmanasêna-s. 293(?).—*Ind. Ant.* Vol. XIV. p. 190; *Proceedings Beng. As. Soc.* 1895, Plate iii. Bihâr (Darbhanga) (spurious?) plate of the *Mahârâjâdhirâja* Śivasimhadêva, the son of Dêvasimha, [of Mithilâ], recording a grant which was made in favour of the poet Vidyâpati; issued from Gajarathapura :—

(L. 6).—La-sam 292(?) || Śrâvana-śukla 7 Gurau || . . . Avdê(bdê) Lakshmanasêna-bhûpati-matê valni-graha-dvy-añkitê mâsi Śrâvapa-samjñakê muni-tithau pakshê valakshê Gurau |

(L. 24).—sana 807 samvata(t) 1455 Śâkê 1321.

According to Sir A. Cunningham, Muḥammad Saiyid, emperor of Delhi from A.D. 1433-46; see *Archæol. Surv. of India*, Vol. V. p. 168. According to E. Thomas, *Pathan kings of Delhi*, p. 384, Muḥammad Shâh ibn Farîd reigned from A.D. 1433-43.

² For the different expressions, used to denote years of the Saptarshi era, see *Ind. Ant.* Vol. XX. p. 149 ff.

³ The published text has *Aśôkavalla*, but see *Jour. Bo. As. Soc.* Vol. XVI. p. 358.

⁴ See above, No. 51. For a Bôdh-Gayâ fragmentary inscription of the Chhinda family, which mentions Vallabharâja, his son Dêsarâja, his son Âyichohha (Âditya), etc, see *Ind. Ant.* Vol. IX. p. 143, and Vol. X. p. 345.

⁵ For a short inscription of Aśôkavalla, at Gôpêśvar in Gughwâl, see *Ind. Ant.* Vol. X. p. 345.

⁶ The published text has *Bhâdra-di 8 rd 29*. My remarks on the date in *Ind. Ant.* Vol. XXII. p. 107, which were based on this incorrect reading, must be withdrawn now.

For Ś. 1321 expired and the *Kārttikāli* Vikrama year 1455¹ expired the date regularly corresponds to Thursday, 10th July A.D. 1399 (see *Ind. Ant.* Vol. XVII. p. 31); but this day would fall in the Bengālī San 806 and in the Hijra² year 801 (not 807); and in the Lakshmapasēna year 279 expired (not in 292 or 293; see *ibid.* Vol. XIX. p. 1 ff).

579.—*Simha-s.* 32.—Māngrol (Maṅgalapura) inscription of some members of the Gūhila family, of the reign of the Chaulukya Kumārapāla; see above, No. 123 of V. 1202

580.—*Simha-s.* (?) 58.—*Ant. Remains Bo. Pres.* p. 312. Gīrnār image inscription :—

(L. 1).—*saṁ* 58 varshē Chaitra-vadi 2 Sōmā.

Monday, 13th March A.D. 1172³ (?); see *Ind. Ant.* Vol. XXII. p. 109.

581.—*Simha-s.* 60 (?).—Junāgaḍh fragmentary inscription of the time of (?) the Chaulukya Kumārapāla; see above, No. 504 of Valabhī-s. 850 (?).

582.—*Simha-s.* (?) 93.—*Ind. Ant.* Vol. XVIII. p. 109; *Ind. Inscr.* No. 17. Bombay As. Soc.'s plates of the Chaulukya *Mahārājādhirāja Bhimadēva* [II.?⁴], issued from Anahilapātaka :—

(L. 1).—*saṁvat* 93 Chaitra-śudī 11 Ravau.

(L. 5).—*adya saṁkrānti-parvvapi.*

With this reading, the date is irregular; but with *vadi* instead of *śudī*, it would, for *Simha-s.* 93, correspond to Sunday, 25th March A.D. 1207.—According to Dr. Hultzsch, the inscription probably is one of Bhimadēva I., and the *saṁvat* 93 of the date, therefore, might be intended for *Vikrama-saṁvat* 1093;⁵ but for that year also the date would be irregular. See *Ep. Ind.* Vol. I. p. 317, and *Ind. Ant.* Vol. XIX. p. 253.

583.—*Simha-s.* 96.—Royal As. Soc.'s plates of the reign of the Chaulukya *Mahārājādhirāja Bhimadēva* II.; see above, No. 194 of V. 1266.

584.—*Simha-s.* 151.—Vērāval inscription of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja Arjunadēva*; see above, No. 228 of V. 1320.

585.—*Mahammada-s.*⁴ 662.—Vērāval inscription of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja Arjunadēva*; see above, No. 228 of V. 1320.

586.—*Sana* 807 (?).—Bihār (Darbhanga) (spurious ?) plate of the *Mahārājādhirāja Śivasimhadēva*, the son of Dēvasimha, [of Mithilā], recording a grant which was made in favour of the poet Vidyāpati; see above, No. 578 of Lakshmapasēna-s. 293 (?).

587.—*Alīlāi* (Ilāhī) year 41.—Inscription in the temple of Vādīpura-Pārsvanātha at Anhilvād; see above, No. 309 of V. 1651 and 1652.

H.—Undated⁵ Inscriptions, not enumerated above.

588.—*Gupta Inscr.* p. 252, and Plate. Bijayagaḍh (in Bharatpur, Rājputāna) fragmentary inscription⁶ of a *Mahārāja Mahāsēnāpati* whose name is lost, of the tribe of the Yaudhēyas.

¹ Dates of manuscripts shew that *sana* denotes both the Bengālī San and the Hijra years.

² On this day the *līhī* of the date commenced 1 h. 51 m. after mean sunrise.

³ Compare the plates of Bhimadēva I., above, No. 61 of V. 1096, in which the names of the writer and his father, as well as that of the *dātaka*, are the same as in this inscription.

⁴ *I.e.* the Hijra year.

⁵ This part of the list (Nos. 588-688) includes 42 inscriptions, dated (apparently) in regnal years, and one (No. 671) dated in an *aṅka* year. It also contains three inscriptions (Nos. 682-684), the years of which are distinctly referred to the reign of the *Gāṅgāya-vamāsa*, and six others (Nos. 676-681), the years of which probably belong to the same era, the exact epoch of which has not been ascertained yet. The same era may possibly have been followed in the date of No. 655, the reading of which is doubtful. Regarding the years of the dates of Nos. 606 and 653, the reading of which also is doubtful, I cannot offer any suggestion.

⁶ "Of decidedly early date."

589.—*Ind. Ant.* Vol. X. p. 34, and Plate; *Archæol. Surv. of India*, Vol. XX. Plate xii. Kāmā or Kāmavana (in Bharatpur, Rājputāna) fragmentary pillar inscription¹ of some princes of the Śūrasēna family: Phakka, married Dēyikā; their son Kulabhāṭa, married Draṅgiṇī; their son Ajita, married Apsarāhpriyā; their son Durgabhāṭa, married Vachchhullikā; their son Durgadāman, married Vachchhikā; their son Dēvarāja, married Yajūikā; their son Vatsadāman.

590.—*Gupta Inscr.* p. 283, and Plate. Lahore² copper seal inscription³ of the Mahārāja Mahēśvaranāga, the son of Nāgabhaṭṭa.

591.—*Gupta Inscr.* p. 270, and Plate. Tuśām (in the Pañjāb) rock inscription,⁴ recording the building, by the Āchārya Sōmatrāta, of two reservoirs and a house, for the use of the god Vishṇu.

592.—*Gupta Inscr.* p. 288, and Plate. Nirmaṇḍ (in the Pañjāb) plate⁵ of the Mahāsāmanta Mahārāja Samudrasēna:—

(L. 14).—saṁvat 6 Khē(vai) śudi 10 l.

The Mahāsāmanta Mahārāja Varunasēna; his son, from Prabālikā, the Mahāsāmanta Mahārāja Saṁjayasēna; his son, from Śikharasvāmīnī, the Mahāsāmanta Mahārāja Ravishēna; his son, from Mihiralakshmī, the Mahāsāmanta Mahārāja Samudrasēna.—The inscription also mentions, as a chief of the past, a Mahārāja Śarvavarman.

593.—*Ind. Ant.* Vol. XVII. p. 11. Chambā (in the Pañjāb) plate⁶ of the Mahārājādhirāja Sōmavarmadēva, a son of the Mahārājādhirāja Śālavāhanadēva (also called Sāhasāṅka, Nihāṅkamalla, Maṭamatasimha, and Karivarsha, born in the family of Sāhilladēva of the Paushapa or solar race) and his queen Rarḍhādēvī, and of his successor Āsaṭadēva; issued from Chanpakā:—

(L. 27).—pravardhamāna-kalyāṇa-vijayarājyē śrīmad-Āsaṭadēvīyē saṁvatsarē prathamē Vaiśākha-sita-[dvi]tīyāyām Śukravārēpa.

(L. 30).—pa[ra?]-saṁvat 11 Bhādrapada-[śuti?] 12 [Sa?] . . .

594.—*Ind. Ant.* Vol. XVII. p. 10. Notice of a Chambā (in the Pañjāb) plate⁷ of the Mahārāja Bhōṭavarmadēva, the successor of the Mahārājādhirāja Māṇikyavarman, issued from Chanpakā.

595.—*Archæol. Surv. of India*, Vol. XIV. p. 111 ff., and Plate xxviii. Barmāvar (in the Pañjāb) image inscriptions of the Mahārājādhirāja Mēruvarman, the son of Divākara-varmadēva, grandson of Balavarmadēva, and great-grandson of Ādityavarmadēva.

596.—*Gupta Inscr.* p. 250, and Plate. Pahlādpur (in the Ghāzīpur district of the North-West Provinces, now Benares College) partly damaged pillar inscription,⁸ with the name of a king (?) Śīsupāla, and that of the Pārthīvas (?).

597.—*Gupta Inscr.* p. 271, and Plate. Dēōriyā (in the Allāhābād district of the North-West Provinces, now Lucknow Museum) image inscription,⁹ recording the gift, by the Śākya mendicant Bōdhivarman, of the statue of Buddha on the pedestal of which it is engraved.

598.—*Gupta Inscr.* p. 281, and Plate. Sārṇāth (near Benares, now Calcutta Museum) inscription,¹⁰ recording that the sculpture (representing scenes in the life of Buddha), below which it is engraved, was made by order of the religious mendicant Harigupta.

¹ Of about "the eighth century A.D."

² The seal was bought by Sir A. Cunningham at Lahore, but it is not known where it was originally found.

³ Of "about the end of the fourth century A.D."

⁴ Of about "the end of the fourth, or the beginning of the fifth century A.D."

⁵ Of "about the seventh century A.D."

⁶ Of about the middle of the eleventh century A.D.

⁷ Of about the fourteenth century A.D. (?)

⁸ Of about the fourth century A.D.

⁹ Of "about the fifth century A.D."

¹⁰ Of about "the fifth century A.D."

599.—*Gupta Inscr.* p. 272, and Plate. Kasiâ (in the Gôrâkhpur district of the North-West Provinces) image inscription,¹ recording the gift, by the *Mahāvihârasvâmin* Haribala, of the figure below which it is engraved.

600.—*Ep. Ind.* Vol. I. p. 12, and Plate.² Lakkhâ Maṇḍal (at Maḍhâ in the Jaunsâr Bâwar district of the North-West Provinces) inscription,³ recording the dedication of a Śiva-temple by the princess Īśvarâ of the royal race of Singhapura, for the spiritual welfare of her deceased husband Chandragupta, a son of a king of Jâlandhara; (composed by Bhaṭṭa Vasudêva, the son of Bhaṭṭa Skanda and grandson of Bhaṭṭa Kshêmasiṃha).

Among the kings of Singhapura, who belonged to the race of Yadu, there was Sênavarman; his son Âryavarman; his son Dattavarman; his son Pradiptavarman; his son Īśvaravarman; his son Vṛiddhivarman; his son Singhavarman; his son Jala[varman]; his son Yajñavarman; his son Achalavarman-Samaraghaṅghala; his son Divâkaravarman-Mahîghaṅghala; his younger brother Bhâskara[varman]-Ripughaṅghala, married Jayâvalî, the daughter of Kapilavardhana; their daughter Īśvarâ, married Chandragupta, a son of a king of Jâlandhara.

601.—*Gupta Inscr.* p. 285, and Plate. Sârnâth (near Benares, now Calcutta Museum?) fragmentary Vaishṇava inscription⁴ of a king Prakatâditya, a son of Bâlâditya and Dhavalâ, of Kâśî (?). The inscription mentions at least one earlier Bâlâditya.

602.—*Ind. Ant.* Vol. XX. p. 124.⁵ Lucknow Museum plate of the *Mahâsâmanta* Balavarmadêva, the successor of the *Mahâsâmanta* Pânduvarmadêva, issued from Brihadgriha :—

(L. 12).—samvat 20⁶ | Chaitra-sudi 2 |

603.—*Proceedings Beng. As. Soc.* 1877, p. 72, and Plate; *Ind. Ant.* Vol. XXV. p. 178. Pânduakêśvar (in the Kumâun division of the North-West Provinces) plate of the *Mahârâjâdhirâja* Lalitaśûradêva, issued from Kârttikêyapura :—

(L. 19).—[ut]tarâ[ya]ṇa-sa[m*]kr[â*]ntô(ntau).

(L. 23).—pravarddhamâna-vijayarâjya-samvatsarê êkaviṃśatimê⁷ samvat 21 Mâgha-vadi 3.⁸

Nimbara; his son, from Nâśûdêvî, the *Mahârâjâdhirâja* Ishtaṅga; his son, from Vêgâdêvî, the *Mahârâjâdhirâja* Lalitaśûra, [married] Sâmâdêvî.⁹

604.—*Ind. Ant.* Vol. XXI. p. 170; Plate in *As. Res.* Vol. IX. p. 406, and Colebrooke's *Misc. Essays*, Vol. II. p. 247. Gôrâkhpur (in the North-West Provinces, now Bengal As. Soc.'s) plate¹⁰ of the time of Jayâditya, the son of Dharmâditya, of Vijayapura; recording a grant of his minister Madôli, a son of the minister, the great *Sâmanta* Kṛitakṛti. (Composed by the Kâyastha Nâgadatta and his younger brother Vidyâdatta.)

605.—*Ep. Ind.* Vol. I. p. 64. Badâun (in the North-West Provinces, now Lucknow Museum) inscription¹¹ of the reign of the Râshtrakûṭa Lakhanapâla; (composed by (?) Gôvindachandra, the son of Gaṅgâdhara and grandson of Sômêśvara).

In the Pañchâla country, at Vôdâmayûtâ which was ruled by princes of the Râshtrakûṭa family, there was first the king (*narêndra*) Chandra; his son Vighrahapâla; his son Bhuvanapâla;

¹ Of "about the end of the fifth century A.D."

² This inscription had been edited before in *Jour. Roy. As. Soc.* Vol. XX. p. 454.

³ Of about the end of the seventh century A.D.

⁴ Of "about the end of the seventh century A.D."

⁵ This inscription had been edited before in *Jour. Am. Or. Soc.* Vol. VI. p. 588. It may be assigned to about the beginning of the ninth century A.D.

⁶ This '20' is denoted by a numerical symbol, but the following '2' by a numeral figure.

⁷ Read *êkaviṃśatimê*.

⁸ The date perhaps corresponds to the 22nd December A.D. 853; compare *Ind. Ant.* Vol. XXV. p. 178.

⁹ See a fragmentary inscription from Bagêśvar, in *Jour. Beng. As. Soc.* Vol. VII. p. 1058.

¹⁰ Of about the beginning of the tenth century A.D.

¹¹ Of about the thirteenth century A.D.

his son Gôpâla; his sons Tribhuvana[pâla], Madanapâla, and Dêvapâla; Dêvapâla's son Bhîmapâla; his son Sûrapâla; his son Amritapâla; his younger brother Lakhapâla.—The inscription also gives an account of the Śaiva ascetics Varmaśiva (whose original home was Anahilapâtaka), Mûrtigana, and Îsânaśiva (the eldest son of Vasâvana, a resident of Simhapalli in the Hariyâna¹ country).

606.—*Ind. Ant.* Vol. XVI. p. 99, and Plate. Śirpur (in Khândêsh) fragmentary plate² of the *Mahârâja Rudradâsa* :—

(L. 9).—varsha 100 (?) 10 8 (?) vaitrayayâ³ 2.

607.—*Jour. Bo. As. Soc.* Vol. XVI. p. 90. Plates⁴ of the Râshtrakûṭa *Abhimanyu*, the son of Bhavishya who was a son of Dêvarâja, the son of the Râjâ Mânâka; recording a grant which (in the presence of a certain Jayasîmha who is described as the chastiser of the Kôṭṭa Harivatsa) was made at Mânapura.

608.—*Archæol. Surv. of West. India*, Vol. IV. p. 133, and Plate lviii. No. 6. Ajaṇṭa somewhat damaged inscription,⁵ recording the excavation of a cave-temple by the Buddhist mendicant *Buddhabhadra*. The inscription mentions Bhavvirâja and Dêvarâja, the ministers of an *Āsmaka* king; and also the ascetic, the *Sthavira* Achala.

609.—*Gupta Inscr.* p. 280, and Plate. Sâñchi (in the Bhôpâl State of Central India) fragmentary pillar inscription,⁶ appears to have recorded the gift of the pillar by the *Vihârasvâmin Rudra* . . . , the son of Gôśûrasînhabala.

610.—*Gupta Inscr.* p. 193, and Plate. Ârang (in the Central Provinces, now Nâgpur Museum) plates of *Mahâ-Jayarâja*, issued from Śarabhapura :—

(L. 24).—pravarddhamâna-vijaya-samvatsara 5 Mârgasîra 20 5.

611.—*Gupta Inscr.* p. 197, and Plate. Râypur (in the Central Provinces, now Nâgpur Museum) plates of *Mahâ-Sudêvarâja*, issued from Śarabhapura :—

(L. 12).—uttarâyanê.

(L. 27).—pravarddhamâna-vijaya-samvatsara 107 Mâgha 9.⁷

612.—*Jour. Beng. As. Soc.* Vol. XXXV. Part I. p. 196. Sambalpur (in the Central Provinces) first and second plates only of *Mahâ-Sudêvarâja*, issued from Śarabhapura.

613.—*Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 69. Udaypur (in Gwâlior) inscription containing a hymn in praise of the sun.

614.—*Archæol. Surv. of India*, Vol. XXI. Plate ix. L. Kâlâhja: rock inscription; mentions a king *Udayana* of the Pândava family.⁸

615.—*Ep. Ind.* Vol. IV. p. 257. Notice of a Nâgpur Museum fragmentary inscription⁹ of which a rough lithograph and translation are given in *Jour. Bo. As. Soc.* Vol. I. p. 151. The inscription first mentions a king *Sûryaghôsha*; long after him came *Udayana* of the Pândava family; he had four sons, of whom the eldest was *Indrabala* (?), and the youngest *Bhavadêva*, also called *Rapakêsarin* and *Chintâdurga*. (Composed by Bhâskarabhaṭṭa.)

¹ See above, No. 238.

² Of about "the sixth century A.D." (?). The characters shew "a certain amount of resemblance to the characters used in the Vākātaka inscriptions," below, No. 618 ff.

³ *Charitra-dvityâdya* (?).

⁴ From Dr. Bhau Dâji's collection; according to Dr. Bhagvanlal Indraji of about the fifth, but according to Dr. Fleet of about the seventh century A.D. The letters "resemble those of the Valabhi plates."

⁵ Probably of about "the latter half of the sixth or beginning of the seventh century A.D."

⁶ Of about "the fifth century A.D."

⁷ Expressed by numerical symbols.

⁸ See *Ep. Ind.* Vol. IV. p. 257, note 4.

⁹ Of about the beginning of the eighth century A.D.

616.— *Gupta Inscr.* p. 294, and Plate. Rājim (in the Central Provinces) plates¹ of the lord of Kōsala, the Rājā Tivaradēva (Mahāśiva-Tivararāja), the son² of Nannadēva who was a son of Indrabala, of the family of Pāṇḍu; issued from Śrīpura :—

(L. 24).— Jyêsththa-dvādaśyām.

(L. 35).— pravarddhamāna-vijayarājya-samvatsaru 7 Kārttika-divasu ashtha(shṭa)mu 8.³

617.— *Ind. Ant.* Vol. XVIII. p. 179; *Archæol. Surv. of India*, Vol. XVII. Plate xviii. A. Sirpur (Śrīpura, in the Central Provinces) inscription⁴ of the time of Śivagupta-Bālārjuna; (composed by Krishnanandin, the son of Dēvanandin).

In the lunar race, the king Udayana; his son Indrabala; his son Nannadēva (Nannēśvara); his son Chandragupta; his son Harshagupta; his son Śivagupta-Bālārjuna.⁵

618.— *Gupta Inscr.* p. 234, and Plates. Nachnê-kī-talāi (in the Bundêlkhand division of Central India) inscriptions of the Mahārāja Prithivishēna⁶ of (the family of) the Vākātakas, and his feudatory Vyāghradēva.

619.— *Gupta Inscr.* p. 236, and Plate. Chammak (in East Berar, Central India) plates of the Vākātaka Mahārāja Pravarasēna II., recording a grant which was made at the request of Koṇḍarāja, the son of Śatrughnarāja; issued from Pravarapura :—

(L. 60).— samvatsarê=shṭādaśa(śê) 10 8 Jyêsththamāsa-śuklapaksha-trayôdaśyâ[m*].

The Mahārāja Pravarasēna [I.] of (the family of) the Vākātakas; his son's son—the son of Gautamīputra and of a daughter of the Mahārāja Bhavanāga of the Bhāraśivas—the Mahārāja Rudrasēna [I.]; his son, the Mahārāja Prithivishēna; his son, the Mahārāja Rudrasēna [II.]; his son (from Prabhāvatiguptā, a daughter of the Mahārājādhirāja Dēvagupta⁷), the Mahārāja Pravarasēna [II.].

620.— *Gupta Inscr.* p. 245, and Plate. Siwanī (in the Central Provinces) plates of the Vākātaka Mahārāja Pravarasēna II. :—

(L. 18).— pravarddhamāna-rājya-sa[m*]vatsarê | ashṭādaśamê⁸ | Phālguna(na)-śukla-dvādaśyām.

Genealogy as in No. 619.

621.— *Ep. Ind.* Vol. III. p. 260, and Plate. Dudia (in the Central Provinces) plates of the Vākātaka Mahārāja Pravarasēna II., issued from Pravarapura :—

(L. 28).— samvatsarê trayôvitsatimê⁹ varsh[â*]-pakshê chaturthê divasê daśamê.

Genealogy as in No. 619.

622.— *Archæol. Surv. of West. India*, Vol. IV. p. 124, and Plate lvii. Ajantā fragmentary Vākātaka inscription; mentions the kings Vindhyaśakti, Pravarasēna [I.], Rudrasēna [I.], [Prī]thivī[shēna], Pravarasēna [II.], Dēvasēna, and Harishēna; and the ministers Hastibhōja and Varāhadēva(?).

623.— *Archæol. Surv. of West. India*, Vol. IV. p. 138, and Plate lx. Ajantā Ghatōtkacha cave fragmentary inscription; gives the pedigree of Hastibhōja (of the Vallūra clan of Brāhmanas), the minister of the Vākātaka king Dēvasēna.

¹ Of about the middle of the eighth century A.D.

² According to Dr. Fleet, the adopted son.

³ The '7' is denoted by a numerical symbol, and the '8' by a numeral figure.

⁴ Of about the beginning of the ninth century A.D.

⁵ For cognate fragmentary inscriptions see *Archæol. Surv. of India*, Vol. XVII. Plates xviii. B., xix., and xx. E.

⁶ See No. 619.

⁷ Apparently the son of Ādityasēna of the family of the Guptas of Magadha; see above, No. 552. (For another Dēvagupta see No. 528.)

Read *ashṭādaś*.

⁹ Read *trayôvimsatitām*.

624.—*Archæol. Surv. of West. India*, Vol. IV. p. 129, and Plate lvi. Ajantâ fragmentary inscription of a family of kings subordinate to the **Vākātakas** (?); mentions Dhritarāshṭra, Harisām̐ba, Śaurisām̐ba, Upēndragupta, Kācha [I.], Bhikshudāsa, Nīladāsa, Kācha [II.], Kṛishṇadāsa, and Ravisām̐ba; and [the Vākātika ?] Harishēṇa.

625.—*Gupta Inscr.* p. 280, and Plate. Calcutta Museum¹ fragmentary image inscription,² recording the gift, by the Śākya mendicant **Dharmadāsa**, of the image of Buddha on the pedestal of which it is engraved.

626.—*Gupta Inscr.* p. 282, and Plate. Bôdh-Gayâ (now Calcutta Museum) image inscription,³ recording the gift, by the two Śākya mendicants **Dharmagupta** and **Damshṭrasēna** of Tishyāmratīrtha, of the statue of Buddha on the pedestal of which it is engraved.

627.—*Gupta Inscr.* p. 284, and Plate. Rôhtāsgaḍh (in Bengal) stone seal-matrix of the **Mahāsāmanta Śāsāṅkadēva**.⁴

628.—*Ep. Ind.* Vol. II. p. 345. Dudhpani (in Bengal) rock inscription⁵ of **Udayamānadēva**; mentions a king of Magadha, named **Ādisimha**, and the three brothers Udayamāna, Śrīdhautamāna and Ajitamāna,⁶ who, originally merchants of Ayôdhyâ, were made **Râjas** of the three villages Bhramarāsālmali, Nabhūtishanḍaka, and Chhiṅgalâ.

629.—*Proceedings Beng. As. Soc.* 1890, p. 192, and Plate ii. Inscription⁷ from a stone found at Mudgalāsrama, Kashtaharāṇī-ghât, Mungir; mentions a king (*nriṇa*) **Bhagiratha** :—

(L. 4).— . . . samvat 3(?).⁸

630.—Rājēndralâl Mitra's *Buddha-Gayâ*, p. 195, and Plate xl. Bôdh-Gayâ (now Calcutta Museum) inscription of the Râshṭrakûṭa⁹ **Tunga-Dharmāvalôka**, the son of Kīrtirâja who was a son of Nanna-Guṇāvalôka¹⁰ :—

(L. 20).— samvat 15 Śrāvāṇa(?)-dina(?)-pañchamyām̐ |

631.—*Archæol. Surv. of India*, Vol. I. Plate xiii. 1, and Vol. III. p. 120. Nālandâ image inscription of the reign of the **Mahārâjādhirâja Gôpâla** :—

(L. 1).— samvat 1 (?) Āsvina-śudi 8 paramabhṭṭāraka-mahārâjādhirâja-paramēśvara-śrī-Gôpâla-râjani (?).

632.—Sir A. Cunningham's *Mahābôdhi*, Plate xxviii. 2. Bôdh-Gayâ image inscription of the reign of **Gôpâladēva** :—

(L. 4).— śrī-Gôpâladēva-râjyâ . . . (?).

633.—*Proceedings Beng. As. Soc.* 1880, p. 80; Sir A. Cunningham's *Mahābôdhi*, Plate xxviii. 3. Bôdh-Gayâ inscription of the reign of **Dharmapâla** :—

(L. 7).— Shadviśatitamê¹¹ varshê Dharmmapâlê mahîbhujī Bhâdra-va(ba)hula-pañchammyām̐ sūnôr=Bhâskarasy-âhani (?) ||

634.—*Jour. Beng. As. Soc.* Vol. LXIII. Part I. p. 53, and Plates; *Ep. Ind.* Vol. IV. p. 247, and Plate of seal. Khâlîmpur (now Bengal As. Soc.'s) plate of the **Mahārâjādhirâja Dharmapâladēva**, recording a grant which was made at the request of the **Mahāsāmantâdhipati Nārāyaṇavarman**; issued from Pāṭaliputra :—

(L. 60).— abhivarddhamāna-vijayarâjyê samvat 32 Mârga-dinâni 12 ||

¹ There is no information as to where the inscription was found.

² Of about "the fifth century A.D."

³ Of about "the sixth century A.D."

⁴ According to Dr. Fleet "the age of the characters would justify us in identifying him with the *Śāsāṅka*, king of Karpasuvārṇa in Eastern India—the contemporary and murderer of Rājyavardhana II. of Kanauj,—who is mentioned by Hiuen Tsiang as a persecutor of the Buddhists."

⁵ Of about the eighth century A.D.

⁶ For two Māna princes of Magadha see above, No. 362 of Ś. 1059.

⁷ Of about the tenth century A.D.

⁸ The published translation has *samvat 13*.

⁹ Compare below, Nos. 635 and 640.

¹⁰ Compare *Ind. Ant.* Vol. IX. p. 143, note 3.

¹¹ Read *shadvimśa*°.

Dayitavishṇu; his son Vapyata; his son Gôpâla [I.], married the Bhadra king's daughter Dêddadêvî; their son Dharmapâla.— The inscription mentions the Yuvarâja Tribhuvanapâla as the *dâtaka* who communicated Nârâyanavarman's request to Dharmapâla.

635.—*As. Res.* Vol. I. p. 123, and lithograph; *Ind. Ant.* Vol. XXI. p. 254. Mungir plate of the *Mahârâjâdhirâja Dêvapâladêva*, issued from Mudgagiri :—

(L. 46).— samvat 33 Mârga-dinê 21 |

Gôpâla [I.]; his son Dharmapâla, married Rannâdêvî, a daughter of the Râshtrakûṭa¹ Parabala; their son Dêvapâla.— The inscription mentions, as *dâtaka*, Dêvapâla's son, the Yuvarâja Râjyapâla.

636.—*Ind. Ant.* Vol. XVII. p. 309, and Plate. Ghôsrâwâ (now Bihâr Museum) Buddhist inscription, of the time of king Dêvapâla.

637.—*Archæol. Surv. of India*, Vol. III. Plate xxxvi. Gayâ inscription of the time of Nârâyanapâladêva :—

(L. 15).— Śrî-Nârâyanapâladêva iti yah rājñas=tasya guṇ-âmalasya mahataḥ samvatsarê saptamê Vaiśākhyâ[m]

638.—*Ind. Ant.* Vol. XV. p. 305; *Jour. Beng. As. Soc.* Vol. XLVII. Part I. Plates xxiv. and xxv. Bhâgalpur (now Bengal As. Soc.'s) plate of the *Mahârâjâdhirâja Nârâyanapâladêva*, issued from Mudgagiri :—

(L. 47).— samvat 17 Vaiśākha-dinê 9.

Gôpâla [I.]; his son Dharmapâla (after defeating Indrarâja and others, gave the sovereignty of Mahôdaya (Kananj) to Chakrâyudha²); his younger brother Vâkpâla; his son Jayapâla; his elder brother Dêvapâla; Jayapâla's son Vighrapâla [I.], married the Haihaya princess Lajjâ; their son Nârâyanapâla.

639.—*Ep. Ind.* Vol. II. p. 161, and Plate. Badâl pillar inscription of the time of Nârâyanapâla; mentions Dharma[pâla], Dêvapâla, Śûrapâla, and Nârâyanapâla.

640.—*Jour. Beng. As. Soc.* Vol. LXI. Part I. p. 82. Dinâjpur plate of the *Mahârâjâdhirâja Mahipâladêva*,³ issued from Vilâsapura (?) :—

(L. 49).— viśu(śhu)va-samkrântau.

(L. 53).— samvat . . [na?]—dinê . . .

Genealogy as far as Nârâyanapâla as in No. 638; his son Râjyapâla, married Bhâgyadêvî, a daughter of the Râshtrakûṭa Tuṅga;⁴ their son Gôpâla [II.]; his son Vighrapâla [II.]; his son Mahipâla.

641.—*Archæol. Surv. of India*, Vol. III. p. 122, and Plate xxxvii. 5; *Ind. Ant.* Vol. IX. p. 114. Bôdh-Gayâ inscription of the reign of Mahipâladêva :—

(L. 2).— paramasangata-śrîman-Mahipâladêva-pravarddhamâna-vijayarâjyê êkâdasamê samvatsarê abhikhyā pañchamyām tithau.

642.—*Proceedings Beng. As. Soc.* 1879, p. 221; *Archæol. Surv. of India*, Vol. III. Plate xxxvii. Gayâ Kṛishṇa-Dvârikâ temple inscription of the reign of Nayapâladêva :—

(L. 18).— Samasta-bhūmaṇḍala-râjya-bhâram=âvi(bi)bhrati śrî-Nayapâladêvê | vili-khyamânê daśa-pañcha-samkhyā-samvatsarê siddhim=agâḥ=cha kī[r̥tt]iḥ ||

The inscription mentions Śûdraka⁵ and Viśvâditya.

¹ The Râshtrakûṭa family, here referred to, may be the one mentioned above, in No. 630.

² Compare *Ind. Ant.* Vol. XX. p. 187.

³ See above, No. 59 of V. 1083.

⁴ See above, No. 630.

⁵ Read *êkâdasê*.— In the Bihâr Museum there is another (Buddhist) inscription (of which I possess Dr. Fleet's impressions) of the eleventh year (*samvat 11*) of the reign of Mahipâladêva; see *Archæol. Surv. of India*, Vol. III. p. 123.

⁶ See below, No. 646.

643.— *Ind. Ant.* Vol. XIV. p. 166, and Vol. XXI. p. 100. Âmgâchhî (now Bengal As. Soc.'s) plate of the *Mahârâjâdhirâja Vigraphapâladêva* III. :—

(L. 40).— sômagrâha- . . .

(L. 42).— samvat 13 (or 12 ?) Chaitra-dinê 9.¹

Genealogy as far as Mahîpâla as in No. 640; his son Nayapâla; his son Vigraphapâla [III.].²

644.— *Ep. Ind.* Vol. II. p. 350, and Plates. Kamauli (now Lucknow Museum) plates of the *Mahârâjâdhirâja Vaidyadêva* of Prâggyôtîsha,³ a subordinate or feudatory of the Pâla Kumârapâla of Gauda; (composed by Manôratha, the son of Murâri) :—

(L. 46).— Êtasmai sâsanam prâdâd=Vaidyadêva-kshitiâvarah | Vaisâkhê viśu(shu)-[va*]tyân=cha svarg-ârtham Hari-vâsarê ||

(L. 51).— chaturth-âbda sam Vaisâkha-prathamâ-dinâ.

(L. 53).— sam 4 sūryya-gatyâ Vaisâkha-dinê 1 ni.

The inscription mentions, in the solar race (*Mihirasya vamśe*) and Pâla family (*kula*), the kings of Gauda Vigraphapâla [III. ?], his son Râmapâla⁴ (who killed Bhîma of Mithilâ), and his son Kumârapâla; and their ministers Yôgadêva, his son Bôdhidêva, and his son Vaidyadêva, of whom the last was appointed by Kumârapâla to rule the eastern country, in the place of Tingyadêva.

645.— *Archæol. Surv. of India*, Vol. III. p. 125, and Plate xlv. 17. Jaynagar image inscription of the reign of Madanapâladêva⁵ :—

(L. 4).— śrîman-Madanapâladêva-râjyê samvat 19 (?) Âśvina 30 (?).

646.— *Ind. Ant.* Vol. XVI. p. 64. Gayâ inscription⁶ of a king (*narêndra*) Yakshapâla, the son of Viśvarûpa who was the son of Śûdraka,⁷ of Gayâ; (composed by Murâri⁸ of the Âgîgrâma family).

647.— *Ep. Ind.* Vol. I. p. 307, and Plate. Deopara (in the Râjshâhî district of Bengal, now Calcutta Museum) inscription of Vijayasêna; (composed by Umâpatidhara, and engraved by the *Râṇaka* Śûlapâni, the son of Brihaspati and grandson of Manadâsa).

In the lunar race were Virasêna and other southern rulers. In that Sêna lineage there was Sâmantasêna, 'the head-garland of the clan of Brahmakshatriyas'; his son Hêmantasêna, married Yasôdêvî; their son Vijayasêna (defeated Nânya,⁹ Vîra, and other kings).

648.— *Jour. Beng. As. Soc.* Vol. XLIV. Part I. p. 11, and Plates. Tarpandighî plate of the *Mahârâjâdhirâja Lakshmapasênadêva*, the successor of the *Mahârâjâdhirâja Ballâlasênadêva*; issued from Vikramapura :—

(L. 56).— sam 3 Bhâdra-dinê 2.¹⁰

In the lunar race, Hêmanta of the Sêna family; his son Vijayasêna; his son Ballâlasêna; his son Lakshmapasêna.

¹ The equivalent of the date (the 2nd March A.D. 1086), suggested by me in *Ind. Ant.* Vol. XXII. p. 108, is not satisfactory.

² Another inscription of the 12th year (*samvat 12 Mârga-dinê 18*) of the reign of a Vigraphapâla is mentioned in *Archæol. Surv. of India*, Vol. III. p. 121.

³ In the published version Vaidyadêva is described as 'king of Kâmarûpa,' but according to the original the Kâmarûpa *maṇḍala* was only part of the Prâggyôtîsha *bhukti*.

⁴ For an inscription of the second year (*samvat 2 Vaisâkha-dinê 28*) of Râmapâla see *Archæol. Surv. of India*, Vol. III. p. 124.

⁵ *Ibid.* p. 124 mention is made of an inscription of the third year (*sam 3 Vaisâkha-dinê 24*) of the reign of Madanapâla. And inscriptions of the eighth year (*samvat 8*) and of the 19th year (*sam 19 Vaisâkha-rudi 5*) of king *Mahêndrapâla* are mentioned *ibid.* pp. 123 and 124.

⁶ Of about the 12th century A.D.

⁷ The same name occurs above, in No. 642.

⁸ This name occurs above, in No. 644.

⁹ This name occurs above, in No. 564 of N. 769.

¹⁰ The published text has *sam 7 Bhâdra-dinê 3*.

649.— *Jour. Beng. As. Soc.* Vol. VII. p. 43, and Plate xlv. Bâkergañj plate of the *Mahârâjâdhirâja Viśvarûpasênadêva*,¹ lord of Gaṇḍa, the successor of the *Mahârâjâdhirâja Lakshmanasênadêva*, lord of Gaṇḍa, issued from near Jambugrâma :—

(L. 56).— *tri(?)tiyâvdi(bdi)ya-Jyaishthadinâ*.

(L. 65).— *saṁ 3 Jyaishtha-dinê . . .*

In the lunar race, Vijayasêna; his son Ballâlasêna; his son Lakshmanasêna, married . . . (?); their son Viśvarûpa (Viśvarûpasêna).

650.— *Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 9, and Plates. Madanapâda plate of the *Mahârâjâdhirâja Viśvarûpasênadêva*, lord of Gaṇḍa, the successor of the *Mahârâjâdhirâja Lakshmanasênadêva*, lord of Gaṇḍa, issued from near Phalgugrâma :—

(L. 51).— *chaturdâśiyâvdi(bdi)ya-Bhâdradinâ*.

(L. 60).— *saṁ 14 Âśvina-dinê 1*.

Genealogy as in No. 649.

651.— *Proceedings Beng. As. Soc.* 1885, p. 51, and Plate. Dacca (Ashrafpur, in Eastern Bengal, now Bengal As. Soc.'s) plate² of the king (*nripati*) *Dêvakhaḍga* :—

(L. 15).— *saṁvat 10 3 Vaiśākha-di 10 3*.³

652.— *Jour. Beng. As. Soc.* Vol. IX. p. 767, and Plate with specimen of letters and seal. Têjpur (Assam) plates of the *Mahârâjâdhirâja Vanamâlavarmadêva* of Prâggyôtiṣha, dated "saṁvat 19" (?).

From Âdivarâha (Vishnu) and the Earth sprang Naraka; his sons Bhagadatta and Vajradatta. In the lineage of Bhagadatta,⁴ Prâlambha, married Jîvadâ; their son Ha[r]jara, married Târâ; their son Vanamâla.⁵

653.— *Proceedings Beng. As. Soc.* 1880, p. 148, and Plates. Sylhet (Assam) plates of *Kêśavadêva* :—

(L. 55).— *Pâṇḍavakulâdipâlâbda (?) 4328 (?)*.

In the lunar race, Kharavâna (?); his son Gôkula (? Gôlhaṇa); his son Nârâyana; his son Gôvinda-Kêśavadêva.

654.— *Proceedings Beng. As. Soc.* 1880, p. 152, and Plates. Sylhet (Assam) plates of *Îśânadêva*; (composed by Mâdhava of the Dâsa family) :—

(L. 32).— *saṁ 17 Vaiśākha-dinê 1*.

In the lunar race, Gôkula (? Gôlhaṇa); his son Nârâyana; his son Kêśavadêva; his son Îśânadêva.

655.— *Jour. Beng. As. Soc.* Vol. XL. Part I. p. 165, and Plateii. Bâmanghâtî (in Orissa, now Calcutta Museum) plate of *Raṇabhañjadêva*, the son of Dighbhañja who was the son of Koṭṭabhañja, of the Bhañja family :—

(L. 36).— *saṁvat 200⁶ (?) 80 8 Pushya-śudi 17(?)*.

¹ This name was by Prinsep misread as *Kêśavasêna*, which was supposed to have been substituted in the plate for, perhaps, *Mâdhavasêna*.

² Another plate from the Dacca district (purchased by the Bengal As. Soc.), also dated in "saṁvat 13," is mentioned in the *Proceedings Beng. As. Soc.* 1890, p. 242, and 1891, p. 119; it does not seem to have been published yet.

³ Both times the '10' is denoted by a numerical symbol and the '3' by a numeral figure.

⁴ For a king Bhagadatta or Bhagadatta kings see above, No. 541.

⁵ The inscription also, before Prâlambha, appears to mention a line of kings commencing with Sâlastambha and ending with Harisha (Harsha?), but, to enable one to give a reliable account of its contents, it requires to be re-edited.— Compare below, Nos. 711-714.

⁶ The symbol, used here, is exactly like the *akshara 14*, and has been taken to denote 200; but I doubt this being correct.

⁷ Expressed by a numeral figure (which may possibly be 7).

656.— *Jour. Beng. As. Soc.* Vol. XL. Part I. p. 168, and Plate iii. Bāmanghātī (now Calcutta Museum) plate of **Rajabhañjadēva**, the son of **Rapabhañja** who is described here as the son of **Koṭṭabhañja**, of the **Bhañja** family.

657.— *Jour. Beng. As. Soc.* Vol. VI. p. 669, and Plate xxxiii. Gūmsūr (in the Gañjām district) plates of **Nētribhañjadēva**, the son of **Rapabhañjadēva** and grandson of **Śatrubhañja-dēva**, of the **Bhañja** family :—

(L. 36).— samvat (?) Māgha-sudi (?) [saptami?],¹

658.— *Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 159, and Plate ix. Orissa (?) plates of the **Mahārāja Vidyādhara** **Bhañjadēva**, the son of **Śīlībhañjadēva**,² grandson of **Diva(?)bhañjadēva** and great-grandson of **Vra(?)pabhañjadēva**, of the **Bhañja** family.

659.— *Ep. Ind.* Vol. III. p. 341, and Plate. Paṭṇā³ (now Bengal As. Soc.'s) plates of the **Mahārājādhirāja Mahā-Bhavaguptarājadēva** [I.] **Janamējayadēva**, lord of **Trikaliṅga**, the successor of the **Mahārājādhirāja Śivaguptadēva**, of the family of the Moon; issued from **Kāṭaka**⁴ :—

(L. 39).— -mahārājādhirāja-paramēśvara-śrī-Janamējayadēvasya vijaya-rājyē samva-
chchharē⁵ shashṭhē⁶ Āshādha-māsē sita-pakshē t[i*]thāv=asṭamyām yatr=āṅkatō=pi samvat
6 A(ā)shādha-sudi 8.

660.— *Ep. Ind.* Vol. III. p. 347, and Plate. Kāṭak (Cuttack, or Chaudwār, in Orissa) plates of the **Mahārājādhirāja Mahā-Bhavaguptadēva** [I.], lord of **Trikaliṅga**,⁶ the successor of the **Mahārājādhirāja Śivaguptadēva**, of the family of the Moon; issued from **Kāṭaka** :—

(L. 43).— -mahārājādhirāja-paramēśvara-Sōmakulatilaka-Trikaliṅgādhipati-śrī - M a h ā -
Bhavaguptadēva-pādapaḍma-pravarddhamāna-vijayarājyē ēkatrinśattimē⁷ sāmvaitsarē |
Mārgga-sudi tithau trayōdaśyām yatr=āṅkēn=āpi samvat 31 Mārgga-sudi 13.

661.— *Proceedings Beng. As. Soc.* 1882, p. 11; *Ep. Ind.* Vol. III. p. 346. Other Kāṭak (or Chaudwār, now Bengal As. Soc.'s) plates of the **Mahārājādhirāja Mahā-Bhavaguptadēva** [I.]; of the same date.

662.— *Ep. Ind.* Vol. III. p. 346. Notice of other Kāṭak (?) plates of the **Mahārājādhirāja Mahā-Bhavaguptadēva** [I.]; of the same date.

663.— *Ep. Ind.* Vol. III. p. 351; *Jour. Beng. As. Soc.* Vol. XLVI. Part I. p. 153, and Plate x. Kāṭak plates of the **Mahārājādhirāja Mahā-Śivaguptarājadēva Yayātirājadēva**, lord of **Trikaliṅga**, the son and successor of the **Mahārājādhirāja Mahā-Bhavaguptarājadēva** [I.] **Janamējaya**, of the family of the Moon; issued from **Vinītapura** :—

(L. 63).— -mahārāja-paramēśva[ra*]-Sōmakulatilaka-Trikaliṅgādhipati-śrī-Ja(ya)yātirāja -
dēva-pravarddhamāna-vē(vi)jayarājyē navamē samvaitsarē 9 Jyēshṭha-śi(si)ta-trayō-
daśyā[m] 13.⁸

664.— *Ep. Ind.* Vol. III. p. 356, and Plate. Kāṭak (?) plates of the **Mahārājādhirāja Mahā-Bhavaguptarājadēva** [II.] **Bhīmarathadēva**, lord of **Trikaliṅga**, the son and successor of the **Mahārājādhirāja Mahā-Śivaguptarājadēva Yayāti** (who himself was the son of **Janamējaya**), of the family of the Moon; issued from **Yayātinagara** :—

(L. 42).— sūrya-grahapē.

¹ The date probably contains numerical symbols.

² In *Ep. Ind.* Vol. III. p. 353, l. 33, mention is made of a place *Śīlābhañjapattī* in the Ōḍra country.

³ A Native State, attached to the Sambalpur district, Central Provinces.

⁴ But when the grant was issued, the king was at Mūrasīma.

⁵ Read *samvaitsarē shashṭha*.

⁶ He is also called *Kōśalēndra*, 'lord of Kōśala.'

⁷ Read *ēkatrinśattamē samvaitsarē*.

⁸ In *Ep. Ind.* this '13' is taken to be denoted by numerical symbols for 10 and 3, but in my opinion the plate contains numeral figures for 1 and 3.

(L. 70).— -mahārājādhirāja-paramēśvara-Sōmakulatilaka-Trikalingādhipati-śrī-Bhīmarathadēvasya pravarddhamāna-vijayarājyē tṛiti(tī)[ya*]-samvatsarē Mārgaśīrshamāsiya-śukla-pakṣh[ē*] tithau tṛit[ī*]yāyām yatr=āṅkēn=āpi samvat 3 Mārga-sudi 3 ḥ ||

665.— *Ep. Ind.* Vol. IV. p. 258, and Plate. Kudopali (in the Sambalpur district of the Central Provinces, now Nāgpur Museum) plates of the *Rānaka Puñja*, the son of Vōḍā (?), of the Maṭhara family; of the reign of the *Mahārājādhirāja Mahā-Bhavaguptarājadēva* [II.], lord of Trikalīṅga, the successor of the *Mahārājādhirāja Mahā-Śivaguptarājadēva*, of the family of the Moon, residing at Yayātinagara; issued from Vā(?)maṇḍāpātī:—

(L. 4).— -mā(ma)hārājādhirāja-paramēśvara-Sōmakulatilaka-Tṛi(tri)kalīṅgādhipati- ś r ī -Mahā-Bhavaguptarājadēva-mahī-pravarddhamāna-kalyāna(ṇa)vijayarājyē trayōdaśa-samvatsarē ā(a)tr=āṅkē samvata(t) 13.

666.— *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 125. Purī (in Orissa) plates¹ of the *Mahārāja Kulastambhadēva* or *Rala(ṇa?)stambhadēva* (?).

667.— *Ep. Ind.* Vol. III. p. 313, and Plate. India Office plate of the *Mahārājādhirāja Vijayarājadēva*, issued from (?) Kāṭaka.

The inscription mentions the *Mahārājās* Lachchhidēvī and Hamsinidēvī.

668.— *Jour. Beng. As. Soc.* Vol. VII. p. 558, and Plate xxiv. Bhuvanēśvar (in Orissa) partly damaged inscription of the reign of the *Mahārājādhirāja Uddyōtakēsarirājadēva*, lord of Trikalīṅga; (composed by Bhaṭṭa Purushōttama):—

(L. 20).— -śrīmad-Uddyōtakēsarirājadēvasya vijaya-raiyē samvat 18 Phālguna-sudi 3 . . .

According to the published text the inscription mentions Janamējaya² of the lunar race, his son Dirgharava, and his son Apavāra who died childless; after him, Vichitravīrya (another son of Janamējaya), his son Abhimanyu, his son Chaṇḍīhara, and his son Uddyōtakēsarīn, whose mother was Kōlāvātī of the solar race.

669.— *Jour. Beng. As. Soc.* Vol. VI. p. 89, and Plate vii. with specimen facsimile. Bhuvanēśvar (in Orissa) inscription, being a *praśasti* of Bhaṭṭa Bhavadēva, surnamed Bālavalebhībhujaṅga,³ a minister of Harivarmadēva; (composed by Vāchaspati). Dated "samvat 32" (?).

670.— *Jour. Beng. As. Soc.* Vol. VI. p. 280, and Plate xvii. with specimen facsimile; also Vol. LXVI. Part I. p. 18. Bhuvanēśvar (in Orissa) inscription of the time of the Gaṅga *Aniyāṅkabhīma* of Trikalīṅga; (composed by Udayana).

The inscription first mentions the *Rājaputra Dvārādēva* (in the *gōtra* of Gautama), his son Mōladēva, his son Ahirāma, and his son and daughter Svapnēśvara and Suramā; and then Chōḍagaṅga of the lunar race, his son Rājarāja who married Suramā, and Rājarāja's younger brother Aniyāṅkabhīma.⁴

671.— *Ind. Ant.* Vol. I. p. 355, and Plate. Balasor (in Orissa) plate of the *Mahārāja Purushōttamadēva*:—

(L. 7).— ē 5 aṅka Mēsha di 10 am Sōma-bāra grahapa-kālē.⁵

672.— *Ep. Ind.* Vol. IV. p. 199. Gañjām plates of the Gaṅga *Mahārājādhirāja Mahārāja Prithivivarmadēva*, the son of Mahindravarmadēva, of Kalīṅga; issued from Śvētka (?):—

(L. 18).— vishuka(va)-saṅkrānyā(ntyām).

¹ The plates may be compared with those of the *Mahārāja Prithivivarmadēva*, below, No. 672.

² This name occurs above, in Nos. 669, 668 and 664.

³ See Prof. Eggeling's *Catalogue*, No. 1725.

⁴ He is the king (7.) in No. 867 above.

⁵ The equivalent of the date (Monday, the 7th April A.D. 1483), given by me in *Ind. Ant.* Vol. XXII. p. 108, is not satisfactory.

673.— *Ep. Ind.* Vol. III. p. 43. Buguḍa (in the Gañjām district, now Madras Museum) plates of Mādhavavarman, issued from Kaiṅḍōḍa :—

(L. 37).— sūryagrah-ōparāgēna.

The inscription mentions Pulindasēna, 'famous amongst the peoples of Kalinga;' Śailōdbhava; Raṇabhīta; his son Sainyabhīta [I.]; Yaśōbhīta; his son Sainyabhīta [II.]; and his son Mādhavavarman.

674.— *Ep. Ind.* Vol. IV. p. 144, and Plate. Kōmarti (in the Gañjām district) plates of the Mahārāja Chaṇḍavarman,¹ lord of Kalinga, issued from Simhapura :—

(L. 20).— saṁvatsaraḥ shashṭhaḥ 6³ Chaitramāsa-śukla-pañchami(mī)-divasaḥ ||

675.— *Ind. Ant.* Vol. XIII. p. 49, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Mahārāja Nandaprabhañjanavarman, lord of the whole of Kalinga, issued from Sārapalli.

676.— Gāṅgēya-s. (?) 87.— *Ep. Ind.* Vol. III. p. 128, and Plate. Achyutapuram (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman Rājasimha of Kalinga, issued from Kaliṅganagara :—

(L. 13).— udag-ayanē.

(L. 22).— pravarddhamāna-vijayarājya-saṁvatsarāḥ saptāśṭī[h*] 80 7 Chaitr-āmāvāsyaṁ |

677.— Gāṅgēya-s. (?) 91.— *Ind. Ant.* Vol. XVI. p. 134; *Ind. Inscr.* No. 18. Parlā-Kimeḍi (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman Rājasimha of Kalinga, issued from Kaliṅganagara :—

(L. 18).— pravarddhamāna-vijayarājya-saṁvatsarāḥ ēkā(ka)navatī[h*] 90 1 Māgha-dina trīṅśatima 30.

678.— Gāṅgēya-s. (?) 128.— *Ind. Ant.* Vol. XIII. p. 120, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman of Kalinga, issued from Kaliṅganagara :—

(L. 10).— Mārggaśira-paurṇamāsyāṁ sōm-ōparāgē.

(L. 20).— pravarddhamāna-vijayarājya-sambatsarā³ 100 20 8 Chaitra-di 10 5.

679.— Gāṅgēya-s. (?) 146 (?)— *Ind. Ant.* Vol. XIII. p. 123, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman [of Kalinga], issued from Kaliṅganagara :—

(L. 15).— Māgha-saptamyāṁ.

(L. 23).— pravarddhamāna-vijayarājya-saṁvatsarāḥ 100 40 6 (?)⁴ Māgha-di 10 ḥ(?)

680.— Gāṅgēya-s. (?) 183.— *Ep. Ind.* Vol. III. p. 131, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Dēvēndravarman, the son of Jūnārṇava, of Kalinga, issued from Kaliṅganagara :—

(L. 11).— Māgha-māsy-udag-ayanē śuch(kl)-āṣṭamyāṁ.

(L. 25).— pravarddhamāna-vijayarājya-sambachchhara-śatam⁵ trirāśṭī⁶ 100 80(?) 3(?)⁷ Śrāvaṇē māsi divē viṅśatī⁸ 2 0.

681.— Gāṅgēya-s. (?) 254.— *Ind. Ant.* Vol. XVIII. p. 144, and Plate. Vizagapatam plates of the Gāṅga Dēvēndravarman, the son of the Mahārāja Anantavarman, of Kalinga, issued from Kaliṅganagara :—

(L. 13).— ayana-pu(pū)rvvakam.

¹ See below, No. 686.

² Denoted by a numerical symbol.

³ Read *saṁvatsarāḥ*.

⁴ The numerical symbol, employed in the original, seems to me to be the symbol for '8' rather than that for '6.' The following '10 ḥ' may really be '10 2.'

⁵ Read *saṁvatsara-*.

⁶ Read *tryaśṭīḥ*.

⁷ The writer, in my opinion, has wrongly employed the numerical symbols for '8' and '30,' instead of those for '80' and '3.' The following 20 he has denoted by the symbol for '2' and the sign for nought.

⁸ Read *dinē vimśē*.

(L. 27).—samvachchha(tsa)ra-śata-dvayê chatushpanchâ(ñchâ)ś-ābhyadhikê 254¹
Phâlguna(na)-prathama-pakshê pratipadi.

682.—Gāṅgēya-s. 51 (?).—*Ind. Ant.* Vol. XIII. p. 275, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gaṅga Dēvēndravarmadēva, the son of the *Mahārāja* Anantavarmadēva, issued from Kalingānagara:—

(L. 15).—sū[r*]yagrah-ōparāgê.

(L. 22).—Gāṅgēyavañśa²-pravardhamāna-vijayarājya-samvatsaram=ēkapañchâ(ñchâ)śa[m*].

683.—Gāṅgēya-s. 304.—*Ep. Ind.* Vol. III. p. 18, and Plate. Alamaṇḍa (in the Vizaga-patam district) plates of the Gaṅga Anantavarmadēva, the son of the *Mahārāja* Rājēndra-varman, issued from Kalingānagara:—

(L. 18).—su(sū)ryagrah-ōparāgô . . .

(L. 28).—G[ā*]ṅgēyavañśa²-pravardham[ā]na-vijayarājya-samvachhrara-sat[ā] tripi
chatu[rô]tarâ.³

684.—Gāṅgēya-s. 351.—*Ind. Ant.* Vol. XIV. p. 11, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gaṅga Satyavarmadēva, the son of the *Mahārāja* Dēvēndravarman, of Kalinga, issued from Kalingānagara:—

(L. 17).—sū[r*]y-ōparāgê.

(L. 34).—Gāṅgēyavansa²-samvachha(tsa)ra-śata-tray-aikapañchâśa(śa)t.⁴

685.—*Ep. Ind.* Vol. III. p. 223, and Plate. Parlâ-Kimedî (in the Gañjām district, now Madras Museum) plates⁵ of the Gaṅga Dâraparâja, the son of Chôla-Kâmadirâja, of the reign of the Gaṅga *Mahārājādhirâja* Vajrahastadēva; issued from Kalingānagara.

686.—*Ind. Ant.* Vol. V. p. 176, and Plate. Kolleru lake (in the Gôdâvarî district) plates of the Śālaṅkāyana⁶ *Mahārāja* Vijayanandivarman, eldest son of the *Mahārāja* Chaṇḍavarman,⁷ issued from Vēṅgîpura:—

(L. 9).—pravarddhamāna-vijayarājya-saptama-sa[m*]vatsarasye Paushya(sha)mâsa-
krishṇapakshasya-âshtamyâm.

687.—*Ep. Ind.* Vol. IV. p. 195, and Plate. Chikkulla (in the Gôdâvarî district) plates of the *Mahārāja* Vikramēndravarman II., the eldest son of the *Mahārāja* Indrabhaṭṭarakavarman, grandson of Vikramēndravarman I. 'whose birth was embellished by the two families of the Vishṇukunḍins and Vākātas (Vākātakas)⁸,' and great-grandson of the *Mahārāja* Mādhava-varman, of (the family of) the Vishṇukunḍins; issued from Lendulûra:—

(L. 25).—vi[ja]yarājya-samvassarambul 10 mâsa-pakkam 8 gihmâ 5.⁹

688.—*Jour. Bo. As. Soc.* Vol. XVI. p. 116, and Plates. Gôdâvarî district plates of the *Rājâ* Prithivimûla, the son of the *Mahārāja* Prabhākara, recording a grant which was made at the

¹ The decimal figures for 4 and 5, here used, "are of a decidedly exceptional type, and, but for the explanation of them in words, would most naturally have been read as 6 and 8."

² Read 'samśa-.

³ Read -samvatsara-śatâni tripi chatur-uttarâni.

⁴ This reading was suggested to Dr. Hultzsch by Mr. G. V. Ramamurti.

⁵ Of about the 11th century A.D., and therefore, probably, of the reign of the Vajrahastadēva who issued the Naḍagām plates, above, No. 357 of S. 979 (A.D. 1058).

⁶ By Dr. Fleet this is taken to mean "of the Śālaṅkāyana gôtra."

⁷ According to Dr. Hultzsch (*Ep. Ind.* Vol. IV. p. 148), he may be identical with the Chaṇḍavarman of No. 674, above; "at any rate, the two Chaṇḍavarmans must have belonged to the same period."

⁸ See above, No. 618 ff.

⁹ Intended for -samvatsardh 10 gr̥tshma-pakshah 8 [divasah] 5. The numbers are denoted by numerical symbols.

request of Mitravarman's son Indrâdhirâja, the conqueror of a certain Indrabhaṭṭâraka;¹ issued from Kândâli :—

(L. 34).—prava[r*]d[dh*]amâna-vijayarâjya-samvatsarâni pañchavi[m*]śa² 20 5 vâsâ 4 (P)³ divasam 3.

Addenda.

689.—V. 1117.—*Bombay Gazetteer*, Vol. I. Part I. p. 472, No. iv. Bhinmâl (Śrīmāla) inscription of the reign of the Paramâra Mahârâjâdhirâja Kṛṣṇarâja, the son of Dhandhuka and grandson of Dêvarâja :—

(L. 3).—samvat 1117⁴ Mâgha-sudi 6 Ravau śrī-Śrīmâlê Paramâra-vamś-ôdbhavô mahârâjâdhirâja(ja)-śrī-Kṛṣṇarâjah śrī-Dhamdhuka-sutah śrīmad-Dêvarâja-pauttrah tasmin kshitiśê vijayini |

Sunday, 31st December A.D. 1060.

690.—V. 1123.—*Bombay Gazetteer*, Vol. I. Part I. p. 473, No. v. Bhinmâl (Śrīmāla) fragmentary inscription of the reign of the [Paramâra] Mahârâjâdhirâja Kṛṣṇarâja :—

(L. 1).—samvat 1123 Jyêsthâ-vadi 12 Śanau || ady-êha śrī-Śrīmâlê mahârâjâdhirâja-śrī-Kṛṣṇarâja-râjyê.

Saturday, 12th May A.D. 1067.

691.—V. 1134 and 1135.—From an impression supplied by Dr. Führer. Kabla (in the Gôrâkhpur district, now Lucknow Museum) plates of the Mahârâjâdhirâja Sôdhadêva, the successor of the Mahârâjâdhirâja Maryâdâsâgaradêva (apparently of the Kalachuri family⁵); issued from Dhuliâ-ghaṭṭa on the great river Gaṇḍakî :—

(L. 39).—⁶chaturtrimsatsamvatsarâdhik-aikâdasa(śa)sa(śa)ta-samvatsarê Pausha-mâsi su(śu)kla-saptamyâm Râvi-dinê | sū[r*]ryy-ôttarâyana-samkrântau mahânadî-Gaṇḍakyâm vidhivat snâtva.

Sunday, 24th December A.D. 1077.

(L. 57).—samvat 1135 Chaitra-va(ba)hula-shashṭhyâm || Ravi-dinê | likhitô=yam tām vra-paṭṭa . . .

Sunday, 24th February A.D. 1079.

692.—V. 1171.—From an impression supplied by Dr. Führer. Pâlî (now Lucknow Museum) first plate⁷ only of the Mahârâjâdhirâja Gôvindachandradêva of Kanauj :—

(L. 18).—êkasaptatyadhika-sa(śa)taikâdasa(śa)-samvatsarê Bhâdrapadê mâsi.⁸

Genealogy as in No. 84.

693.—V. 1189.—*Ep. Ind.* Vol. V. p. 114. Pâlî (now Lucknow Museum) plates of the Mahârâjâdhirâja Gôvindachandradêva⁹ of Kanauj and his mother, the Mahârâjñî Râlhanadêvi¹⁰ :—

(L. 22).—Vaisâ(śâ)khê mâsi śi(si)tê pakshê akshaya-tritîyâyâm parvvaṇi . . .

(L. 34).—samvat 1189 J[y*]êshṭhâ-vadi 8 Sa(śa)nau |

Saturday, 29th April A.D. 1133.

Genealogy as in No. 84.

¹ Probably the Indrabhaṭṭârakavarman of No. 687 above.

² Read *pañchaviśatīḥ*.

³ The published text has *Vâsâ-divasam*; I take the original to mean *varshâ-pakshah* 4; compare *Ep. Ind.* Vol. I. p. 7, l. 49, "*vâsa 6 diva 5*."

⁴ The English translation has 1113.

⁵ The impression of the first plate in some parts is so indistinct that, for the present, I cannot give the names that occur in the genealogical part of the inscription.

⁶ Read *chaturtrimsat*.

⁷ See *Ep. Ind.* Vol. V. p. 114, note 4.

⁸ Here the writing on this first plate ends.

⁹ The king made the grant after bathing in the river Satī at the *ghaṭṭa* of the god Svapnêśvara.

¹⁰ See above, No. 96 of V. 1181.

694.—V. 1201 (for 1202?).—*Ep. Ind.* Vol. V. p. 115. Machhlīshahr (Ghiswā, now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī:—

(L. 15).—samvatsarāṇā[m ēka]¹dhika-dvādaśa-śatēshu Vaiśākhē māsi śukta(kla)-pakshē 'kshaya-tritīyāyām tithau Sōma-dinē 'nke=pi samvatā² 201 Vaiśākha-sudi 3 Sōmē.

Monday, 19th April A.D. 1143; or, perhaps, Monday, 15th April A.D. 1146.

Genealogy as in Nō. 84.

695.—V. 1208.—*Jour. Roy. As. Soc.* 1898, p. 101, and Plate. Horniman Museum Jaina image inscription of some members of the Grahapati family³:—

(L. 1).—samvat 1208 Vaisā(śā)kha-vadi 5 Gurau ||

Thursday, 27th March A.D. 1152.

696.—V. 1239.—*Bombay Gazetteer*, Vol. I. Part I. p. 474, No. vi. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājaputra* (?) Jayatasimhadēva (?):—

(L. 1).—sam 1239 Āśvina-vadi 10 Vu(bu)dhē ady=ēha śrī-Śrīmālē mahārājaputra⁴-śrī-Jayatasimhadēva-rājyē ||

Wednesday, 25th August A.D. 1182; or Wednesday, 12th October A.D. 1183.

697.—V. 1262.—*Bombay Gazetteer*, Vol. I. Part I. p. 474, No. vii. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājādhirāja* Udayasimhadēva⁵:—

(L. 3).—samvat 1262 varshē ady=ēha śrī-Śrīmālē mahārājādhirāja-śrī-Udayasimhadēva-kalyāṇa-vijayarājyē.

698.—V. 1274.—*Bombay Gazetteer*, Vol. I. Part I. p. 475, No. viii. Bhinmāl (Śrīmāla) fragmentary inscription of the reign of the *Mahārājādhirāja* Udayasimhadēva:—

(L. 1).—samvat 1274 varshē Bhādrapada-sudi 9 Śukrē=dy=ēha śrī-Śrīmālē mahārājādhirāja-śrī-Udayasimhadēva-kalyāṇa-vijayarājyē.

Friday, 31st August A.D. 1218.

699.—V. 1305.—*Bombay Gazetteer*, Vol. I. Part I. p. 476, No. ix. Bhinmāl (Śrīmāla) fragmentary inscription of the reign of the *Mahārājādhirāja* [Uda]yasimhadēva:—

(L. 4).—sam 1305 varshē ady=ēha śrī-Śrīmālē mahārājādhirāja-śrī-[Uda]yasi[m]hadēva-kalyāṇa-vijayarājyē.

700.—V. 1320.—*Bombay Gazetteer*, Vol. I. Part I. p. 477, No. x. Bhinmāl (Śrīmāla) inscription; (composed by Subhata):—

(L. 14).—sam 1320 varshē Māgha-sudi 9 navamī-dinē.

701.—V. 1330.—*Bombay Gazetteer*, Vol. I. Part I. p. 478, No. xi. Bhinmāl (Śrīmāla) fragmentary inscription, containing a reference to the *Rājādhirāja*⁶ Udayasimhadēva; (composed by Subhata):—

(L. 13).—samvat 1330 varshē Āśvina-sudi 4 chaturthī-dinē.

702.—V. 1333.—*Bombay Gazetteer*, Vol. I. Part I. p. 480, No. xii. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājakula* [Chā]chigadēva; (composed by Subhata):—

(L. 5).—samvat 1333 varshē || Āśvina-sudi 14 Sōmē | ady=ēha śrī-Śrīmālē mahārājakula-śrī-[Chā?]⁷chigadēva-kalyāṇa-vijayi(ya)rājyē.

The date is irregular.⁷

¹ Read °āṇm=ēka¹dhika.

² Read samvat 1201.

³ See above, Nos. 55, 125 and 139.

⁴ As this has been rendered by 'Mahāraul,' the original text perhaps has *mahārājakula*.

⁵ Compare above, No. 256, note.

⁶ This title occurs in a verse.

⁷ For *Kārttikādi* V. 1333 expired the date would correspond to Sunday, 12th September A.D. 1277.

703.— V. 1334.— *Bombay Gazetteer*, Vol. I. Part I. p. 481, No. xiii. Bhinmâl (Śrīmāla) inscription of the reign of the *Mahārājakula Chāchiga* :—

(L. 2).— samvat 1334 varshê Āśvina-vadi 8 ady=êha śrī-Śrīmālê mahārājakula-śrī-Chāchiga-kalyāṇa-vijayarājyê.¹

The inscription mentions, in the Chāhumāna lineage, the *Mahārājakula Samarasiṃha*; his son, the *Mahārājādhirāja Udayasiṃhadêva*; his son *Vāhaḍhasiṃha*; and [his son ?] *Chāmunda-rājadêva*.

704.— V. 1339.— *Bombay Gazetteer*, Vol. I. Part I. p. 483, No. xiv. Bhinmâl (Śrīmāla) fragmentary inscription of the reign of the *Mahārājakula Sāmvasasiṃhadêva* (?) :—

(L. 2).— samvat 1339 varshê Āśvina-śudi | (?) Śanāv=ady=êha śrī-Śrīmālê mahārājakula-śrī-Sāmvasasiṃhadêva-kalyāṇa-vijayarājyê.

705.— V. 1340.— *Ep. Ind.* Vol. IV. p. 313. 'Burtra' (now Jōdhpur) inscription of *Rūpādêvi*, of the reign of the *Mahārājakula Sāmya*(ma ?)ntasiṃhadêva² :—

(L. 18).— samvat 1340 varshê Jyêṣṭha(ṣṭha)-vadi 7 Sômê 'dy=êha mahārājakula-śrī-Sāmya(ma)ntasiṃhadêva-rājyê.

Monday, 8th May A.D. 1284.

Samarasiṃha; succeeded by Udayasiṃha; his son, the Chāhumāna Chāva (Chācha ?³); his daughter (from Lakshmidêvi), Rūpādêvi, became the wife of the king Têjasiṃha, and bore to him Kshêtrasiṃha.

706.— V. 1342.— *Bombay Gazetteer*, Vol. I. Part I. p. 484, No. xv. Bhinmâl (Śrīmāla) inscription of the reign of the *Mahārājakula Sāmvasasiṃhadêva* (?) :—

(L. 3).— samvat 1342 Āśvina-vadi 10 Ravāv=ady=êha śrī-Śrīmālê mahārājakula-śrī-Sāmvasasiṃhadêva-kalyāṇa-vijayarājyê.

Sunday, 15th September A.D. 1286.

707.— V. 1345.— *Bombay Gazetteer*, Vol. I. Part I. p. 486, No. xvi. Bhinmâl (Śrīmāla) inscription of the reign of the *Mahārājakula Sāmvasasiṃhadêva* (?) :—

(L. 14.).— samvat 1345 varshê Māgha-vadi 2 Sômê 'dy=êha śrī-Śrīmālê mahārājakula-śrī-Sāmvasasiṃhadêva-kalyāṇa-vijayarājyê.

Monday, 10th January A.D. 1289.

708.— K. 392.— *Ep. Ind.* Vol. V. p. 39, and Plate. Sāṅkhêḍā plates of the Gurjara *Dadda II.*⁴ Praśāntarāga, the son of [Jayabhāṭa I.] Vitarāga, issued from Nāndīpura :—

(L. 18).— Vaiśākha-śuddha-pāñchadaśyām.

(L. 27).— samvatsara-śata-trayê dvi[na]vaty-adhikê Vaiśākha-śuddha-pāñchadaśyām . . .

. . . sam 300 90 2 Vaiśākha-śu 10 5.

709.— K. 392.— *Ep. Ind.* Vol. V. p. 39, and Plate. Other Sāṅkhêḍā plates of the Gurjara *Dadda II.*⁴ Praśāntarāga, the son of [Jayabhāṭa I.] Vitarāga, issued from Nāndīpura :—

(L. 17).— Vaiśākha-paurṇamāsyām.

(L. 26).— samvatsara-śata-trayê dvina-vaty-adhikê Vaiśākha-paurṇamāsyām . . .

. . . sam 300 90 2 Vaiśākha-śu 10 5.

¹ In l. 15 the inscription has the date sam 33 varshê Chaitra-vadi 15.

² See Nos. 704, 706 and 707.

³ See above, Nos. 702 and 703, where we have the name *Chāchiga*.

⁴ By Prof. Bühler, who took the inscriptions Nos. 347, 348 and 349 to be genuine records, he is called *Dadda IV*. Compare above, Nos. 395-397.

710.—H. 100.—From impressions supplied by Munsiff Debiprasad and Dr. Führer. Daulatpurâ (now Jódhpur) plate of the *Mahārāja Bhôjadêva* I., issued from Mahôdaya (Kananj)¹:—

(L. 16).—samvatsrô 100 Phâlguna-śudi 10 3² niva(ba)ddham ||

The *Mahārāja Dêvasakti*; his son, from Bhûyikâdêvî, the *Mahārāja Vatsarāja*; his son, from Sundarîdêvî, the *Mahārāja Nâgabhaṭa*; his son, from Îsaṭâdêvî, the *Mahārāja Râma-bhadra*; his son, from Appâdêvî, the *Mahārāja Bhôja* [I.] [surnamed *Prabhâsa*?].—The inscription also mentions, as *dâtaka*, the *Yuvarāja Nâgabhaṭa*.

711.—*Jour. Beng. As. Soc.* Vol. LXVII. Part I. p. 106, and Plates. Bargâon (Assam) plates of the *Mahārājâdhirāja Ratnapâlavarmadêva*, the successor of *Brahmapâlavarmadêva*, of Prâggyôtisha:—

(L. 63).—saṁkrântau vipṇu(shṇu)padyañ=cha pañchavimś-âvda(bda)-râjyakê.

Hari(Vishṇu); his son Naraka; his son Bhagadatta; his brother Vajradatta. After certain descendants of his came the *Mlêchchha Śâlastambha*³ and twenty-one(?) other kings, from *Vigrahastambha* to *Tyâgasimha*. Then, in the *Bhauma* (i.e. *Naraka*'s) lineage, *Brahmapâla*, married *Kuladêvî*; their son *Ratnapâla*.

712.—*Jour. Beng. As. Soc.* Vol. LXVII. Part I. p. 122, and Plates. Suâlkuchi (Assam) second and third plates only of the *Mahārājâdhirāja Ratnapâlavarmadêva*, the successor of *Brahmapâlavarmadêva*, of Prâggyôtisha:—

(L. 39).—râjyê shadvinśad-âvdi(bdi)kê.

713.—*Jour. Beng. As. Soc.* Vol. LXVI. Part I. p. 123, and Plates. Gauhati (Assam) plates of the *Mahārājâdhirāja Indrapâlavarmadêva*, the successor of *Ratnapâlavarmadêva*, of Prâggyôtisha:—

(L. 44).—râjyê 'shṭama-samê.

From Hari (Vishṇu) and the Earth sprang *Naraka*; his son *Bhagadatta*; his son (?) *Vajradatta*. In this lineage there was *Brahmapâla*; his son *Ratnapâla*; his son *Purandarapâla*, married *Durlabhâ*; their son *Indrapâla*.

714.—*Jour. Beng. As. Soc.* Vol. LXVI. Part I. p. 289, and Plates. Nowgong district (Assam) plates of the *Mahārājâdhirāja Balavarmadêva* of Prâggyôtisha, issued from [Hârû]ppêśvara:—

(L. 49).—samva . . Vai . . .

Upêndra (Vishṇu); his son *Naraka*; his son *Bhagadatta*; his younger brother *Vajradatta*. After many kings in that race, *Śâlastambha*,⁵ *Pâlaka*, *Vijaya*, and others. Then *Harjara*; his son *Vanamâla* (see No. 652); his son *Jayamâla*; his son *Vîrabâhu*, married *Ambâ*; their son *Balavarman*.

715.—*Ind. Ant.* Vol. XII. p. 275. Walâ clay seal of the *Mahārāja Mahâ[sênâ]pati Pushyêṇa*, the son of the *Mahārāja Ahivarman*, descended from *Jayaskandha*.

716.—*Ind. Ant.* Vol. XVIII. p. 289, and Plate. Bulandshahr terra-cotta seal, with the name [M]attila.

¹ See above, Nos. 542 and 544 of H. 155 and 188.

² The numbers '100' and '10' are denoted by numerical symbols, and '3' by a numeral figure.

³ See above, No. 652, note, and below, No. 714.

⁴ After him the family, in line 4, is called the *Bhagadatta-vamśa* (the published text has *Bhagadatta-vatsa*, but the reading on the plate is *Bhagadatta-vansa*); compare above, Nos. 541 and 652. In line 13 the family is spoken of as 'the *Bhauma* lineage,' after the Earth or her son *Naraka*. See *Jour. Roy. As. Soc.* 1898, p. 334.

⁵ See above, No. 711.

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CORRECTIONS.

- Page 2, line 21.—*For these, read those.*
- „ 3, No. 7.—Judging from a rubbing given to me by Prof. Bendall, I believe that this inscription is now in the British Museum; but it has not been found yet.
- „ 5, „ 25.—*For Mahipâladêva, read Mahipâladêva.*
- „ 8, footnote 3, and page 10, footnote 2.—*For Munshî, read Munsiff.*
- „ 12, line 11.—*For -samkrântan, read -samkrântau.*
- „ 19, No. 131.—This has been edited now in *Ep. Ind.* Vol. V. p. 117.
- „ 41, line 18.—Insert a semicolon at the end of the line.
- „ 47, No. 331.—*For Lucknow, read Lahore.*
- „ 47, footnote 5, line 3.—*For “91,” read “91.”*
- „ 51, No. 359, and page 52, line 13.—*After Râjarâja, add [I.].*
- „ 79, line 13.—Insert a full stop at the end of the line.
- „ 79.—Insert the figure “1” before the first foot-note.
- „ 96, No. 710.—This has been edited now, with a facsimile of the date, in *Ep. Ind.* Vol. V. p. 211.

